AN

ARABIC-ENGLISH
LEXICON

AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 7 م - ق

LIBRAIRIE DU LIBAN
Riad el - Solh Square
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1968

كلمة الناشر

يَشْمَلُ الكِتابُ الأَوَّلُ مِنْ « مَدِّ القاموس » للدكتور ادوَرْد لـينْ جميع الألفاظِ القياسيَّة وَمُشْتَقّاتِها وَأساليبَ استعمالاتها ، وَيَقع في ثمانيةِ مجلّداتٍ ؛ وَقد استَغرَقَ تأليفُهُ نَيِّفاً وَثلاثينَ سَنَة .

أمّا الكِتابُ الثاني الذي كانَ الدّكتور لين يُزْمِعُ إصدارَهُ ، وَهو يَشْمَلُ الألفاظَ وَالأوابدَ اللّغويّةَ النادِرةَ ، فَقَدْ حالَتْ وَفاة المؤلِفِ عام ١٨٧٦ دُون إكمالِهِ فلم يَصدرْ قَطّ .

وَقَد قالَ الدّكتور ج. ب. بادجَر في تعريفٍ له بمعجم لين : « إنّ هٰذا العَمَلَ الرّائعَ في شمولِهِ وَغناه ، في بحثِهِ العَميق وَدقّتِهِ ، وَفي بَساطةِ تَرتيبِهِ ، لَيَفوق إلى حدٍّ بَعيدٍ أيَّ مُعجَمٍ كان ، في أيّةِ لغةٍ في العالَم .

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

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مدّ القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 7.

م — ق

EDITED BY STANLEY LANE-POOLE.

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ق

The twenty-first letter of the alphabet: called قَافٌ. Respecting its pronunciation as the title of the fiftieth chapter of the Ḳur-án, see صاد, in art. صود. It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of باب القاف.) It is sometimes pronounced like the Pers. گ, i. e. الكَافُ المَمْزُوجَةُ بِالقَافِ; in which case it is termed القَافُ المَعْقُودَةُ [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Muḍar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce جُلَّنَار.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of أُكْنَةُ الطَّائِرِ [for which they sometimes said أُقْنَة]. (MF and TA at the commencement of باب القاف. [It is there added that a pl. of أُكْنَة has been heard, but not of أُقْنَة, and this is a sign of the originality of the former: but أُقُنَاتٌ is mentioned as pl. of أُقْنَة in art. اقن in the TA.])

قأب

1. قَأَبَ الطَّعَامَ, (Aṣ, Ṣ, O, Ḳ,) aor. ـَ, inf. n. قَأْبٌ, (Ḳ,) *He ate the food.* (Aṣ, Ṣ, O, Ḳ.) — And قَأَبَ المَآءَ *He drank the water;* as also قَئِبَهُ: (Ḳ:) or *he drank all the water that was in the vessel.* (Aṣ, Ṣ, O, Ḳ.) — And قَئِبَ مِنَ الشَّرَابِ, aor. ـَ, inf. n. قَأْبٌ and قَأَبٌ, (Ḳ, TA,) the latter thus (مُحَرَّكَة), agreeably with analogy, (TA, [but in the CḲ قَآب,]) *He became filled with the beverage;* (Lth, Ḳ;) as also قَأَبَ مِنْهُ: (Lth:) or *he drank the beverage:* (TA:) and, or simply قَئِبَ, like صَئِبَ, (Ṣ,) *he drank much water.* (Ṣ, TA.)

قَؤُوبٌ: see مِقْأَبٌ.

إِنَآءٌ قَوْأَبٌ and ▼ قَوْأَبِىٌّ *A vessel that takes,* or *receives, much water:* (O, Ḳ:) the latter epithet expl. by Lth as signifying *taking,* or *receiving, much.* (L.)

قَوْأَبِىٌّ: see what next precedes.

مِقْأَبٌ (Ṣ, O, Ḳ) and ▼ قَؤُوبٌ (Ḳ) One *who drinks much water:* (Ṣ, O:) or one *who drinks much.* (Ḳ.)

قب

1. قَبَّ, aor. ـِ, (M, Ḳ,) inf. n. قَبِيبٌ, (M,) or قُبُوبٌ, (so in the Ḳ, [but see the next sentence,]) and قَبٌّ, (TA,) said of a number of men (قَوْمٌ), *They raised a clamour,* or *confusion of cries* or *shouts* or *noises,* in contention, or litigation, (M, Ḳ,) or in dispute. (M.) And قَبَّ, aor. ـِ, inf. n. قَبِيبٌ (Ṣ, M, O, Ḳ) and قَبٌّ, (M, Ḳ,) said of a lion, (Ṣ, M, O, Ḳ,) and of a stallion [camel], (M, Ḳ,) *He made the gnashing* (قَبْقَبَة [inf. n. of ▼ قَبْقَبَ]; Ṣ, O, or قَعْقَعَة, M, Ḳ) *of his canine teeth to be heard:* (Ṣ, M, O, Ḳ:) and in like manner the verb (M, Ḳ) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, Ḳ,) meaning *it made a sounding,* and *a gnashing:* (Ḳ:) and some expl. قَبِيبٌ in a general manner, saying that it signifies *a sounding,* or *sound:* (M:) قَبْقَبَةٌ also, and قَبْقَابٌ, [both inf. ns. of ▼ قَبْقَبَ,] (M,) or the former and قَبِيبٌ, (TA,) signify the *sounding* [or *gnashing*] *of the canine teeth* of the stallion [camel]: and his *braying:* or, as some say, the *reiterating of the braying:* (M, TA:) and ▼ قبقبة and قَبِيبٌ signify the *sounding of the chest* or *belly* of the horse. (Ṣ, M, O.) = And قَبَّ, aor. ـِ, inf. n. قُبُوبٌ, said of flesh-meat, *It lost its moisture,* (Ṣ, M, O, Ḳ,) or *freshness:* (M, Ḳ:) and in like manner said of dates (تَمْرٌ), (Ṣ, M, O, Mṣb, [in my copy of the last of which the inf. n. is said to be قَبِيب,]) and of the skin, and of a wound: (Ṣ, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning *the marks of the beating thereof became in a healing state, and dried.* (Aṣ, O, TA.) And قَبَّتِ الرُّطَبَةُ, (M, TA,) thus correctly, but in copies of the Ḳ ▼ قَبَّبَتْ, (TA,) [and the CḲ has الرُّطْبَةُ for الرُّطَبَةُ,] is said to signify *The fresh ripe date became somewhat dry after the ripening:* (M, TA:) or *became dry.* (Ḳ.) — And قَبَّ النَّبْتُ, aor. ـِ and ـُ, [the latter anomalous,] inf. n. قَبٌّ, *The plant dried up.* (M, L, Ḳ.) = قَبَّ, (M, MA,) aor. يَقَبُّ, (M,) inf. n. قَبَبٌ, (Ṣ,* M, MA, O,* Ḳ,*) *He was,* or *became, slender in the waist,* (Ṣ,* M, MA, O,* Ḳ,*) *lank in the belly:* (Ṣ,* M, O,* Ḳ:*) and قَبِبَتْ, uncontracted, as in some other instances, said of a woman [as meaning *she was,* or *became, slender in the waist, lank in the belly*], is mentioned by IAạr: (M:) and some say, of the belly of the horse, قَبَّ, (M, TA,) meaning *his flanks became lank;* (M;) or *his flanks adhered to his* حَالِبَانِ [dual. of حَالِبٌ, q. v.]: (TA:) or one says, [app. of a horse,] قَبَّ بَطْنُهُ, (Ḳ, TA,) inf. n. قَبٌّ; (TA;) and قَبِبَ, (Ḳ, TA,) inf. n. قَبَبٌ, in the original uncontracted forms, anomalously, (TA,) meaning *his belly became lank.* (Ḳ, TA.) And one says also, قُبَّ بَطْنُهُ, i. e. *His* (a horse's) *belly was,* or *became, firmly compacted, so as to have a round form:* and قَبَّهُ means *He caused it to be so:* (O, TA:) the aor. of the latter is ـُ, and the inf. n. is قَبٌّ. (TA.) = قَبَّ الشَّىْءَ *He collected,* or *gathered together, the extremities of the thing;* as also ▼ قَبَّبَهُ. (M, TA.) = And قَبَّهُ, aor. ـُ, (Ṣ, M, O,) inf. n. قَبٌّ, (M, Ḳ,) *He cut it off;* (Ṣ, M, O, Ḳ;*) and ▼ اقتبّهُ signifies the same: (M, Ḳ:*) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقتبّ فُلَانٌ يَدَ فُلَانٍ *Such a one cut off the hand,* or *arm, of such a one:* (Aṣ, Ṣ, O:) or اِقْتِبَابٌ signifies *any cutting off that does not leave aught.* (M.) = See also the next paragraph.

2. قبّب *He* (a man) *made a* قُبَّة [q. v.]: (Ḳ:) or so ▼ قَبَّ: (TA:) and قبّب قُبَّةً, (M, TA,) inf. n. تَقْبِيبٌ, (TA,) *he made,* (M,) or *constructed,* (TA,) *a* قُبَّة. (M, TA.) [Hence,] الهَوَادِجُ تُقَبَّبُ [*The women's camel vehicles of the kind called* هوادج *have dome-like,* or *tent-like, coverings made to them*]. (Ṣ, O.) — [Hence also,] قبّب ظَهْرَهُ [*He* (a man) *made his back round like a dome,* lowering his head]. (Ṣ and Ḳ in art. دبخ.) = See also 1, in two places, near the middle and near the end.

5. تقبّب قُبَّةً *He entered a* قُبَّة [q. v.]. (M, Ḳ.)

8: see 1, near the end. — IAạr says, El-'Okeylee used not to discourse of anything but I wrote it down from him; wherefore he said, مَا تَرَكَ عِنْدِى قَابَةً ٭ إِلَّا ٱقْتَبَهَا وَلَا نُقَارَةً إِلَّا ٱنْتَقَرَهَا, meaning †*He did not leave with me any approved and choice word but he cut it off for himself* [or *appropriated it to his own use*], *nor any such expression but he took it for himself.* (M, TA.)

R. Q. 1. قَبْقَبَ, and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] *He brayed:* (O, Ḳ,* TA:) and, said of a lion, (Ṣ, M, TA,) *he roared;* (Ṣ, Ḳ,* TA;) and *he uttered a sound;* (Ḳ, TA;) and (TA) *he made a grating sound with his canine teeth:* (M, TA:) and, said of the فَرْج of a woman by reason of the act of إِيلَاج, *it made a sound.* (IAạr, O.) And, said of a sword, in a striking [therewith], *It made a sound like* قَبْ [q. v.]. (A.) = Also, (said of a man, O) *He was,* or *became, foolish, stupid,* or *unsound in intellect* or *understanding.* (O, Ḳ.)

R. Q. 2. جَيْشٌ يَتَقَبْقَبُ *An army of which one part presses upon another.* (TA in art. جعب.)

قَبْ, (M, A, Ḳ,) or قَبْ قَبْ, (TA,) an expression imitative of *The sound of the fall of a sword* [*upon an object struck therewith*] (M, A,* Ḳ, TA) *in fight.* (TA.)

قَبٌّ The *perforation in which runs* [or rather *through which passes*] *the pivot of the* مَحَالَة [or *great pulley*]: (M, Ḳ:) or the *hole which is in the middle of the* بَكَرَة [or *sheave*] (M, A, Ḳ) *and around which the latter revolves:* (A:) or the [*sheave* or] *perforated piece of wood which revolves around the pivot:* and its pl., in these senses, is أَقُبٌّ, only: (M:) or the *piece of wood above the teeth of the* مَحَالَة: (Ḳ, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the *piece of wood* [i. e. the *sheave*] (Ṣ, O, TA) *in the middle of the* بَكَرَة, (Ṣ, O,) *above which are teeth* (Ṣ, O, TA) *of wood,* (Ṣ, O,) *the teeth of the* محالة [*between which teeth runs the well-rope*]; thus says Aṣ. (TA.) [See an ex. in a verse of Zuheyr cited voce ثُنَايَةٌ.] — And The *head* [or *truck*] *of the* دَقَل [or *mast*] *of a ship.* (Az, TA in art. رنح.) — And [app. as being likened to the pivot-hole of the sheave of a pulley,] ‡ *A head, chief,* or *ruler,* (Ṣ, M, A, O, Ḳ,) of a people, or party: (M, A:) or the *greatest head* or *chief* or *ruler;* (M;) or such is called القَبُّ الأَكْبَرُ; (Ṣ, O;) and this appellation means *the* شَيْخ [or *elder,* &c.,] *upon* [*the control of*] *whom the affairs of the people, or party, turn.* (A.) And, (Ḳ,) some say, (M,) †*A king:* (M, Ḳ:) and, (Ḳ,) some say, (M,) *a* خَلِيفَة [q. v.]. (M, Ḳ.) [See also قِبٌّ.] — And [hence, perhaps,] †*A* فَحْل [i. e. *stallion,* or *male,*] *of camels* and *of mankind.* (O, Ḳ.) — Also †The *back-part* of a coat of mail: so called because that part is its main support; from the قَبّ of a pulley. (TA, from a trad.) — And †The *piece,* or *pieces, inserted* [i. e. *sewed inside, next to the edge,*] *in the* جَيْب [or *opening at the neck and bosom*] *of a shirt.* (A'Obeyd, Ṣ, M, O, Ḳ.) [And in the present day it is likewise used to signify The *collar* of a shirt or similar garment; as also ▼ قَبَّة.] = Also The *part between the two hips:* (M, Ḳ:) or, *between the two buttocks:* (Ḳ:) or قَبُّ الدُّبُرِ means *what is between the two buttocks.* (M.) See also قِبٌّ. = And The *hardest,* or *most severe,* (M, O, Ḳ,) *and largest,* (M, Ḳ,) *of* لُجُم [i. e. *bits,* or *bridles;* pl. of لِجَام, q. v.]. (M, O, Ḳ.) = And *A certain measure for corn,* or *grain,* or *other kinds of the produce of land.* (TA.) = وَتَرٌ قَبٌّ means [app. *A bow-string*] *of which the several* طَاقَات [or *component fascicles of fibres* or *the like*] *are even.* (A.)

قِبٌّ, with kesr, The شَيْخ [or *elder,* &c.,] of a people, or party: (Ṣ, O, Ḳ:) but he is rather called قَبّ, with fet-ḥ, as mentioned above. (TA.) = And The *bone that projects from the back, between the two buttocks;* (Ṣ, O, Ḳ;) *i. q.* عَجْبٌ: (TA:) one says, أَلْزِقْ قِبَّكَ بِالأَرْضِ, (Ṣ, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is ▼ قَبَّكَ, with fet-ḥ, (TA,) [as it is also in a copy of the A,] i. e. [*Make thou*] *thy* عَجْب [*to cleave to the ground*], (A, TA,) meaning ‡ *sit thou.* (A.)

قَبَّةٌ: see قَبٌّ, last quarter.

قُبَّةٌ *A certain kind of structure,* (Ṣ, M, A, O, Mṣb, TA,) *well known;* (M, A, Mṣb, TA;) and applied to *a round* بَيْت [i. e. *tent,* or *pavilion*], *well known among the Turkumán and the Akrád;* (Mṣb;) it is *what is called a* خَرْقَاهَة [an Arabicized word from the Pers. خَرْگَاه]; (Mgh, Mṣb;) and signifies *any round structure:* (Mgh:) it is said to be *a structure of skins,* or *tanned hides,* peculiarly; (M, TA;) derived from قَبَّ الشَّىْءَ and قَبَّبَهُ meaning "he collected, or gathered together, the extremities of the thing:" (M:) accord. to IAth, it is *a small round tent of the kind called* خِبَاء; *of the tents of the Arabs:* in the 'Ináyeh it is said to be *what is raised for the purpose of the entering thereinto;* and not to be peculiarly a structure: (TA:) [also *a dome-like,* or *tent-like, covering* of a woman's camel-vehicle of the kind called هَوْدَج: and *a dome,* or *cupola, of stone* or *bricks:* and *a building covered with a dome* or *cupola:*] the pl. is قِبَابٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and قُبَبٌ. (Ṣ, M, O, Ḳ.) — [Hence,] قُبَّةُ السَّنَامِ †[*The round, protuberant, upper portion of the camel's hump*]. (A, voce قَمَحْدُوَةٌ.) — قُبَّةُ الإِسْلَامِ is an appellation of *El-Baṣrah.* (M, Ḳ.) — And القُبَّةُ is the name by which some of the Arabs call †*The thirteen stars that compose the constellation of Corona Australis;* because of their round form. (Ḳzw.)

قُبَّةُ الشَّاةِ, also pronounced without teshdeed [i. e. قُبَة], *The* حَفِث [q. v.] *of the sheep* or *goat,* (Ṣ, O, Ḳ,) *which has* أَطْبَاق [see, again, حَفِث,] (Ṣ, O,) *and which is the receptacle whereto the feces of the stomach finally pass.* (TA.) [See also art. وقب.]

قُبَابٌ *Sharp;* (O, Ḳ;) applied to a sword and the like: (Ḳ:) from قَبَّ "he cut off." (TA.) = And A *thick, large,* nose. (M, Ḳ.) = And, (M, O,) or ▼ قَبَابٌ, (Ḳ,) *A species of fish,* (M, O, Ḳ,) *which is eaten, resembling the* كَنْعَد. (M, O.)

قَبَابٌ: see what next precedes.

قَبِيبٌ an inf. n. of 1 [q. v.]. = Also *Dry* herbage: like قَفِيف. (M.) — And [The preparation of curd called] أَقِط *of which the dry has been mixed with the fresh.* (M, Ḳ.)

القَبَّابُ *The lion;* as also ▼ المُقَبْقِبُ. (O, Ḳ: in the CḲ the latter is written المُقَبْقَب.)

حِمَارُ قَبَّانَ [The *wood-louse;* thus called in the present day;] *a certain insect,* or *small creeping thing;* (Ṣ, O, Ḳ;) mentioned in art. حمر [q. v.]; (Mṣb;) also called عَيْرُ قَبَّانَ; (Ḳ;) *a small, smoothish, blackish thing, the head of which is like that of the* [*beetle termed*] خُنْفُسَآء, *and long, and its legs are like those of the* خنفساء, *than which it is smaller;* and it is said that what is called عير قبّان is *party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a* [*small*] *globular piece of dung; but when the voice is withheld, it goes away:* (M, TA:) MF says that the appellation عير قبّان is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the Ḳ]: but it is mentioned in the M and the L: he says also that what is called حِمَارُ قَبَّانَ is said to be *a species of the* [*beetles termed*] خَنَافِس [pl. of خُنْفُسَآء] *found between Mekkeh and El-Medeeneh:* (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jáhidh that *one species thereof is called* أَبُو شَحْمٍ, *which is the small* [*species*] *thereof;* and that the people of El-Yemen apply the appellation حمار قبّان to *a certain insect,* or *small creeping thing, above the size of a locust, of the same sort as the* فَرَاش [generally meaning *moth*]: in the Mufradát of Ibn-El-Beytár, it is said that what is called حمار قبّان is also called حِمَارُ البَيْتِ: the reason for the appellation [حمار قبّان] seems to be because its back resembles a قُبَّة: (TA:) قَبَّان in this case is of the measure فَعْلَان, from قَبَّ, (Ṣ, O, Ḳ,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَّال, they would decline it perfectly: the pl. is حُمُرُ قَبَّانَ. (Ṣ, O.) = قَبَّانٌ, syn. with قُسْطَاس, see in art. قبن.

القُبِّيُّونَ, [in the CḲ القُبَيُّونَ,] occurring in a trad., in the saying خَيْرُ النَّاسِ القُبِّيُّونَ, means, (Th, O, Ḳ,) if the trad. be correct, (Th, O,) *Those who continue uninterruptedly fasting* [*except in the night*] *until their bellies become lank:* (Th, O, Ḳ:)

or, accord. to one relation, it is ▼ المُقَبَّبُونَ, which means the same. (TA.)

القَابُّ and قَابٌّ : see قُبَاقِبٌ, in three places.

قَابَّةٌ *A drop of rain:* (AZ, ISk, Ṣ, M, A, O, Ḳ:) so in the saying مَا رَأَيْنَا العَامَ قَابَّةً [*We have not seen this year a drop of rain*]: (AZ, ISk, Ṣ, O:) and مَا أَصَابَتْنَا العَامَ قَابَّةٌ [*Not a drop of rain has fallen upon us this year*]. (ISk, Ṣ, M,* A,* O.) — And *Thunder;* (A, Ḳ;) or the *sound of thunder:* so in the saying مَا سَمِعْنَا العَامَ قَابَّةً [*We have not heard this year the sound of thunder*]; (ISk, Ṣ, M, A,* O;) accord. to Aṣ; but only he has related this. (ISk, Ṣ, O.) — See also 8.

قَبْقَبٌ The *belly;* (Ṣ, M, O, Ḳ;) as also ▼ قَبْقَابٌ (Suh, TA:) from ▼ قَبْقَبَةٌ, [an inf. n. of R. Q. 1, q. v., and] a word imitative of the sounding [or rumbling] of the belly. (TA.) — And The *wood of a horse's saddle:* so in the saying,

* يُطَيِّرُ الفَارِسَ لَوْ لَا قَبْقَبُهْ *

[*He would make the horseman to fly off, were it not for the wood of his saddle*]. (M. [But in this sense it is app. a mistranscription for قَيْقَبٌ.]) — And *A species of trees;* as also ▼ قَبْقَبَانٌ. (M. [But in this sense both are app. mistranscriptions, for قَيْقَبٌ and قَيْقَبَانٌ.])

قِبْقِبٌ *A certain marine shell* (O, Ḳ) *wherein is a flesh* [i. e. *mollusk*] *which is eaten.* (O.)

قَبْقَبَةٌ : } see قَبْقَبٌ.
قَبْقَبَانٌ :

قَبْقَابٌ an inf. n. of R. Q. 1. [q. v.] — Also A camel *that brays much.* (Ṣ, O, Ḳ.) — And One *who talks much;* as also ▼ قُبَاقِبٌ: (M,* Ḳ, TA:) or one *who talks much,* whether *wrongly* or *rightly:* (M,* TA:) or one *who talks much and confusedly.* (M, Ḳ,* TA.) — And *A liar.* (O, Ḳ.) — See also قَبْقَبٌ. — Also The فَرْج [meaning *external portion of the organs of generation*] (M, O, Ḳ) *of a woman:* (O:) or [*a vulva*] *such as is* [*described as being*] وَاسِعٌ كَثِيرُ المَآءِ, (O, Ḳ,) [because] إِذَا أَوْلَجَ الرَّجُلُ ذَكَرَهُ فِيهِ قَبْقَبَ أَىْ صَوَّتَ. (IAar, O.) And they also used it as an epithet; [but in what sense is not expl.;] saying ذَكَرٌ قَبْقَابٌ. (M.) — And The [*clog,* or] *wooden sandal:* (O, Ḳ:) [app. because of the clattering sound produced by it:] of the dial. of El-Yemen: (O, TA:) [but now in common use; applied to *a kind of clog,* or *wooden patten, generally from four to nine inches in height, and usually ornamented with mother-of-pearl, or silver, &c.; used in the bath by men and women; and by some ladies in the house:*] in this sense the word is said to be post-classical. (TA.) — Also, (Ḳ,) accord. to Az, (O,) The خَرَزَة [app. *a polished stone, or a shell,*] *with which cloths are glazed:* (O, Ḳ:) but this is called قَيْقَاب. (O.)

قُبَاقِبٌ : see قَبْقَابٌ. — Also, as an epithet applied to a man, (Ḳ,) *i. q.* جَافٍ [*Coarse, rough,* or *rude, of make,* or *of nature* or *disposition;* &c.]. (O, Ḳ.) — And القُبَاقِبُ signifies العَامُ المُقْبِلُ [i. e. *The year that is the next coming*]: (Ḳ:) or [this is a mistake occasioned by an omission, and] its meaning is العَامُ الَّذِى بَعْدَ العَامِ المُقْبِلِ [*the year that is after that which is the next coming*]; you say, لَا آتِيكَ العَامَ وَلَا قَابِلَ وَلَا قُبَاقِبَ [*I will not come to thee this year, nor next year, nor the year after the next*]; and AO cites as an ex.

* العَامُ وَالمُقْبِلُ وَالقُبَاقِبُ *

[*This year, and the next year, and the year after the next*]: (Ṣ:) or قُبَاقِبُ [without the art. ال and perfectly decl.] signifies [thus, i. e.] العَامُ الَّذِى يَلِى قَابِلَ عَامِكَ, and is a proper name of the year; whence the saying of Khálid Ibn-Ṣafwán to his son, when he reproved him, إِنَّكَ لَنْ تُفْلِحَ العَامَ وَلَا قَابِلًا وَلَا قُبَاقِبًا وَلَا مُقَبْقِبًا ▼ [*Verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that*]; every one of these words being the name of the year after the year; thus related by Aṣ, who says that they know not what is after that: (M:) IB says that the statement of J is what is commonly known; i. e., that قُبَاقِب means *the third year* [*counting the present year as the first*], and that ▼ المُقَبْقِبُ means *the fourth year:* but some make ▼ القَابُّ *the third* year; and القُبَاقِبُ, *the fourth year;* and ▼ المُقَبْقِبُ, *the fifth year:* (TA:) [thus Ṣgh says,] ▼ القَابُّ is *the third year:* and Khálid Ibn-Ṣafwán [is related to have] said, يَا بُنَىَّ إِنَّكَ لَا تُفْلِحُ العَامَ وَلَا قَابِلَ وَلَا قَابَّ ▼ وَلَا قُبَاقِبَ وَلَا مُقَبْقِبَ ▼ [*O my child* (lit. *my little son*), *verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that, nor the year after that*]; (O, Ḳ;*) every one of these words being the name of the year after the year. (O.)

أَقَبُّ *Lank in the belly:* (Ṣ, O:) or *slender in the waist, lank in the belly:* (M:) fem. قَبَّآءُ, (Ṣ, M, A, O, Ḳ,) applied to a woman, (Ṣ, A, O,) meaning *slender in the waist;* (Ḳ;) or *lank in the belly;* (TA;) or *lank in the belly, slender in the waist:* (A:) and pl. قُبٌّ, (Ṣ, A, O, Ḳ,) applied to horses, (Ṣ, A, O,) meaning *lean,* or *light of flesh:* (Ṣ, O:) and some say that أَقَبُّ applied to a horse signifies *lank in his flanks.* (M.)

مُقَبَّبٌ, applied to a house, or chamber, *Having a* قُبَّة [q. v.] *made above it.* (Ṣ, O, Ḳ.) [And in like manner applied to a woman's camel-vehicle of the kind termed هَوْدَج: see 2. — And it is also an epithet applied to a solid hoof; meaning *Round like a cupola:* see مُقَعَّبٌ, and see the first sentence in art. قعب.] — سُرَّةٌ مُقَبَّبَةٌ, (M, Ḳ, TA,) in a copy of the Ḳ erroneously written مُقَبْقَبَة, (TA,) *A lean navel;* as also ▼ مَقْبُوبَةٌ. (M, Ḳ, TA.) — See also القَبِّيُونَ.

سُرَّةٌ مَقْبُوبَةٌ : see the next preceding paragraph.

مُقَبْقِبٌ : see القَبَابُ: — and see also قُبَاقِبٌ, in four places.

قبج

قَبْجٌ, (Ṣ, M, MA, L, Mṣb, Ḳ, &c.,) or, accord. to MF, قَبَجٌ, (TA,) a Pers. word, arabicized, (Ṣ, M,) originally كَبْك, (M,) or كَبِك, (MA,) The حَجَل [i. e. *partridge,* or *partridges*]; (Ṣ, M, MA, L, Mṣb, Ḳ;) a coll. gen. n.: (Ṣ:) n. un. قَبْجَةٌ; (Ṣ, MA, Mṣb;) which is applied to the male and to the female; (Ṣ, Mṣb, Ḳ;) يَعْقُوبٌ being specially applied to the male. (Ṣ, Mṣb: [but see يَعْقُوبٌ:]) pl. قِبَاجٌ. (MA: in which قَبْجٌ is also termed a pl.) — And The كَرَوَان [q. v., a name now given to the *stone-curlew,* or *charadrius œdicnemus*]. (M, L, TA.)

قبح

1. قَبُحَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb, Ḳ,) inf. n. ▼ قُبْحٌ, (Mṣb, Ḳ,) [or this, accord. to the Ṣ, seems to be a simple subst.,] and قَبَحٌ (Ḳ) and قَبَاحَةٌ (Ṣ, Ḳ) and قُبُوحَةٌ and قُبُوحٌ and قُبَاحٌ, (Ḳ,) *He,* or *it,* (a form, and an action, L, and anything, T,) *was,* or *became, bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous; contr. of* حَسُنَ. (Ṣ, Mṣb, Ḳ, TA, &c.) One says of a man, قَبُحَ وَشَقُحَ [app. using the latter v. as an imitative sequent]: and جَآءَ بِالقَبَاحَةِ وَالشَّقَاحَةِ [*He did,* or *said, what was bad* or *evil* &c.]. (Ḳ in art. شقح.) And اُقْبُحْ إِنْ كُنْتَ قَابِحًا ▼ *Be thou bad* or *evil* &c., *if thou be desirous of becoming so:* and مَا هُوَ بِقَابِحٍ ▼ فَوْقَ مَا قَبُحَ *He is not becoming bad* &c., or *will not become bad* &c., *above the degree in which he has become so:* and in like manner one says in similar cases. (Lḥ, L.) — لَا تُقَبِّحُوا الوَجْهَ, occurring in a trad., means *Say not ye that the face is* قَبِيح [i. e. *unseemly, unsightly, ugly,* or *hideous*]; because God formed it: or the meaning is, *say not ye* قَبَّحَ اللّٰهُ وَجْهَ فُلَانٍ [expl. in what follows]. (L.) — And قَبَحَهُ اللّٰهُ, (Ṣ, A, Mṣb, Ḳ, TA, &c., [in the CḲ قَبَّحَهُ,]) aor. ـَ, (Mṣb,) inf. n. قَبْحٌ and قُبُوحٌ, (AZ, L, TA,) *God removed him,* or *may God remove him,* (Ṣ, A, Mṣb, Ḳ, &c.,) *far,* (A, TA,) *from good,* or *prosperity,* (Ṣ, Mṣb, Ḳ,) or *from all that is good;* (L, TA;) [or *from success,* or *the attainment of that which he deserves* or *seeks;* (see the pass. part. n.;)] *like as one does the dog and the pig:* (AZ, L, TA:) [or *God drove him away,* or *may God drive him away, like a dog:* or *God rendered him,* or *may God render him, foul, unseemly, unsightly, ugly,* or *hideous, in form:* (see, again, the pass. part. n.:)] and ▼ قَبَّحَهُ اللّٰهُ has a similar, but intensive, signification. (Mṣb.) One says, قَبْحًا لَهُ [an elliptical expression, a verb and its agent being understood, i.e., with these supplied, (*May God decree*) *removal far from good,* &c., *to him;* or (*cause*) *removal* &c. (*to cleave*) *to him;* meaning *may removal* &c. *betide him*]; (Ṣ;) and ▼ قُبْحًا (Ṣ, A) also, (Ṣ,) with ḍamm; (A;) [i. e. *foulness,*

unseemliness, unsightliness, ugliness, or *hideousness;*] and قَبْحًا لَهُ ▾ قُبْحًا لَهُ وَشُقْحًا; (L, Ḳ, TA;) and قَبْحًا وَشَقْحًا; in which شقحا is [said to be] an imitative sequent. (L, TA: but see art. شقح.) — قَبَحْتُ لَهُ وَجْهَهُ, [thus,] without teshdeed, means *I said to him,* قَبَحَ ٱللّٰهُ وَجْهَكَ [i. e. *May God remove thee far from good,* &c., for وَجْهَكَ is here put for نَفْسَكَ, the phrase being] from القَبْحُ signifying "the removing far [from good, &c.]." (AA, L. [See an ex. in a verse cited in art. سبح, conj. 2.]) = And قَبَحَ (IAar, L, Ḳ, TA, [accord. to the CḲ قَبُحَ, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke a purulent pustule* (in his face, L,) *in order that the matter might come forth:* (L, Ḳ, TA:) or *he squeezed a purulent pustule to express its contents before it was ripe:* (A, TA:) and [in like manner] *he broke an egg,* (Ḳ,) or anything. (L.)

2. قبّحهُ *He* (i. e. God) *rendered him,* or *it, bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous.* (L.) — See also the preceding paragraph, near the middle. — And *He rejected,* or *reprobated, what he said, as bad, evil, abominable, foul,* or *unseemly.* (L.) — And قَبَّحَ عَلَيْهِ فِعْلَهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَقْبِيحٌ, (Ṣ, Ḳ,) *He showed,* or *declared, his deed to be bad, evil, abominable, foul,* or *unseemly:* (Ḳ:) said when a deed is such as is blamed. (Mṣb.)

3. قابحهُ, (A,) inf. n. مُقَابَحَةٌ, (Ḳ, TA,) with which مُكَابَحَةٌ is syn., (TA,) *He reviled,* or *vilified, him, being reviled,* or *vilified, by him;* or *he vied,* or *contended, with him in reviling,* or *vilifying.* (A, Ḳ.*)

4. اقبح *He did* [or *said*] *what was bad, evil, abominable, foul,* or *unseemly.* (Ṣ, A, Ḳ.) = مَا أَقْبَحَ وَجْهَهُ is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly,* or *hideous, is his face!*]. (Ḥam p. 138.)

10. استقبحهُ *He regarded him,* or *it, as bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous;* (TA;) *contr. of* استحسنهُ. (Ṣ,* Ḳ.)

قُبْحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and ▾ مَقَابِحُ, q. v., may be an anomalous pl. thereof, like as مَحَاسِنُ is said to be of its contr. حُسْنٌ]: see 1, first sentence; and again, in two places, in the latter half.

القُبَاحُ: see the next following paragraph.

قَبِيحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous; contr. of* حَسَنٌ; (Ṣ, L, Mṣb, Ḳ, &c.;) applied to a form, and to an action, (L,) and to anything: (T:) pl. قِبَاحٌ and قَبَائِحُ and قَبْحَى and قَبَاحَى: fem. قَبِيحَةٌ; pl. قِبَاحٌ. (Ḳ.) — نَاقَةٌ قَبِيحَةُ الشُّخْبِ *A she-camel having wide orifices to her teats.* (A, Ḳ.) — القَبِيحُ [is said to signify] *The extremity of the bone of the elbow;* (Ṣ, TA;) so in the T; and the إِبْرَة is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head,] compactly joined to the قَبِيح: (TA:) or [it is more correctly expl. as] *the extremity of the bone of the upper half of the arm, next the elbow;* (Ḳ, TA;) the extremity next the shoulder-joint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or *the lower part of the upper half of the arm;* the upper part being called الحَسَنُ: (Fr. TA:) or the قَبِيحَانِ are *the two slender ends that are at the heads of the* ذِرَاعَانِ [here meaning *the two bones of the fore arm*]: (TA:) or the قَبِيح is *the place of junction* [*of the bones*] *of the shank and the thigh,* (Ḳ, TA,) *which are termed* قَبِيحَانِ; (TA;) and it is also called ▾ القُبَاحُ: (Ḳ, TA:) accord. to A'Obeyd, كِسْرُ قَبِيحٍ, (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies *the bone of the* سَاعِد [here meaning the *upper half of the arm*] *from the part next the middle to the elbow.* (L, TA; and thus it is expl. in the Ṣ and Ḳ in art. كسر.)

قُبَّاحٌ *A bear* (Ḳ, TA) *that is extremely aged,* or *old and weak.* (TA.)

قَابِحٌ [as part. n. of قَبُحَ]: see 1, first quarter, in two places.

مَقْبُوحٌ, of which the pl. occurs in the Ḳur [xxviii. 42], (Ṣ, L, Mṣb,) *Removed* (Ṣ, Mṣb, Ḳ, TA) *far* (TA) *from good,* or *prosperity,* (Ṣ, Ḳ,) or *from all that is good;* (L, TA;) or *from success,* or *the attainment of that which he desires or seeks;* (Mṣb;) *like as are the dog and the pig:* (AZ, L, TA:) or *driven away like a dog:* (ISd, TA:) or *rendered foul, unseemly, unsightly, ugly,* or *hideous, in form.* (I'Ab, TA.) [See also مَشْقُوحٌ, in the first paragraph of art. شقح.]

مَقَابِحُ *Bad, evil, abominable, foul,* or *unseemly, qualities* or *dispositions* [&c.]; *contr. of* [مَحَاسِنُ and] مَمَادِحُ. (L. [See قُبْحٌ.])

قبر

1. قَبَرَ, aor. ـُ and ـِ, inf. n. قَبْرٌ (Ṣ, Mṣb, Ḳ) and مَقْبَرٌ, (Ḳ,) *He buried* a corpse; (Ṣ, Mṣb, Ḳ;) *concealed it in the earth.* (TA.)

4. اقبرهُ *He made him to be buried:* so in the Ḳur, lxxx. 21: (Fr, Ṣ:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (Ṣ,) or to the birds and wild beasts. (Fr.) — *He ordered that he should be buried.* (Ṣ, Mgh, Mṣb.) — [*He permitted that he should be buried.*] The tribe of Temeem said to El-Ḥejjáj, who had slain Ṣáliḥ the son of 'Abd-er-Raḥmán, أَقْبِرْنَا صَالِحًا, meaning, *Permit us to bury Ṣáliḥ.* (Ṣ,* TA.) You say also اقبر القَوْمَ, meaning, *He gave them their slain that they might bury him.* (Ḳ.) — *He assigned to him,* or *made for him, a grave* (ISk, Ṣ, Mṣb, Ḳ) *to be buried in it:* (Ṣ:) *he made him to have a grave.* (Mgh.) — Accord. to some, *He ordered him to dig a grave.* (TA.)

قَبْرٌ *A grave, tomb, sepulchre,* or *place of burial,* of a human being: (Ḳ:) pl. قُبُور. (Ṣ, Mṣb, Ḳ.)

قُبَّرٌ: see قُبَّرٌ.

قُبَّرٌ (Ṣ, Mṣb, Ḳ) and ▾ قُبَرٌ (Ḳ) and ▾ قُنْبَرَاءُ (Ṣ, Ḳ) and ▾ قُنْبُرٌ, this last occurring in a Rejez, to be cited below, (Ṣ,) [The *lark;*] *a kind of bird,* (Ṣ, Ḳ,) *resembling the* حُمَّرَة; (TA;) *a kind of small bird:* (Mṣb:) n. un. قُبَّرَةٌ (Ṣ, Mṣb, Ḳ) and قُبَرَةٌ (Ḳ) and قُنْبُرَةٌ, (Ṣ, Mṣb,) which last is the form used by the vulgar, (Ṣ,) or it is not allowable, or it is a form of weak authority, (Ḳ,) and is also pronounced قُنْبَرَةٌ: (Mṣb:) pl. of قنبراء, (Ṣ, Ḳ,) and of قنبرة, (Mṣb,) قَنَابِرُ. (Ṣ, Mṣb, Ḳ.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Eṭ-Ṭahawee,

* جَاءَ الشِّتَآءُ وَٱجْثَألَّ القُنْبُرُ *

[*The winter came, and the lark plumed himself*]. (Ṣ.)

قُنْبُرٌ: } see قُبَّرٌ.
قُنْبَرَاءُ: }

مَقْبَرٌ and مُقْبُرٌ: see مَقْبَرَةٌ.

مَقْبُرَةٌ and مَقْبَرَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and مَقْبِرَةٌ and مُقْبُرَةٌ (Ḳ) and ▾ مَقْبَرٌ, (Lth, Ṣ, Mgh,) with fet-ḥ only, (Mgh,) this last occurring in poetry, (Ṣ,) but agreeable with analogy, (IB,) and ▾ مَقْبُرٌ, (MF, and TA voce أَلُوكٌ, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place,* or *place of graves:* (Mṣb, Ḳ:) or the *place of a grave:* (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقبرة and مقبر, Mgh) مَقَابِرُ. (Ṣ, Mgh, Mṣb.)

مَقْبَرِيٌّ and مَقْبُرِيٌّ applied to a man [*A keeper of a cemetery:* or *of a grave* or *tomb:* or *a grave-digger*]. (Ṣ.)

قبس

1. قَبَسَ نَارًا, aor. ـِ, (Mṣb, Ḳ,) inf. n. قَبْسٌ, (T, Ḳ,) *He took fire,* مِنْهُ [*from him;*] (Ḳ;) as also ▾ اقتبسها: (Ṣ, Ḳ:) or *he took fire from the main mass thereof;* (Mṣb;) as also ▾ اقتبس [alone]. (Mṣb, Ḳ.) — [Hence,] قَبَسَ عِلْمًا, (and مِنَ العِلْمِ, TA,) † *He acquired knowledge,* مِنْهُ [*from him;*] (Ks, Ḳ, TA;) as also ▾ اقتبسهُ: (Ks, Ṣ, Ḳ, TA:) or *he learned knowledge;* as also ▾ اقتبس. (Mṣb.) — [Hence also, قَبَسَ حُمَّى † *He caught a fever* from another; as also ▾ اقتبسها.] You say, هٰذِهِ حُمَّى قَبَسٍ † *This is a fever caught from another; not accidentally inbred:* (A, TA:) but Ṣgh explains it differently, as signifying *an accidental fever.* (TA.) And ▾ اقتبس الحُمَّى مِنْ غَيْرِهِ وَلَمْ تَعْرِضْ لَهُ مِنْ نَفْسِهِ † [*He caught the fever from*

another; and it did not accidentally come to him from himself]. (A, TA.) = قَبَسَ مِنْهُ نَارًا, aor. ـِ, inf. n. قَبْسٌ, [*He sought from him fire;* (see its part. n., below;)] (Ṣ;) [and so ▾ اقتبسه, for اقتبس] for you say,] اِقْتَبَسْنَا فُلَانًا فَأَبَى ان يُقْبِسَنَا مِنْهُ نَارًا; meaning, [*We sought fire from such a one, and he refused*] *to give us fire.* (TA.) — [And hence,] قَبَسَ عِلْمًا † *He sought knowledge;* (see, again, its part. n., below;) and so ▾ اقتبسهُ; as appears from an explanation of the part. n. of this latter also; and from the saying,] أَتَانَا فُلَانٌ يَقْتَبِسُ العِلْمَ فَأَقْبَسْنَاهُ, meaning, † [*Such a one came to us seeking knowledge, and*] *we taught him.* (TA.) = Also, قَبَسَ النَّارَ *He lighted,* or *kindled, the fire.* (IḲṭṭ.) = See also 4, passim.

4. اقبسهُ *He gave him a* قَبَس [*a brand,* or *burning stick,* or *burning piece of fire-wood*]: (Ṣ, Ḳ:) or *he gave him fire:* and ▾ قَبَسَهُ *he brought him fire:* (TA:) and اقبسهُ نَارًا (Ks, Ṣ, Mṣb) *he gave him fire;* (Ṣ,* Mṣb, TA;) as also قَبَسَهُ نَارًا. (Yz, Ks, IAạr, Ṣ.) — [Hence,] اقبسهُ † *He taught him:* (Ḳ:) and اقبسهُ عِلْمًا, (Yz, Ks, IAạr, Ṣ, A, Mṣb,) and خَيْرًا, (A, TA,) † *he taught him knowledge,* (Ṣ,* Mṣb, TA,) and † *good;* (TA;) as also ▾ قَبَسَهُ عِلْمًا, (Ks, IAạr, Ṣ, A, Mṣb, TA,) and خَيْرًا: (A:) the latter verb is sometimes thus used; (IAạr, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say ▾ قَبَسَهُ خَيْرًا as meaning † *he brought him good:*] and you say also ▾ قَبَسَهُ مَالًا [app. meaning † *he gave him property*]. (IAạr, TA.) = اقبس فُلَانًا نَارًا *He sought fire for such a one.* (Yz,* Ṣ,* Ḳ.)

8: see 1, passim.

قَبَسٌ *Fire:* (TA:) or *a live coal:* (Bḍ, xx. 10:) or [more commonly, and more properly, like نَفَضٌ in the sense of مَنْفُوضٌ;] *a firebrand* (شُعْلَةٌ مِنْ نَارٍ, T, Ṣ, A, Mṣb, Ḳ,* and Bḍ ubi supra,) *taken from the main mass of fire;* (T, A, Mṣb,* Ḳ;) as also ▾ مُقْتَبَسٌ and ▾ مِقْبَسٌ (A) and ▾ مِقْبَاسٌ: (Ṣ, A, Mṣb, Ḳ:) the last two [properly] signify *a thing* [*such as a stick,* or *piece of fire-wood,*] *with which one has taken fire:* (TA:) and قَبَسٌ is also explained as signifying *a live coal,* or *piece of fire,* (جِذْوَةٌ مِنْ نَارٍ,) *which one takes upon the end of a stick:* (TA:) [and ▾ قَبْسَةٌ also signifies the same; as appears from an application thereof in the Ḳ, art. جذو, where الجِذْوَةُ is explained by القَبْسَةُ مِنَ النَّارِ; and from the saying,] مَا أَنَا إِلَّا قَبْسَةٌ مِنْ نَارِكَ [lit., *I am nought but a piece from thy fire;* app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of 'Alee, حَتَّى أَوْرَى قَبَسَ القَابِسِ † *So that he manifested a light of truth to the seeker thereof.* (TA.)

قَبْسَةٌ [inf. n. of un. of 1; *A single act of taking fire;* &c. Hence the saying,] مَا زُرْتُكَ إِلَّا كَقَبْسَةِ العَجْلَانِ [*I did not visit thee save like the hasty person's single act of taking fire*]. (TA.) = See also قَبَسٌ.

قَابِسٌ [act. part. n. of 1; *Taking fire; a taker of fire;* &c. Hence the saying,] مَا أَنْتَ إِلَّا كَالقَابِسِ العَجْلَانِ [*Thou art none other than like the hasty taker of fire*]. (A.) — [† *Acquiring,* or *learning, knowledge; an acquirer,* or *a learner, of knowledge.*] = *Seeking,* or *a seeker of, fire:* pl. أَقْبَاسٌ; its only broken pl. (TA.) — † *Seeking,* or *a seeker of, knowledge;* as also ▾ مُقْتَبِسٌ. (TA.) — القَوَابِسُ [pl. of القَابِسُ, like as الفَوَارِسُ is pl. of الفَارِسُ,] † *Those who teach men what is good.* (TA.)

مَقْبِسٌ *The place of the fire-brand:* i. e., *firewood that has been lighted:* or *charcoal that has become hard;* opposed to حُمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Mṣb.)

مِقْبَسٌ : } see قَبَسٌ.
مِقْبَاسٌ :

مُقْتَبَسٌ : see قَبَسٌ.

مُقْتَبِسٌ : see قَابِسٌ.

قبص

1. قَبَصَهُ, aor. ـِ, (M, A, Ḳ,) inf. n. قَبْصٌ, (Ṣ, M,) *He took it with the ends of his fingers;* (Ṣ, M, A, Ḳ;) the action which it denotes being less than that termed قَبْضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bḍ, xx. 96;) as also ▾ قَبَّصَهُ, (Ibn-'Abbád, Ḳ,) inf. n. تَقْبِيصٌ. (TA.) Thus, accord. to one reading, [in the Ḳur, xx. 96,] فَقَبَصْتُ قَبْصَةً مِنْ أَثَرِ الرَّسُولِ; (Ṣ, M, A, TA;) and, accord. to another, قُبْصَةً; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [*And I took with the ends of my fingers somewhat*] of the dust *from the footstep* of the horse *of the messenger* Gabriel. (Jel.) [But see قبض.] You say also, ▾ إِقْتَبَصْتُ قَبْصَةً [*I took for myself somewhat with the ends of my fingers*]. (A.) And جِئْتُ لِأَقْتَبِسَ مِنْ أَنْوَارِكَ وَأَقْتَبِصَ مِنْ آثَارِكَ ‡ [*I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions*]. (A.)

2: see 1.

8: see 1, in two places.

قَبْصٌ : see قِبْصٌ, throughout.

قِبْصٌ *A great number* (AO, Ṣ, M, Ḳ) of men or people; (Ṣ, Ḳ;) as also ▾ قُبْصٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáïḳ, O.) You say, إِنَّهُمْ لَفِي قِبْصِ الحَصَى *Verily they are numerous as the pebbles.* (TA.) And هُوَ فِي قِبْصِ الحَصَى, and ▾ قَبْصِهَا, *He is in, or among, a multitude that cannot be numbered.* (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثرو.] — *A place where a number is collected together* of ants; as also ▾ قَبْصٌ: (M:) and of bees; as also the latter word: (TA:) or *where a great number of ants is collected together:* (El-'Eyn, TA:) or *where a great quantity of sand is collected together;* as also the latter word. (Ibn-'Abbád, Ḳ.)

قَبْصَةٌ *What one takes with the ends of his fingers;* as also ▾ قُبْصَةٌ, (Ḳ,) and ▾ قَبِيصَةٌ: (Ṣ, Mṣb:) [in the L, قُبَيْصَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the *act* [*of so taking*]: (M:) and the second, (M,) or this and the first also, (Ḳ,) signifies *what one's two hands carry,* of food, or wheat: (M, Ḳ:) the pl. of ▾ قُبْصَةٌ is قُبَصٌ. (TA.)

قُبْصَةٌ : see قَبْصَةٌ, throughout.

قَبِيصٌ : see what next follows.

قَبِيصَةٌ : see قَبْصَةٌ. — Also, (M, Ḳ,) and ▾ قَبِيصٌ, (M, TA,) *Dust,* or *earth,* (M, Ḳ,) and *pebbles,* (Ibn-'Abbád, Ḳ, TA,) *collected together.* (M, Ḳ, TA.)

قَابِصَةٌ sing. of قَوَابِصُ; which signifies *Bodies* [*of men*]; syn. طَوَائِفُ; and *a number collected together.* (TA.)

قبض

1. قَبَضَهُ, (Ṣ, M, A, Mgh, Mṣb,) or قَبَضَهُ بِيَدِهِ, (O, Ḳ,) aor. ـِ, (A, Mṣb, Ḳ,) inf. n. قَبْضٌ, (Ṣ, Mṣb,) *He took it with his hand,* (A, O, Ḳ,) *by actual touch,* or *feel:* (O:) or the former signifies *he closed his hand upon it:* (Lth:) [*he grasped it; griped it; clutched it; seized it:*] or *he took it with the whole of his hand:* (Bḍ, xx. 96:) or i. q. أَخَذَهُ [*he took it* in any manner: *he took it with his hand: he took possession of it:* and *he received it*]: (Ṣ, M, Mgh, Mṣb:) and قَبَضَ عَلَيْهِ, and بِهِ, (M,) or قَبَضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Mṣb, Ḳ,) aor. and inf. n. as above, (M,) *he grasped it, clutched it, laid hold upon it,* or *seized it, with his hand;* syn. أَمْسَكَهُ: (A, Ḳ:) or *he seized it* (أَنْحَى عَلَيْهِ) *with the whole of his hand:* (M:) or *he closed,* or *contracted, his fingers upon it:* (Mgh, Mṣb:) it is also said, by MF, that some assert قَبْضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبْصٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that ▾ تَقْبِيضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيصٌ.]) You say, قَبَضَ المَتَاعَ [*He took,* or *received, the commodity,* or *the commodities,* or *goods*]. (A.) And قَبَضَ مِنْهُ الدَّيْنَ [*He took,* or *received, from him the debt*]. (M, Ḳ, in art. قضى; &c.). And it is said in the Ḳur, [xx. 96,] فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ, (M,) and, accord. to an extraordinary reading, ▾ قُبْضَةً, (B,) meaning [*And I took a handful*] of the dust *from the footstep* of the hoof of the horse *of the messenger* [Gabriel]: (IJ, M:) and ▾ إِقْتَبَضْ

قَبْضَةٌ مِنْ أَثَرِهِ signifies the same as قَبْضَ: and قَبْضَ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبَضَ الطَّائِرَ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبَضَ عَلَى عُرْفِ الفَرَسِ [*He grasped, or laid hold upon, the mane of the horse*]. (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبَضْتُ الأَرْضَ, and الدَّارَ, ‡ *I had, or took, or got, possession of the land, and of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ اللّٰهُ الأَرْضَ, and السَّمَآءَ, † *God will comprehend, or collect together,* [*within his sole possession,* (see قُبْضَةٌ,)] *the earth, and the heaven.* (TA.) [In like manner] you say also, قَبَضَ عَلَى غَرِيمِهِ ‡ [*He arrested his debtor:* used in this sense in the present day]. (A.) And قَبَضَ اللّٰهُ رُوحَهُ ‡ *God took his soul.* (TA.) And قَبَضَهُ اللّٰهُ ‡ *God caused him to die.* (Mṣb.) And قُبِضَ ‡ *He* (a man, Ṣ, M, A) *died:* (Ṣ M, A,* Ḳ:) and also † *he* (a sick man) *was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبَضْتُهُ عَنِ الأَمْرِ † *I removed him from the thing, or affair.* (Mṣb.) — قَبَضَهُ, aor. as above, (M, Ḳ,) and so the inf. n., (Ṣ, M, Mgh,) also signifies the † *contr. of* بَسَطَهُ; (Ṣ,* M, Mgh,* Ḳ;) and so ↓ قَبَّضَهُ, (IAạr, M,) inf. n. تَقْبِيضٌ. (TA.) [As such, † *He contracted it; or drew it together.*] You say, قَبَضَ رِجْلَهُ وَبَسَطَهَا ‡ [*He contracted his leg, and extended it*]. (A.) And قَبَضَ كَفَّهُ [*He clenched his hand*]. (Ṣ, Mgh, Mṣb, Ḳ, in art. برجم.). And قَبَضَ يَدَهُ عَنْهُ † [*He drew in his hand from it:* or] *he refrained from laying hold upon it.* (Ḳ.) Whence the saying in the Ḳur, [ix. 68,] وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning † [*And they draw in their hands, or refrain,*] from expenditure, or from paying the [poor-rate called] زَكَاة. (TA.) You say also, قَبَضَ ↓ جَنَاحَهُ † *He* (a bird) *contracted his wing:* (M:) or قَبَضَ, or قَبَّضَ, جَنَاحَهُ, † *he contracted his wing to fly.* (TA.) And hence, (TA,) قَبَضَ, aor. as above; (Ṣ, Ḳ;) or قَبُضَ (M;) [or both;] inf. n. [of the former] قَبْضٌ (Ṣ, Ḳ,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (Ṣ, M, A, Ḳ) and قِبَاضٌ; (M;) ‡ *He* (a bird, Ṣ, Ḳ, and a horse, A, and a man, Ṣ, or other [animal], Ḳ,) *was quick,* (Ṣ, M, A, Ḳ,) *in flight, or in going or pace.* (Ḳ.) يَقْبِضْنَ, said of birds, in the Ḳur, [lxvii. 19,] is [said to be] an ex. of this signification. (Ṣ, Ḳ.*) You say also, قَبَضَتِ الإِبِلُ ‡ *The camels were quick in their pace; at every spring therein, putting their legs together.* (A.) And ↓ إِنْقَبَضَ ‡ *He, or it,* (a company of men, M,) *went, or journeyed, and was quick.* (Lth, M, Ḳ.) And إِنْقَبَضَ ↓ فُلَانٌ فِى حَاجَتِهِ ‡ *Such a one was quick, and light, or active, in accomplishing his want.* (A.) And قَبْضٌ also signifies *i. q.* نَزْوٌ † [The act of *leaping,* &c.]. (TA.) — [Also, as contr. of بَسَطَهُ,] † *He collected it together.* (Az.) And hence, (Az,) قَبَضَ الإِبِلَ, (Az, M,) aor. ـُ, inf. n. قَبْضٌ (Az, Ṣ, M) † *He drove* (Az, Ṣ, M) *the camels violently, or roughly,* (Az, M,) or *quickly:* (Ṣ:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and ↓ إِنْقَبَضَ بِهَا [signifies the same, or, agreeably with an explanation given above, ‡ *he went quickly with them*]. (M.) And العَيْرُ يَقْبِضُ عَانَتَهُ † *The he-ass drives away his she-ass.* (M.) — [As such also,] قَبَضَهُ; (A;) and ↓ قَبَّضَهُ, (Ṣ, M, Ḳ,) inf. n. تَقْبِيضٌ; (Ṣ;) ‡ *He, or it, drew it, collected it, or gathered it, together; contracted it, shrank it, or wrinkled it.* (Ṣ, M, A,* Ḳ.) You say, قَبَضَ وَجْهَهُ ‡ *He, or it, contracted, or wrinkled, his face*]. (A.) And قَبَضَتِ النَّارُ الجِلْدَةَ ‡ [*The fire contracted, shrank, or shrivelled, the piece of skin*]. (A.) And ↓ قَبَّضَ مَا بَيْنَ عَيْنَيْهِ † *He contracted, or wrinkled, the part between his eyes.* (M, TA.) And ↓ يَوْمٌ يُقَبِّضُ مَا بَيْنَ العَيْنَيْنِ † [*A day that contracts, or wrinkles, the part between the eyes*]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA.*) And in like manner you say, يَوْمٌ يَقْبِضُ ↓ الحَشَى † [*A day that contracts the bowels*]. (M.) [And hence قَبَضَ, aor. and inf. n. as first mentioned, † *It* (a medicine, or food, &c.,) *astringed, or constipated.* And † *It* (food) *was astringent* in taste; as also ↓ تَقَبَّضَ.] — As such also, قَبَضَهُ, signifies † *He straitened it; scanted it; made it scanty.* (Mṣb, TA.) You say, قَبَضَ اللّٰهُ الرِّزْقَ, aor. and inf. n. as first mentioned, † *God straitened, scanted, or made scanty, the means of subsistence.* (Mṣb.) And it is said in the Ḳur, [ii. 246,] وَاللّٰهُ يَقْبِضُ وَيَبْسُطُ † *And God straitens, or scants, or makes scanty,* the means of subsistence, to some, (Bḍ, Mṣb,* TA,*) or *withholds* the means of subsistence from whom He will, (Jel,) *and amplifies, enlarges, or makes ample or plentiful,* the same, (Bḍ, Mṣb, Jel, TA,) to some, (Bḍ, TA,) or to whom He will. (Jel.) — [As such also, ‡ *He abridged his liberty.*] You say, فُلَانٌ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ ‡ [*Such a one enlarges the liberty of his slaves; then abridges their liberty*]. (A.) — [As such also, ‡ *He, or it, contracted his heart;* i. e. *distressed him; grieved him.*] You say, إِنَّهُ يَقْبِضُنِى مَا يَقْبِضُكَ وَيَبْسُطُنِى مَا يَبْسُطُكَ ‡ *Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me*]. (A.) [And it is related in a trad., that Mohammad said, فَاطِمَةُ مِنِّى يَقْبِضُنِى مَا قَبَضَهَا وَيَبْسُطُنِى مَا بَسَطَهَا ‡ [*Fátimeh is* as though she were a part *of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me*]. (TA.) Or the phrase إِنَّهُ لَيَقْبِضُنِى مَا قَبَضَكَ mentioned by Lth, means † *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبْضٌ and بَسْطٌ are terms applied by the investigators of truth among the Ṣoofees to two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, ↓ انْقَبَضْتَ عَنَّا فَمَا قَبَضَكَ ‡ [*Thou shrankest from us: and what made thee to shrink?*]. (A.) — [As such also, ‡ *He, or it, made him close-fisted, tenacious, or niggardly.*] You say, الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ ‡ [*Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous*]. (A.)

2: see a remark appended to the first sentence in this art.: — see also قَبَضَهُ as *contr. of* بَسَطَهُ, in six places. — قَبَّضَهُ المَالَ, (Ṣ,* M, Ḳ,*) or المَتَاعَ, (A,) inf. n. تَقْبِيضٌ, (Ṣ, Ḳ,) *He gave to him,* (Ṣ, M, Ḳ,) *in his grasp,* or *possession,* (Ḳ,) i. e. to him who should receive it, (Ṣ,) *the property,* (Ṣ, M,) or *commodity,* or *commodities,* or *goods;* (A;) i. e. *he transferred it to his possession;* (TA;) [lit. *he made him to take it, to take it with his hand, to grasp it,* or *to receive it;*] as also ↓ أَقْبَضَهُ إِيَّاهُ. (A.)

3. قابضهُ, inf. n. مُقَابَضَةٌ (AZ, A) and قِبَاضٌ, (Er-Rághib, TA in art. شرى,) *He bartered,* or *exchanged commodities, with him.* (AZ, in TA, art. خوص.) [See also قَايَضَهُ.]

4. اقبضهُ المَتَاعَ [or المَالَ]: see 2. — اقبضهُ *He put, or made, a handle to it,* (Ṣ, M, A, Ḳ,) namely a knife, (Ṣ, M, A,) and a sword. (Ṣ, Ḳ.)

5. تقبّض quasi-pass. of قَبَّضَهُ as contr. of بَسَّطَهُ; (M;) as also ↓ إِنْقَبَضَ is of قَبَضَهُ in the same sense, (Ṣ,* M, Ḳ,*) being *contr. of* انْبَسَطَ. (Ṣ, Ḳ.) [As such,] both signify † *It became drawn, collected,* or *gathered, together;* or *it drew, collected,* or *gathered, itself together;* or *contracted;* or *shrank;* syn. of the former, تَجَمَّعَ; (TA;) and of the latter, انْضَمَّ [which also signifies *it became drawn and joined,* or *adjoined,* to another thing; &c.]. (O, Ḳ.) So the latter signifies in the phrase انقبض ↓ فِى حَاجَتِى † [*It became comprised in,* or *adjoined to, the object of my want*]. (O.) — [As such also,] the former signifies ‡ *It* (a man's face, A, or the part between the eyes, M,) *became contracted,* or *wrinkled;* (M, A;*) and in like manner a piece of skin, in, or upon, a fire; meaning *it became contracted, shrunken,* or *shrivelled; it shrank:* (so in different copies of the Ṣ:) or *it* (skin, Ḳ, or the skin of a man, TA) *became contracted,* or *shrunken;* (Ḳ, TA;) and so an old man. (A.) — [As such also,] تقبّض عَنْهُ ‡ *He shrank,* or *shrank with aversion, from him,* or *it;* (Ṣ, M, A, Ḳ;) as also ↓ إِنْقَبَضَ عَنْهُ: (A:) [see an ex. of the latter near the end of 1.] ↓ الإِنْقِبَاضُ عَنِ النَّاسِ also signifies † *The withdrawing, removing,* or *retiring, from men.* (TA.) And ↓ إِنْقَبَضَ عَنِ الأَمْرِ † *He removed,* or *became*

removed, from the thing, or *affair.* (Mṣb.) — تقبّض عَلَى الأَمْرِ ‡ *He paused,* or *waited, at the thing,* or *affair;* syn. تَوَقَّفَ. (M, A.) — تقبّض إِلَيْهِ † *He leaped,* or *sprang, towards him.* (Ṣgh, Ḳ.) — See also 1; last third of the paragraph.

6. تقابض المُتَبَايِعَانِ [*The two parties in an affair of traffic bartered,* or *exchanged commodities, each with the other:* see 3]. (A.)

7. انقبض *It* (a thing) *became* مَقْبُوض [meaning *taken, taken with the hand, grasped,* or *received*]. (Ṣ.) — See also **5**, in six places. — And see **1**, in three places, about the middle of the paragraph.

8. اقتبضهُ لِنَفْسِهِ [*He took it, took it with his hand, grasped it, clutched it, seized it, took possession of it,* or *received it, for himself*]. (A.) See an ex. in **1**, before the first break in the paragraph.

قَبْضٌ The act of *taking, taking with the hand;* [*grasping; clutching; seizing;*] *taking possession of;* or *receiving.* (Ṣ, Mṣb.) — And [hence], *Possession;* (Ṣ, TA;) as also ▼ قَبْضَةٌ: (Ṣ, M, Mgh, Mṣb, TA:) or the latter is a n. un. [signifying *an act of taking,* or *taking with the hand; a grasp; a seizure;* &c.]. (TA.) You say, صَارَ الشَّىْءُ فِى قَبْضِكَ, and ▼ قَبْضَتِكَ, *The thing became in thy possession.* (Ṣ, M.*) And هٰذِهِ الدَّارُ فِى قَبْضِى, (TA,) and ▼ قَبْضَتِى, (M, TA,) *This house is in my possession;* (M, TA;) like as you say, فِى يَدِى. (TA.)

قَبَضٌ *i. q.* مَقْبُوضٌ; (Mgh, Ḳ;) like هَدَمٌ in the sense of مَهْدُومٌ, and نَفَضٌ in the sense of مَنْفُوضٌ; (TA;) meaning *What is taken, of articles of property* (Ṣ, M) *of people:* (Ṣ:) *what is collected,* (Lth,) or *taken and collected,* (Mgh,) *of spoils, before they are divided.* (Lth, Mgh.) You say, دَخَلَ مَالُ فُلَانٍ فِى القَبَضِ *The property of such a one entered into what was taken of the articles of property of the people.* (Ṣ.) And إِطْرَحْهُ فِى القَبَضِ (A, Mgh) *Throw thou it among the things that have been taken:* (Mgh:) said to Saad Ibn-Abee-Wakkás, when he slew Sa'eed Ibn-El-'Ás, and took his sword: so in a trad. (TA.) And in another trad. it is said, جُعِلَ سَلْمَانُ عَلَى قَبَضٍ *Selmán was set over spoils that were taken and yet undivided,* to guard and divide them. (Mgh.)

قَبْضَةٌ: [pl. قَبَضَاتٌ:] see قَبْضٌ, in three places. — See also قُبْضَةٌ, in four places. — And see مَقْبِضٌ. — Also, [The *measure of a man's fist, from side to side;*] *four finger-breadths;* (Mgh, Mṣb, voce جَرِيبٌ;) the *sixth part of the common* ذِرَاع [or cubit: but in the present day, the *measure of a man's fist with the thumb erect;* which is about *six inches and a quarter*]: pl. قَبَضَاتٌ. (Mgh, Mṣb, vocibus ذِرَاعٌ and جَرِيبٌ.)

قُبْضَةٌ (Ṣ, A, Mgh, Mṣb, Ḳ) [*A handful;*] *what one takes with the hand,* or *grasps;* (Ṣ, Ḳ;) مِنْ كَذَا [*of such a thing*]; (Mgh;) as, for instance, مِنْ سَوِيقٍ [*of meal of parched barley*]; (Ṣ;) or مِنْ تَمْرٍ [*of dates*]; (Ṣ, A, Mṣb;) i. e. كَفًّا; (Ṣ;) as also ▼ قَبْضَةٌ; (Ṣ, M, A, Ḳ;) but the former is the more common; (Ṣ, Ḳ;) and ▼ قَبِيضَةٌ: (B:) or the first is a subst. in the sense of مَقْبُوض, and the second is a n. un.: (TA:) the pl. of the first is قُبَضٌ. (TA.) You say also, هٰذَا قَبْضَةُ ▼ كَفِّى *This is the quantity that my hand grasps.* (M.) See two other exs. of the second word, and an ex. of the third, in **1**, before the first break in the paragraph. It is also said in the Ḳur, [xxxix. 67,] وَالأَرْضُ جَمِيعًا قَبْضَتُهُ ▼ يَوْمَ القِيَامَةِ, i. e. قُبْضَتُهُ, for قَبْضَةٌ is an inf. n. [of un.] used as a subst., or is for ذَاتُ قَبْضَةٍ, (Bḍ,) and the literal signification is, [*And the earth altogether shall be*] *his handful* [*on the day of resurrection*]; (Bḍ, Jel;) meaning *in his possession* (Jel, TA) *alone,* (TA,) *and at his free and absolute disposal:* (Jel:) Th says, that this is like the phrase هٰذِهِ الدَّارُ فِى قَبْضَتِى, meaning as explained above, voce قَبْضٌ; but this opinion is not valid:) (M:) another reading is ▼ قَبْضَتَهُ, in the accus. case, (M, Bḍ,) as an adv. n.; that which is determinate being thus likened to what is vague; (Bḍ;) and this is allowed by some of the grammarians; but it is not allowed by any one of the grammarians of El-Basrah. (M.) It is also said, in the trad. of Bilál and the dates, فَجَعَلَ يَجِىْءُ بِهِ قُبَضًا قُبَضًا [*And he set about bringing them* (the pronoun referring to التَّمْر *the dates*) *handfuls by handfuls*]. (TA.)

قُبَضَةٌ, (Ḳ,) or قُبَضَةٌ رُفَضَةٌ, (Ṣ, M, A, TA,) to this latter, not to the former alone, the following explanation applies, (TA,) A man *who lays hold upon a thing, and then leaves it without delay.* (Ṣ, M, A, Ḳ.) And the former, A pastor *who draws his sheep or goats together, not going far and wide in pasturing them:* (Ṣ:) or *who manages well* (A, Ḳ) *for his sheep or goats,* (Ḳ,) or *for his beasts, collecting them together, and, when he finds a place of pasture, spreads them abroad:* (A:) and the latter, a pastor *who manages well, and is gentle with his pasturing beasts, collecting them together and driving them, when their place of pasturage becomes wanting in herbage, and, when they light upon a piece of herbage, leaves them to spread abroad and pasture at pleasure:* (Az, TA:) or *who collects together his camels, and drives them until he brings them whithersoever he will.* (M.) [See also art. رفض.]

قَبِيضٌ: see قَابِضٌ, in three places.

قَبِيضَةٌ: see قُبْضَةٌ, in two places.

قَبَّاضٌ: } see قَابِضٌ; each in two places.
قَبَّاضَةٌ: }

قَابِضٌ *Taking with the hand:* [or *in any manner: taking possession of: receiving:* (see 1:)] *grasping, clutching,* or *seizing, with the hand:* and in like manner, [but in an intensive sense,] ▼ قَبَّاضٌ: (Ḳ:) or the latter is of the dial. of the people of El-Medeeneh, applied to him *who* [*grasps* or] *collects everything:* (Aboo-'Othmán El-Mázinee:) and ▼ قَبَّاضَةٌ [which is doubly intensive]; (Ḳ;) the ة in this last not denoting the fem. gender. (TA.) قَابِضُ الأَرْوَاحِ [‡*The taker of the souls*] is an appellation of [the Angel of Death,] 'Izrá-eel, or 'Azrá-eel. (TA.) And القَابِضُ, one of the names of God, signifies ‡*The Withholder* [or *Straitener* or *Scanter*] *of the means of subsistence,* and *of other things,* from his servants, by his graciousness and his wisdom: and *the Taker of souls, at the time of death.* (TA.) — A bird † *contracting his wing to fly.* (TA.) And hence, (TA,) قَابِضٌ (Ṣ, Ḳ) and ▼ قَبِيضٌ (Ṣ, A, Ḳ) A bird, (Ḳ,) or horse, (A,) or other [animal], (Ḳ,) ‡*quick* (A, Ḳ) *in flight,* or *in going* or *pace:* (Ḳ:) or a man † *light,* or *active, and quick:* (Ṣ:) and [hence, app.,] the latter also signifies † an *intelligent* man, *who keeps,* or *adheres, to his art,* or *work.* (Ibn-'Abbád, Ḳ.) And قَبِيضُ ▼ الشَّدِّ A horse, (Ṣ, Ḳ, in [some of] the copies of the Ḳ "a man," which is a mistake, though it seems to be also applied to a man, TA,) or a beast of carriage, (L,) † *quick in the shifting of the legs from place to place* [*in running*]. (Ṣ, L, Ḳ.) — A camel-driver †*driving quickly;* a *quick driver;* and in like manner, [but in an intensive sense,] ▼ قَبَّاضٌ, and [in a doubly intensive sense] ▼ قَبَّاضَةٌ: (Ṣ:) or the last signifies †*driving away vehemently;* the ة denoting intensiveness; and is applied to an ass driving away his she-ass, and to a camel-driver. (M.) [See an ex. of the first, voce عَائِضٌ, in art. عوض.] — [Applied to medicine, food, &c., † *Astringent,* or *constipating.*]

مَقْبَضٌ *A place of taking, taking with the hand,* [*grasping, clutching, seizing,*] or *receiving:* extr. [in form, for by rule it should be مَقْبِضٌ]. (M.) See also what next follows.

مَقْبِضٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and ▼ مَقْبَضٌ, (Lth, M, Mṣb, Ḳ,) but the former is the more common and the better known, (Lth,) and ▼ مِقْبَضٌ, (M, Ḳ,) and with ة, (Ḳ,) i. e. ▼ مَقْبِضَةٌ, and ▼ مَقْبَضَةٌ, (M,) The *handle;* or *part where it is grasped,* (Ṣ, M, A,* Mgh,* Mṣb, Ḳ,) *by the hand,* (Mṣb,) or *with the whole hand;* (Ṣ;) of a sword, (Ṣ, A, Mgh, Mṣb, Ḳ,) and ▼ قَبْضَةٌ is said to signify the same; (TA;) or of a knife, (M, A,) and of a bow, (Ṣ, A,) and of a whip, (A,) &c., (Ḳ,) or of anything: (M:) or ▼ مَقْبِضَةٌ or ▼ مَقْبَضَةٌ signifies the place of the hand of a spear or spear-shaft: (ISh:) pl. مَقَابِضُ. (A.)

مَقْبَضٌ: see مَقْبِضٌ.

مَقْبِضَةٌ and مَقْبَضَةٌ: see مَقْبِضٌ, in two places.

مَقْبُوضٌ pass. part. n. of قَبَضَهُ. See قَبَضٌ, and قُبْضَةٌ. — ‡*Taken* to the mercy of God; (A;) *dead.* (Ṣ.)

مُتَقَبِّضٌ: see what next follows.

مُنْقَبِضٌ, (O, TṢ,) or ▼ مُتَقَبِّضٌ, (Ḳ,) A lion *prepared to spring:* (Ḳ:) or a lion *drawn together:* and one *prepared to spring:* (O, TA:) but the conjunction should rather be omitted. (TA.)

قبط

1. قَبَطَهُ, aor. ـِ, so in the margin of a copy of the Ṣ, (TA,) inf. n. قَبْطٌ, (TṢ, O, Ḳ,) *He collected it together, or comprehended it, with his hand:* (TṢ, O, Ḳ:) [like قَبَضَهُ:) in the TṢ given as on the authority of IDrd: in the O as on that of IF. (TA.) — Also, inf. n. as above, *He mixed it.* (TA.)

2. [قبّط وَجْهَهُ *He contracted his face much; made it much contracted, or very austere or morose:*] تَقْبِيطُ الوَجْهِ is *syn. with* تَقْطِيبُهُ; (Yaạḳoob, Ḳ;) and is formed from the latter by transposition. (TA.)

القِبْطُ [*The Copts;* often called by themselves القُبْطُ;] *a certain people, or nation, in Egypt;* (TA;) *the original, or genuine, people of Egypt;* (Ṣ, Ḳ, TA;) *the Christians of Egypt:* (Mṣb:) n. un. ▼ قِبْطِىٌّ; (Ṣ, Mṣb, Ḳ;) fem. with ة: (Mṣb, Ḳ:) you say إِمْرَأَةٌ قِبْطِيَّةٌ [*A Copt woman*]: (Mṣb:) and جَمَاعَةٌ قِبْطِيَّةٌ and أَقْبَاطٌ [*A company of Copts;* اقباط being a pl. of قِبْطٌ]. (TA.) [See قِبْطِىٌّ.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَائِيم [or Mizraïm] the son of حام left issue from لُوذِيم [or Ludim], and that لوذيم are the قبط of Egypt, in the Ṣa'eed: Aboo-Háshim Aḥmad Ibn-Jaafar El-'Abbásee, the genealogist, says, that they are the children of قبط son of مِصْر son of قوط [a mistranscription for فُوط, the Phut of the English Bible, A.V.,] son of حام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قُبْطِىٌّ *A kind of thin, or fine,* (Mgh, Mṣb,) *white,* (Mgh,) *cloth,* (Mgh, Mṣb,) *of linen,* (Mṣb,) *made in Egypt;* so called in relation to the قِبْط, irregularly, to distinguish between it and the man, who is called قِبْطِىٌّ: (Mgh, Mṣb:) so says Lth, respecting these two forms: (TA:) you also say, ▼ ثِيَابٌ قِبْطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قُبْطِيَّةٌ, with ḍamm, to distinguish the subst. from the rel. n. without ثياب; like as you say, رِمَاحٌ خَطِّيَّةٌ, and خِطِّيَّةٌ, with kesr, when you do not mention the رماح: so says Kh: (Mṣb in art. خط:) it is said in the Ḳ, that القُبْطِيَّةُ, with ḍamm, signifies *a kind of cloths,* so called in relation to the قِبْط; and sometimes it is with kesr; which is a plain assertion that the form with ḍamm is the more common: but in the Ṣ it is said, that القُبْطِيَّةُ signifies *certain white, thin, or fine, cloths, of linen, made in Egypt;* and sometimes it is with ḍamm, because they make a change in the rel. n., as in سُهْلِىٌّ and دُهْرِىٌّ, which (as SM adds) are from سَهْل and دَهْر; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِىُّ (Ṣ, Mgh. Mṣb, Ḳ) and قَبَاطِى: (Ḳ [but the latter, being indeterminate, should be written قَبَاطٍ, like مَهَارٍ &c.:]) Sh says, that the قَبَاطِىّ are *a kind of cloths inclining to fineness and thinness and whiteness.* (TA.)

قِبْطِىٌّ and قِبْطِيَّةٌ: see القِبْطُ and قُبْطِىٌّ.

قُبَّيْطَآءُ:
قُبَّاطٌ:
قُبَّيْطٌ: } see what next follows.

قُبَّيْطَى and ▼ قُبَّيْطَآءُ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (Ṣ, Mṣb, Ḳ,*) and ▼ قُبَّيْطٌ and ▼ قُبَّاطٌ, (Ṣ, Ḳ,) *i. q.* نَاطِفٌ; (Ṣ, Mṣb, Ḳ;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as *a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:*] derived from قَبْطٌ signifying the act of "collecting together." (TA.)

قُنَّبِيطٌ: see art. قنبط.

[قبع
قبل
قبن
قبو
See Supplement.]

قت

1. قَتَّ, (M, Ḳ,*) or قَتَّ الحَدِيثَ or الأَحَادِيثَ, (Ṣ, O, TA,) aor. ـُ, (Ṣ, M, O,) inf. n. قَتٌّ, (Ṣ, M, O, Ḳ,) with which ▼ قِتِّيتَى is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, Ḳ;) and so too is تَقْتِيتٌ [as inf. n. of ▼ قتّت], (Ḳ,) or so is تَقْتِيتُ الحَدِيثِ; (O;) and so is قَتْقَتَةٌ [as inf. n. of ▼ قَتْقَتَ], (Ḳ,) or so is قَتْقَتَةُ الحَدِيثِ; (O;) *i. q.* نَمَّ, (M,) or نَمَّ الحَدِيثَ (Ṣ, O, Ḳ,* TA) or الأَحَادِيثَ, (Ṣ, O, TA,) i. e. [*He uttered calumny;* or] *he made known, divulged,* or *told, discourse,* or *conversation, in a malicious,* or *mischievous, manner, so as to occasion discord, dissension,* or *the like;* (TA;) or قَتَّ الحَدِيثَ signifies *he falsified and embellished discourse,* or *conversation:* (A:) it is said that القَتّ, which signifies النَّمِيمَةُ [i. e *the uttering,* or *utterance, of calumny*], (M, L,) [and] so does ▼ القِتِّيتَى, (Ṣ,) is from ▼ تقتّت الحَدِيثَ, meaning *he sought time after time to obtain a knowledge of discourse,* or *conversation, and listened thereto:* (M, L:) and ▼ القِتِّيتَى signifies [also] *the seeking time after time to obtain a knowledge of* نَمَائِم [i. e. *calumnies,* pl. of نَمِيمَةٌ]. (M, TA.) — And قَتٌّ [app. as an inf. n.] signifies The *lying,* or *uttering of falsehood:* (Ḳ:) [or] *a prepared lying.* (M.) — And قَتَّهُ, (Ḳ, TA,) inf. n. قَتٌّ, (TA,) signifies قَدَّهُ [meaning *He cut it out,* or *shaped it,* in any manner, whether lengthwise or otherwise]. (Ḳ, TA.) One says, هُوَ حَسَنُ القَتِّ, meaning حَسَنُ القَدِّ [i. e. *He is goodly,* or *beautiful, in conformation*]: and a poet says,

• كَأَنَّ ثَدْيَيْهَا إِذَا مَا ٱبْرَنْتَى •
• حُقَّانِ مِنْ عَاجٍ أُجِيدَا قَتَّا •

meaning قَدًّا and خَرْطًا [i. e. *As though her two breasts, when they come forth unexpectedly* (a meaning of ابرنتى expl. in the L, in art. برت, on the authority of Lḥ, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either *when appearing unexpectedly,* or *when standing out*), *were two round boxes of ivory, excellently cut out,* or *shaped, and made smooth in their surfaces*]: (O, TA:*) regarding them as one member, he has made the verb singular. (O.) — Also *He prepared, disposed,* or *arranged, it;* or *put it into a right,* or *good, state.* (M, Ḳ.) — And *He collected it together by little and little.* (M, Ḳ.) — And *He made it,* or *made it to appear, to be little;* syn. قَلَّلَهُ. (M, Ḳ.) And قَتَّ أَثَرَهُ, (M, Ḳ,) aor. ـُ, inf. n. قَتٌّ, (M,) *He followed,* or *followed after, his track,* or *footsteps, in pursuit;* or *endeavoured to track him,* or *trace him.* (M, Ḳ.) — And قَتٌّ signifies also The *following the footsteps* of a man *secretly, in order to know what he desires* [*to do*]. (O, Ḳ.) — And A pastor's *smelling the odour of a camel* (O, Ḳ) *that is* مَهْيُوم (Ḳ) [i. e.] *that is smitten by the* [*disease termed*] هُيَام. (O, TA. [Freytag, supposing مَهْيُوم in this explanation in the Ḳ to be syn. with هَائِم, renders the verb as meaning *He* (a pastor) *smelt the urine of a straying camel, that he might know its way.*]) ═ See also the next paragraph.

2: see 1, first sentence. ═ تَقْتِيتٌ also signifies The *collecting of odoriferous substances,* or *aromatics,* (O, Ḳ,) *of all sorts, in a cooking-pot,* (O,) *and cooking them:* (O, Ḳ:) and one does not say قَتَّتَ except of olive-oil when it is thus prepared [i. e. it means *it was,* or *has been, cooked with all sorts of odoriferous substances,* or *aromatics*]: thus says Khálid Ibn-Jembeh: IF adds that ▼ قَتَّ الزَّيْتَ is like تَقْتِيتُهُ [in meaning]: and Zj says that ▼ اِقْتَتُّ الدُّهْنَ means the same as قَتَّتُّهُ [i. e. *I cooked the oil with all sorts of odoriferous substances,* &c.]. (O.) [See also مُقَتَّتٌ, below.]

5: see 1, first sentence.

8. اقتتّهُ *He,* or *it, extirpated,* or *eradicated, him,* or *it.* (M, Ḳ.) ═ See also 2.

R. Q. 1. قَتْقَتَ, inf. n. قَتْقَتَةٌ: see 1, first sentence.

قَتٌّ inf. n. of قَتَّ [q. v.]. (Ṣ, M, O, Ḳ.) ═ And *i. q.* فِصْفِصَةٌ, (Ṣ, M, O, Mṣb,) or إِسْفِسْتٌ, (Mgh, Ḳ,) both of which signify the same, i.e. *A certain food,* or *fodder, of beasts,* as is said in the Nh; (TA;) [*a species of trefoil,* or *clover;*] or (M, Ḳ) *when dry:* (M, Mgh, O, Mṣb:) accord.

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّةٌ, (T, Ṣ, M, O,) like as تَمْرَةٌ is of تَمْرٌ. (T, Ṣ, O.) — And *A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness.* (T, Mṣb, TA.)

قَتُوتٌ: see the next paragraph, in two places.

قَتَّاتٌ (Ṣ, M, A, O, Ḳ) and ▼ قَتُوتٌ and ▼ قِتِّيتَى, (M, Ḳ,) this last being used as an inf. n. and as an epithet, (TA,) *A man wont to calumniate*; or *to make known, divulge,* or *tell, discourse,* or *conversation, in a malicious,* or *mischievous, manner, so as to occasion discord, dissension,* or *the like*; (Ṣ,* M,* A,* O,* Ḳ,* TA;) [or *wont to falsify and embellish discourse,* or *conversation*: (see 1:)] or *who listens to the discourse,* or *conversation, of others, without their knowing*; (M, Ḳ, TA;) *whether he make it known in the manner explained above, or not*: (M,* Ḳ,* TA:) or قَتَّاتٌ, accord. to Khálid Ibn-Jembeh, signifies one *who hears the discourses,* or *conversations, of men, and informs their enemies*: or, as some say, one *who is with a people,* or *party, and calumniates them*: (TA:) it is said in a trad. (Ṣ, O) of the Prophet (O) that the قَتَّات will not enter Paradise: (Ṣ, O:) the epithets قَتَّاتَةٌ and ▼ قَتُوتٌ are applied to a woman: (M, TA:) and the pl. of قَتَّاتٌ is قُتَّاتٌ, with ḍamm. (TA.)

قِتِّيتَى: see 1, in three places: — and see قَتَّاتٌ.

مُقَتَّتٌ Oil, (M, A, Mgh,) or olive-oil, (O, Ḳ,) *perfumed,* or *rendered fragrant,* (M, A, Mgh, O,) *by its being* (Mgh, O) *cooked with sweet-smelling plants*: (M, Mgh, O, Ḳ:) or *mixed with other oils of fragrant odour*: (Th, M, Ḳ:*) or olive-oil *cooked with sweet-smelling plants, not mixed with perfume*: so says IAth: or olive-oil *boiled over the fire with odoriferous substances,* or *aromatics.* (TA.) [See also its verb.]

قَوْلٌ مُقَتَّتٌ *i. q.* مَكْذُوبٌ فِيهِ [meaning *A saying in which a falsehood,* or *lie, is told*]; (M, TA;) i. e. *a false saying,* or *lie*: (TA:) or *a saying that is falsified,* or *embellished with lies*: (JḲ:) or *a misreported saying; a reported saying that is misrepresented*: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,)

• قُلْتُ وَقَوْلِى عِنْدَهُمْ مُقَتَّتُ •

[*I said, and my saying was in their estimation false,* or *falsified,* &c.]. (O, TA.)

قتب

1. قَتْبٌ The *feeding* (O, Ḳ) a guest (O) *with [the intestines called]* أَقْتَاب [pl. of قِتْبٌ or of قِتْبَةٌ] *roasted,* or *broiled*: (O, Ḳ:) an inf. n. of which the verb is قَتَبَ. (TḲ.)

2. قَتَّبَ كَاهِلَهُ, said of a man, † *He was,* or *became, such as is termed* أَجْنَأُ. (JK. [See رَجُلٌ فِى كَاهِلِهِ مُقَتَّبُ الكَاهِلِ, below.] — And one says, فِى الفَرَسِ تَقْتِيبٌ i. e. جَنَأٌ ‡ [app. meaning *In the withers of the horse is a bending over the breast*]. (A.)

4. أَقْتَبْتُ البَعِيرَ, (Ṣ, A,) inf. n. إِقْتَابٌ, (Ṣ, Ḳ,) *I bound upon the camel the* [*saddle called*] قَتَب. (Ṣ, A, Ḳ.) — Hence, (A,) اقتبهُ يَمِينًا, (T, A, O,) inf. n. as above, (Ḳ,) ‡ *He imposed upon him a hard,* or *severe, oath*; (T, A, O, Ḳ;*) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, اقتبهُ فِى اليَمِينِ: (A:) and اقتب عَلَيْهِ فِى اليَمِينِ. (T, O.) And اقتبهُ الدَّيْنُ ‡ *Debt,* or *the debt, pressed heavily upon him.* (A.)

قِتْبٌ (Ks, Ṣ, O, Mṣb, Ḳ) and ▼ قِتْبَةٌ (Aṣ, Ṣ, ISd, O, Mṣb, Ḳ) and ▼ قَتَبٌ (TA) *i. q.* مِعًى [i. e *An intestine of those into which the food passes from the stomach*]: (Ṣ, O, Mṣb, Ḳ:) or (Ṣ, O, Ḳ,) as AO says of the first of these words, (Ṣ, O,) *an intestine of the belly that winds round,* or *takes a coiled form*; (Ṣ, O, Ḳ;) and such as take this form are [also] called the حَوَايَا; but the أَمْعَاء are the أَقْصَاب: (Ṣ, O:) قِتْبٌ is of the fem. gender: (Ks, Ṣ, O:) and its pl. is أَقْتَابٌ: (Ks, Ṣ, O, Mṣb:) or the sing. of this pl. is ▼ قِتْبَةٌ: and the dim. is ▼ قُتَيْبَةٌ. (Aṣ, Ṣ, O, Mṣb, Ḳ.) = And قِتْبٌ signifies also *All the apparatus,* or *furniture, of the* سَانِيَة [i. e. *camel,* or *she-camel, upon which water is drawn*] (Ṣ, ISd, O, Ḳ;) *consisting of the* أَعْلَاق [pl. of عَلَق q. v.] *of the* سانية*, and the ropes thereof.* (Ṣ, ISd, O.) — See also the next paragraph, in two places.

قَتَبٌ *A small* رَحْل [or *camel's saddle*], (Ṣ, O,) or *a small* [*camel's saddle such as is called*] إِكَاف, (ISd, Ḳ,) *of a size corresponding to the hump*: (Ṣ, ISd, O, Ḳ:) or [*a sort of pack-saddle for a camel*; i. e.] the إِكَاف *that is put upon such beasts* [or *camels*] *as transport burdens*: (A:) or [simply] *i. q.* إِكَافٌ; as also ▼ قِتْبٌ; but the former is the more common: (Ḳ:) or the ▼ قتب is only *what belongs to the* سَانِيَة [meaning as expl. in the next preceding paragraph], (Aṣ, TA,) or *to the camel that draws water* (لِلْبَعِيرِ السَّانِى); (JK;) and the إِكَاف belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَب belongs to the camel: (Mṣb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is ▼ قُتَيْبَةٌ: (TA:) the pl. is أَقْتَابٌ, (Sb, A, Mṣb, Ḳ, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) — هُوَ قَتَبٌ يَعَضُّ بِالغَارِبِ ‡ [lit. *He is a saddle that pinches the fore part of the hump*] and قَتَبٌ مِلْحَاحٌ ‡ [*a pinching, galling, saddle*] are said of an importunate person. (A.) = See also قِتْبٌ.

قَتِبٌ [in the O without any vowel-sign] *Narrow,* or *contracted,* (O, Ḳ, TA,) *in disposition,* (TA,) *quickly excited to anger.* (O, Ḳ, TA.)

قِتْبَةٌ: see قِتْبٌ, in two places.

قَتُوبٌ: see the paragraph here following.

قَتُوبَةٌ *Camels upon which the* [*kind of saddle called*] قَتَب *is bound*: (Ṣ, A, O, Ḳ, TA:) or *a camel upon which the* قَتَب *may be put*: (Lḥ, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (Ṣ, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying ▼ قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةَ فِى الإِبِلِ القَتُوبَةِ, meaning *There is no poor rate in the case of the working camels,* (O, TA,) but only in the case of the pasturing. (O.) And you say, كَأَنِّى لَهُمْ قَتُوبَةٌ وَكَأَنَّ مُؤُونَتَهُمْ عَلَىَّ مَكْتُوبَةٌ ‡ [I am *as though I were to them a working camel, and as though their food were prescribed as incumbent on me*]. (A.)

قُتَيْبَةٌ a dim. n.: see قِتْبٌ: = and قَتَبٌ.

مُقْتَبٌ عَلَيْهِ ‡ One *upon whom is imposed a hard,* or *severe, oath.* (T, O, TA.)

رَجُلٌ مُقَتَّبُ الكَاهِلِ ‡ *i. q.* أَجْنَأُ [app. meaning *A man having a bending of the upper part of the back over the breast*]. (JK, A.*)

قتد

1. قَتِدَتِ الإِبِلُ, (L, Ḳ, TA,) aor. ـَ, (Ḳ, TA,) inf. n. قَتَدٌ, (TA,) *The camels had a complaint* (L, Ḳ, TA) *of their bellies* (L, TA) *in consequence of eating of the trees called* قَتَاد [q. v.]. (L, Ḳ, TA.)

2. التَّقْتِيدُ [or تَقْتِيدُ القَتَادِ] signifies *The cutting of the trees called* قَتَاد [q. v.], *and burning them,* (L, Ḳ,) i. e. *burning* [*off*] *their thorns,* (L,) *and then giving them as fodder to the camels,* (L, Ḳ,) which fatten upon them on the occasion of drought: (L:) one says, قتّد القَتَادَ, inf. n. as above, *He* (a man) *scorched,* or *slightly burned, the extremities of the* قتاد *with fire*: (O:) *the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith*: (T, O, TA:) one says of him who does this, قتّد إِبِلَهُ [i. e. *He fed his camels with* قتاد *thus prepared*]: so says Ibn-'Abbád: (O:) and the act [of burning &c.] is called التَّقْتِيدُ. (T, TA.)

قَتَدٌ (Ṣ, O, L) and ▼ قِتْدٌ (Kr, L) The *wood of a* [*camel's saddle that is called*] رَحْل: (Ṣ, O, L:) or *one of the things that compose the apparatus of a* رَحْل: or the *whole apparatus thereof*: (L:) pl. [of mult.] قُتُودٌ and [of pauc.] أَقْتَادٌ (Ṣ, O, L) and أَقْتُدٌ: (L:) but accord. to the Basrees, قُتُودٌ, signifying the *pieces of wood of a* رَحْل, has no singular. (Ḥam p. 662.)

قَتِدٌ [part. n. of قَتِدَ said of a camel: see 1]. One says إِبِلٌ قَتِدَةٌ, and قَتَادَى, [the latter being pl. of the former,] *Camels having a complaint* (Ks, Ṣ, O, Ḳ) *of their bellies* (Ks, Ṣ, O) *in consequence of eating of the trees called* قَتَاد: (Ks, Ṣ, O, Ḳ:) like as one says رَمِثَةٌ and رَمَاثَى. (Ks, Ṣ, O.) = See also قَتَدٌ.

قَتَادٌ [a coll. gen. n., The *tragacanth-tree;*] *a species of thorny tree;* this is *the larger sort;* (Ṣ;) *a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the* سَمُر [or *gum-acacia-tree*], *growing in Nejd and Tihámeh;* n. un. with ة; (L;) it is *a species of hard tree having thorns like needles;* (Ḳ;) *a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone;* (AḤn, O,* L;) *the large* قتاد [*thus described*] *produces large wood, and its thorns are curved and short, and it is of the* [*class termed*] عِضَاه; (Aboo-Ziyád, L;) or *it is not reckoned among the* عضاه: (AḤn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) *the smaller sort is a species of tree of which the fruit is a bladder* (نُفَّاخَة) *like that of the* عُشَر [q. v.]; (Ṣ, O, L;) accord. to the ancient Arabs of the desert, *it is not tall, being of the size of a man sitting;* (L;) *and this sort grows upwards, no part of it spreading, consisting of twigs,* or *shoots, in a collected state, every one of which is full of thorns from its top to its bottom.* (Aboo-Ziyád, L.) It is said in a prov., مِنْ دُونِهِ خَرْطُ القَتَادِ [expl. in art. خرط, first paragraph]. (Ṣ, L.)

إِبِلٌ قَتَادِيَّةٌ *Camels that eat the trees called* قَتَاد. (AḤn, Ḳ.)

قُتَائِدَةُ, (Ṣ, O, Ḳ,) occurring in a verse of 'Abd-Menáf Ibn-Ribạ [cited in art. اذا, p. 40, col. iii.], (Ṣ, O,) is the name of a certain عَقَبَة [or mountain-road], (Ṣ, O, Ḳ,) or a ثَنِيَّة [which is said by some to be syn. with عَقَبَة]; (Ḳ;) [and if so, it is properly imperfectly decl.;] or *any* ثَنِيَّة is called قُتَائِدَةُ. (Ḳ.)

قتر

1. قَتَرَ, aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Mṣb, Ḳ,) inf. n. قَتْرٌ and قُتُورٌ; (TḲ;) and قَتِرَ, aor. ـَ; (Ṣ, Ḳ;) *It* (roast meat, Ṣ, Mṣb, Ḳ, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, Ḳ, or aloes-wood, TA) *exhaled its scent, smell,* or *odour;* (Ṣ, Mṣb, Ḳ;) as also ↓قتّر, inf. n. تَقْتِيرٌ. (Ḳ.) — قَتَرَتِ النَّارُ *The fire smoked.* (TA.) = قَتَرَ, aor. ـُ and ـِ, inf. n. قَتْرٌ and قُتُورٌ, *It* (sustenance) *was barely sufficient;* (Ḳ;) as also ↓أَقْتَرَ. (CḲ: but this latter is omitted in the TA; and in a MS. copy of the Ḳ I find in its place أَقْتَرُ, as a syn. of قَاتِرٌ and قَتُورٌ.) [This signification is implied in the Ḳ, but not expressed, and I think it doubtful.] — قَتَرَ عَلَى عِيَالِهِ, aor. ـُ and ـِ, inf. n. قَتْرٌ and قُتُورٌ; (Ṣ, Mṣb;) and ↓قتّر عَلَيْهِمْ, (Ṣ, Mṣb, Ḳ,) inf. n. تَقْتِيرٌ; (Ṣ, Mṣb;) and ↓اقتر, (Ṣ, Mṣb, Ḳ,) inf. n. إِقْتَارٌ; (Ṣ, Mṣb;) *He scanted his household, stinted them,* or *was niggardly* or *parsimonious towards them, in expenditure;* (Ṣ, Mṣb, Ḳ;) like قَدَرَ: (Ṣ, art. قدر:) as though he took only the قُتَار [or scent] of a thing. (El-Baṣáïr.) وَلَمْ يَقْتُرُوا in the Ḳur, xxv. 67, signifies وَلَمْ يَقْتُرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ النَّفَقَةِ [*Nor are sparing of what is incumbent on them, of expenditure*]. (Fr.) You say also أَقْتَرَ ↓ اللّٰهُ رِزْقَهُ *God made his means of subsistence strait,* and *scanty.* (IAth.) And قُتِرَ عَلَيْهِ رِزْقُهُ *His means of subsistence were scanted,* or *straitened, to him,* like قُدِرَ; (Ṣ, art. قدر;) and ↓تَقَتَّرَ رِزْقُهُ [signifies the same]. (TA in art. حرف, &c.)

2. قتّر, inf. n. تَقْتِيرٌ: see 1. — *He excited,* or *raised, the scent termed* قُتَار. (Ṣ.) — قتّر لِلْأَسَدِ *He put for the lion some flesh-meat* (Ṣ, Ḳ) *in the pitfall,* (Ṣ,) *that he might perceive its scent.* (Ṣ, Ḳ.) — قتّر لِلْوَحْشِ *He* (a hunter, TA) *fumigated* [*himself* or *his clothes*] *with camels' dung, in order that the wild animals might not perceive his* (the hunter's) *smell,* (Ḳ, TA,) *and flee from him.* (TA.) = قتّر عَلَى عِيَالِهِ: see 1.

4. اقترت *She* (a woman) *fumigated herself with aloes-wood.* (Ṣ, Ḳ.) — اقتر النَّارَ *He made the fire to smoke.* (TA.) = اقتر على عياله: and اقتر الله رزقه: see 1. — Also اقتر *He was,* or *became, poor, needy,* or *indigent:* (Ṣ, Ḳ:) or *his property became small, though some of it yet remained to him.* (TA.) A poet says,

* لَكُمْ قِبْصُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا *

meaning مِنْ بَيْنِ مَنْ أَثْرَى وَأَقْتَرَ [*Ye have its multitude of people, of those who have become wealthy and of those who have become poor*]. (Ṣ.) [Cited voce ثرا. See another ex. in a verse cited in art. عى, conj. 4.] = See also 8.

5: see 1: = and see also 8.

8. اقتتر, (Mṣb,) or اقتتر فِى قُتْرَةٍ, (A, L, TA,) in the Ḳ, ↓أَقْتَرَ فِيهَا, but this is a mistake, (TA,) *He concealed,* or *hid, himself in a* قُتْرَة. (A, L, Mṣb, TA.) And ↓تقتّر لِلصَّيْدِ *He hid himself in a* قُتْرَة *to deceive the wild animals,* or *game.* (TA.)

قَتْرٌ *What is barely sufficient, of sustenance;* as also ↓تَقْتِيرٌ: (Ḳ:) or *what is barely sufficient to sustain life, of expenditure.* (Lth.)

قُتْرٌ: see قُتُرٌ. = *A side, quarter, tract,* or *region;* (Ṣ, Ḳ;) a dial. form of قُطْرٌ; (Ṣ;) as also ↓قُتُرٌ: (Ḳ:) either *side of a man:* (JK, L:) pl. أَقْتَارٌ. (TA.)

قَتَرٌ and ↓قَتَرَةٌ, (Ḳ,) or the latter, and the former is its pl., (Ṣ,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and ↓قَتْرَةٌ, (Ḳ,) *Dust;* syn. غُبَارٌ, (Ṣ,) or غَبَرَةٌ: (Ḳ:) so in the Ḳur, lxxx. 41: (AO, Ṣ:) or the *dust of an army:* (Nh:) or *dust-colour overspread with blackness:* (T, TA:) or *blackness and darkness.* (Bḍ, Jel, lxxx. 41.)

قُتُرٌ [and app. ↓قُتْرٌ, like قُطُرٌ and قُطْرٌ,] *Aloes-wood with which one fumigates.* (TA.) = See also قُتْرٌ.

قَتْرَةٌ: see قَتَرٌ.

قُتْرَةٌ The نَامُوس [or *lurking-place*] *of a hunter,* (Ṣ, Ḳ,) *which prevents his scent* (قُتَار) [*from being perceived by the wild animals*]; (El-Baṣáïr:) the *covert of a hunter, in which he hides himself from the game,* or *wild animals; such as a booth of reeds,* and *the like;* (Mṣb;) *a well,* [or *pit*] *which a hunter digs for himself that he may lie in wait therein:* (AO:) pl. قُتَرٌ. (Mṣb, TA.) = ‡*Straitness of the means of subsistence.* (TA.)

قَتَرَةٌ: see قَتَرٌ.

قُتَارٌ The *scent, smell,* or *odour, of roast meat;* (El-Fárábee, Ṣ, Mṣb, Ḳ;) or *of flesh-meat when roasted upon live coals:* this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also *that of a cooking-pot:* and *of burnt bone:* (Ḳ:) and *of aloes-wood,* (Ṣ,) or *of* بَخُور, (Ḳ,) i. e., *aloes-wood which is burnt and with which one fumigates:* (TA:) or the *last odour of aloes-wood when one fumigates with it:* (Fr, in the Kitáb el-Maṣádir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood: (T, TA:) or it signifies the *smoke of cooked food:* (Mṣb:) and the *scent,* or *smell, of a man.* (El-Baṣáïr.) — It is also sometimes applied by the Arabs to *Fat:* and *flesh.* (TA.)

قَتُورٌ *Barely sufficient* sustenance; as also ↓قَاتِرٌ, (Ḳ,) and ↓أَقْتَرُ. (So in one copy of the Ḳ; but see 1.) [This signification is implied in the Ḳ, but not expressed; and I think it doubtful.] — [One *who scants his household;*] *niggardly,* or *parsimonious* [*towards his household in expenditure*]; (Ḳ;) as also, [though not in so strong a sense,] ↓مُقْتِرٌ (TA) [and ↓قَاتِرٌ].

قَاتِرٌ Flesh-meat *exhaling its scent, smell,* or *odour* [*in roasting*]: (Ṣ:) and *having a scent by reason of its greasiness.* (TA.) = See also قَتُورٌ, in two places.

أَقْتَرُ: see قَتُورٌ.

تَقْتِيرٌ: see قَتْرٌ, and 2.

مُقْتَرٌ A woman *fumigating herself with aloes-wood.* (Ṣ.) = See also قَتُورٌ.

كِبَآءٌ مُقَتَّرٌ [*A kind of aloes-wood made to exhale its odour*]. (Ṣ.)

قترد

See the more correct form قشرد.

[قتع
قتل
قتم
قتن
قتو
See Supplement.]

قث

1. قَثٌّ, as an inf. n., of which the verb is قَثَّ, aor. ـُ, (M, O, TA,) signifies The *collecting* (O, TA) of مَال [i. e. cattle, or other property], (TA,) and (O, TA) so قِثِّيثَى, (O, Ḳ, TA,) with kesr, (TA, but written in the O قَثِّيثَى,) used in relation to مال: (Ḳ, TA:) or the *collecting* of a thing *largely*, or *abundantly*. (IDrd, M, O, TA.) And The *drawing*, or *dragging, along*, (M, Ḳ,) of a thing. (M.) And The *driving along*. (M, Ḳ.) One says, جَآءَ فُلَانٌ يَقُثُّ مَالًا [*Such a one came*] *drawing*, or *dragging, along*, (Ṣ, O,) and *driving along*, (O,) مال [i. e. *cattle*]. (Ṣ, O.) And جَآءَ يَقُثُّ دُنْيَا عَرِيضَةً [*He came*] *drawing*, or *dragging, along* [*ample worldly property*]. (M.) And قَثَّ السَّيْلُ الغُثَآءَ [*The torrent*] *drove along* [*the rubbish*, and *scum*, and *rotten leaves mixed with the scum*, or *the like*]. (TA.) — And The *pulling out*, or *up*; or *uprooting*, or *eradicating*; (O, Ḳ, TA;) as also ▼ اِقْتِثَاثٌ. (Ḳ, TA.) One says, ▼ اقتثّ حَجَرًا مِنْ مَكَانِهِ (O, TA) *He pulled out*, or *up, a stone from its place*: (O:) and ▼ اقتثّ القَوْمَ مِنْ أَصْلِهِمْ [*He extirpated the people*, or *party*]; (O,* TA;) as also اِجْتَثَّهُمْ: and ▼ اُقْتُثَّ and اُجْتُثَّ *It was uprooted*: قَثٌّ and جَثٌّ are one [in meaning]. (TA.) — And The *eating* [a thing]. (O.)

8: see above, in four places, in the last two sentences but one. — One says also, اقتثّ يَدَهُ *He cut off* [*his hand, or arm*]. (O.)

قُثَاثٌ [and ▼ قُثَاثَةٌ] *Household-goods*, or *utensils and furniture*; (M, O, Ḳ;) and *the like*. (M.) One says, جَاؤُوا بِقُثَاثِهِمْ and ▼ بِقُثَاثَتِهِمْ [lit. *They came with their household-goods*, &c.,] meaning *they left not anything behind them*. (M.)

قَثِيثٌ *Shoots of palm-trees when they are first pulled off from the mother-trees*: as also جَثِيثٌ. (O, TA.) — [And] القَثِيثُ signifies *What become scattered at the bases of grape-vines*: [or] accord. to AZ, as mentioned by El-Fárisee, *what become scattered at the bases of the branches of palm-trees*. (M.)

قَثَاثَةٌ: see قَثِيثَةٌ, in two places.

قُثَاثَةٌ: see قُثَاثٌ, in two places.

قَثِيثَةٌ *A collective body* (O, Ḳ) of men; (O;) and ▼ قَثَاثَةٌ signifies the same. (Ḳ.) One says, اِنْتَقَلَ القَوْمُ بِقَثِيثَتِهِمْ [and ▼ بِقَثَاثَتِهِمْ] (in the O erroneously written بِقَثَاثِيهِمْ)] *The people*, or *party, removed with their collective body*. (O.)

مَقَثَّةٌ *Multitude*: (Aṣ, O, Ḳ, TA:) like مَغَثَّةٌ. (TA.) One says, فُلَانٌ ذُو مَقَثَّةٍ *Such a one has a multitude*, or *large number* [*of adherents* or *the like*]. (O.) And مَا أَكْثَرَ مَقَثَّتَهُمْ [*How numerous is their multitude!*]. (O.)

قثأ

4. اقثأت الأَرْضُ, (AZ, Ṣ, O,) or اقثأ المَكَانُ, (Ḳ,) *The land*, or *the place, abounded with the* [species *of cucumber called*] قِثَّآء. (AZ, Ṣ, O, Ḳ.) And اقثأ القَوْمُ *The people had abundance of* قِثَّآء. (Ṣ, O, Ḳ.)

قِثَّآءٌ (Ṣ, O, Mṣb, Ḳ) and قُثَّآءٌ, (O, Mṣb, Ḳ,) the former of which, with kesr, in the more common, (Mṣb, TA,) [*A certain vegetable*,] *well-known*: (Ḳ, TA:) [*a species of cucumber*; *cucumis sativus β fructu flavo majore*: (Delile's Floræ Ægypt. Illustr., no. 928:]) or the [*cucumber called*] خِيَار [q. v.]: (Ṣ, O, Ḳ:) or *a general name for the* خِيَار, *the* عَجُور [q. v.], *and the* فَقُّوس [or فَقُّوص q. v.]: but some apply the name to *a species resembling the* خيار: (Mṣb, TA:) and it is said that it is *lighter* (أَخَفُّ) *than the* خيار: also that عَجُور signifies large قِثَّآء: (TA:) the n. un. is قِثَّآءَةٌ. (Ṣ, O, Mṣb.) — قِثَّآءُ الحِمَارِ see voce عَلْقَمٌ.

أَرْضٌ مَقْثَأَةٌ and مَقْثُؤَةٌ, (Ṣ, O, Ḳ, TA,) or مَقْثَأَةٌ and مَقْثُؤَةٌ, (Mṣb,) *A place, or land, of* قِثَّآء, (Ṣ, Mṣb, Ḳ,) *where* قِثَّآء *are sown and grow*. (TA.)

قثد

1. قَثَدَ, aor. ـِ, (TḲ,) inf. n. قَثْدٌ, (Ḳ,) *He ate the* [*plant, or vegetable, called*] قَثَد. (Ḳ.)

8. اقتثد *He cut* (L, Ḳ) *as one cuts the* قثد. (L.)

قَثَدٌ [a coll. gen. n.] *A certain plant resembling the* قِثَّآء [*a kind of cucumber*]: (Ṣ, L, Ḳ:) or *a species of the* قثّآء: (L, Ḳ:) or the *round* قثّآء: (IDrd, L:) or the خيار: (L, Ḳ:) or the خيار باذرنق [Persian بَادْ رَنْك]: (T, L:) n. un. with ة. (L, Ḳ.)

قثرد

Q. 1. قَثْرَدَ *He* (a man) *had much milk and* أَقِط. (TA.) [Also sometimes written قترد with ت, as are the other forms of the root mentioned below.]

قُثْرُدٌ, and ▼ قِثْرِدٌ and ▼ قَثْرَدٌ and ▼ قُثَارِدٌ *Household-goods*, or *utensils and furniture*: (Ḳ:) AA says that قُثْرُدٌ has this signification: others say قِثْرِدٌ and ▼ قُثَارِدٌ; i. e., *i. q.* قرنشوش. (IAar, L.)

قَثْرَدٌ and ▼ قِثْرِدٌ and ▼ قُثَارِدٌ and ▼ مُقَثْرِدٌ A man *possessing many sheep or goats and lambs or kids*: (Ḳ:) or *possessing much of household-goods*, or *utensils and furniture*, (Ḳ,) *and of bad articles of this kind*. (TA.) See also قُثْرُدٌ — And قَثْرَدٌ *Portions of wool*, (Ḳ,) *and of hair, and of soft camel's hair*, (TA,) *and such articles of household-goods or utensils and furniture as are not carried away on departing, or migrating*, (Ḳ,) *but are left in the abode*. (TA.)

قِثْرِدٌ *Dry rotten leaves, or other rubbish, at the foot of a vine*. (Ḳ.) — *A multitude of men*. (Ḳ.) — And see قُثْرُدٌ.

قَثْرَدٌ see قُثْرُدٌ.

قُثَارِدٌ (in SM's copy of the Ḳ, قِثَارِد,) The *lower parts of the shirt, and the like*. (Ḳ.)

قُثَارِدٌ see قُثْرُدٌ and قَثْرَدٌ.

مُقَثْرِدٌ see قَثْرَدٌ.

[قثع
قثم
See Supplement.]

قح

1. قَحَّ, (L, Ḳ, TA,) [sec. pers., app., قَحُحْتَ,] aor. يَقَحُّ, (L,) inf. n. قَحَاحَةٌ and قُحُوحَةٌ, *He*, or *it, was*, or *became, such as is termed* قُحّ [i. e. *pure, sheer, mere, unmixed, unmingled, unadulterated*, or *genuine*; said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (Ṣ, L, Ḳ.)

R. Q. 1. قَحْقَحَةٌ [an inf. n. of which the verb is قَحْقَحَ] signifies The *laughing* of the ape or monkey. (L, Ḳ.) [Compare with this قَهْقَهَةٌ.] — And The voice's *being*, or *becoming, reiterated in the throat*, or *fauces*. (L, Ḳ.) And it is similar to بُحَّةٌ [which means *A hoarseness, roughness, harshness*, or *gruffness*, of the voice]. (L.) [But both of these significations are also assigned in the L to فَحْفَحَةٌ, with ف; to which alone, of these two words, they may perhaps belong.]

قُحٌّ *Pure, sheer, mere, unmixed, unmingled, unadulterated*, or *genuine*; (Aṣ, Ṣ, A, Ḳ;) in, or in respect of, (Aṣ, Ṣ, A,) or applied to, (Ḳ,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (Aṣ, Ṣ, A, Ḳ,) and anything: (Ḳ:) fem. قُحَّةٌ: and pl. أَقْحَاحٌ. (Ṣ, A.) One says لَئِيمٌ قُحٌّ [*One that is mean, sordid*, or *ignoble*,] *in whom is nought of generosity, liberality*, or *nobleness*. (A.) And عَبْدٌ قُحٌّ *A pure*, or *mere, slave*; *one that is of purely servile condition*; (Ṣ;) or *such as is termed* قِنّ [which means the same; or *one born of slave-parents*; &c.]. (A.) And عَرَبِيٌّ قُحٌّ *A pure*, or *genuine, Arabian*; *one of pure Arabian race*; fem. عَرَبِيَّةٌ قُحَّةٌ: (Ṣ, A, TA:) as also كُحٌّ and كُحَّةٌ; in which the ك is a substitute for the ق; for they said أَقْحَاحٌ, but not أَكْحَاحٌ: [i. e. كُحٌّ is not a dial. var. of قُحٌّ, because the former has no pl.:] or أَكْحَاحٌ is

used as a pl. of كُحّ. (L in art. كح.) And أَعْرَابِىٌّ قُحٌّ and ▼ قُحَاحٌ (Ḳ, TA) *A pure, or genuine, Arab of the desert: or one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. أَعْرَابٌ أَقْحَاحٌ. (Ṣ, TA.) And فُلَانٌ مِنْ قُحِّ العَرَبِ (ISk, A,* TA) and كُحِّهِمْ, (ISk, TA) *Such a one is of the pure, or genuine, of the Arabs.* (ISk, A,* TA.) — Also *Coarse, rough,* or *rude, in make,* or *in nature* or *disposition;* applied to a man; (Lth, Ṣ, Ḳ;) as though he were purely so; (Ṣ;) and to other than man. (Lth, Ḳ.) — And (hence, TA) *Unripe,* applied in this sense to a melon, or water-melon, (Lth, A, Ḳ, TA,) because of its dryness: (A:) or one *in its last state:* but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is فِجّ. (TA.)

قُحَاحُ أَمْرٍ *The root, foundation, origin,* or *source, of a thing* or *an affair; its essence,* or *very essence;* or *what is,* or *constitutes, its most essential,* or *elementary, part; the ultimate element to which it can be reduced* or *resolved; its utmost point* or *particular;* or *its principal,* or *best, part;* syn. أُصْلُهُ (Kr, L, Ḳ, TA) and قَصُّهُ (Ḳ, TA) and خَالِصُهُ. (L, Ḳ, TA.) One says, صَارَ إِلَى قُحَاحِ الأَمْرِ *He reached,* or *arrived at, the root,* &c., *of the affair.* (L.) And لَقَدْ وَقَعْتُ بِقُحَاحِ قُرِّكَ, as also وَقَعْتُ بِقُرِّكَ, *I have become acquainted with* (عَلِمْتُ) *all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, TA.) And لَأَضْطَرَّنَّكَ إِلَى قُحَاحِكَ *I will assuredly make thee to have recourse to thine utmost effort,* or *endeavour,* i. e. إِلَى جُهْدِكَ: or, as IAạr says, لاضطرّنّك الى قُحَاحِكَ, i. e. إِلَى أَصْلِكَ وَقُحَاحِكَ, تُرْبِكَ. (L. [See أَصْلٌ.]) — See also قُحّ, latter half.

قَحِيحٌ. [It is said in the Ḳ, القَحِيحُ فَوْقَ العَبِّ وَالجِزْعِ: but it appears from a statement in the TḲ that these words are a mistake copied from the Moheeṭ of Ibn-'Abbád, founded upon a mistranscription of القُحْقُحُ فَوْقَ القِبِّ. See what next follows.]

قُحْقُحٌ [The *ischium;* i. e.] the *bone that surrounds the posterior pudendum,* (Ṣ, Ḳ,) *somewhat above the* قِبّ [or *end of the rump-bone*]: (Ṣ:) or the *part where the two hip-bones meet, internally:* or [rather] *what intervenes between the two hip-bones, and surrounds the* خَوْرَان [or *anus,* or *part in which is the anus*]; the خوران being between the قُحْقُح and the عُصْعُص: or the *lower part of the* عَجْب [or *rump-bone,* or *root of the tail*], *in the integuments* (طِبَاق) *of the two hip-bones; somewhat above the* قِبّ: or the *bone upon which is the place wherein the penis is inserted, next,* or *near, to the lower part of the* رَكَب [or *pubes*]: it is said in the T that it is no part of the extremity of the backbone, and that *its place of junction,* or *meeting, is outside the* عُصْعُص: also, that the upper part of the عُصْعُص is the عَجْب, and its lower part is the ذَنَب: or the عصعص is the internal extremity of the backbone, and the عجب is its external extremity, and the خَوْرَان is the دُبُر: (L, TA:) or, accord. to IAạr, *i. q.* عُصْعُص. (O voce عُكْدَة.)

قَرَبٌ قَحْقَاحٌ and ▼ مُقَحْقِحٌ [*A night's journey to water*] *that is hard,* or *difficult.* (Ḳ.)

مُقَحْقِحٌ: see what next precedes.

قحب

1. قَحَبَ, aor. يَقْحُبُ, (Ṣ, ISd, O, Mṣb, Ḳ,) with ḍamm, (Ṣ,) like يَكْتُبُ, (O,) the verb being of the class of نَصَرَ, (Ḳ,) inf. n. قُحَابٌ (Ṣ,* O,* Ḳ) and قَحْبٌ, (Ḳ,) both of the inf. ns. mentioned by ISd; (TA;) and ▼ قحّب, inf. n. تَقْحِيبٌ; (Ḳ;) *He coughed;* (Ṣ, ISd, O, Ḳ;) said of a camel, but only of one that has the disease termed نُحَاز, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or قُحَابٌ signifies the *coughing* of horses and of camels and sometimes of human beings: (Ṣ, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سُعَالٌ: (TA:) or قَحَبَ signifies سَعَلَ مِنْ لُؤْمِهِ [app. meaning *he coughed by reason of his ungenerousness;* as an ungenerous man is wont to do when a request is made to him]. (Mṣb.) [See also قُحَابٌ below.]

2: see the preceding paragraph.

قَحْبٌ an inf. n. of 1 [q. v.]. (ISd, Ḳ.) = And *Attached by coughing;* (AZ, O, Ḳ;) applied in this sense to an old man. (O.) — And, applied to a man, and so قَحْبَةٌ applied to a woman, *Who coughs much, and is extremely aged,* or *old and infirm:* or [simply] *who coughs much,* whether or not extremely aged or old and infirm. (TA.) — The former signifies also *Advanced in age;* (O, Ḳ;) applied to an elder; like قَحْرٌ and قَحْمٌ: (O:) and the latter, *aged,* or *extremely aged,* or *old and infirm,* applied to a woman; (T, O, Ḳ, TA;) like قَحْمَةٌ: (T, TA:) and *advanced in age* as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name *a woman advanced in age:* (T, TA:) or they thus name *a woman;* and they say, لَا تَثِقْ بِقَوْلِ قَحْبَةٍ [*Confide not thou in the saying of a woman*]. (A, TA.) — And the former, (A,) or the latter, (IDrd, O, Ḳ,) *In a corrupt,* or *disordered, state of the interior of the body,* (IDrd, A, O, Ḳ,) *by reason of disease* (دَآء), (IDrd, O, Ḳ,) or *by reason of medicine* (دَوَآء) [app. a mistranscription for دَآء]). (So in a copy of the A.) — And قَحْبَةٌ signifies also *A prostitute,* or *fornicatress:* (IDrd, T, ISd, O, Mṣb, Ḳ, TA:) accord. to IDrd, from the same word in the sense next preceding; (O, Mṣb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Mṣb, Ḳ, TA:) or, (Ḳ, TA,) accord. to J (Mṣb, TA) and others, (TA,) it is post-classical: (Ṣ, O, Mṣb, Ḳ, TA:) but Ibn-Hilál says, in the Kitáb eṣ-Ṣiná'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is قِحَابٌ, like كِلَابٌ pl. of كَلْبَةٌ. (Mṣb.)

قَحْبَةٌ fem. of قَحْبٌ [q. v.] = And *A cough:* [and so قُحَابٌ used as a simple subst.:] thus in the phrase بِهِ قَحْبَةٌ [*In him is* (i. e. *he has*) *a cough*]: (Ḳ, TA:) and thus in the phrase بِالدَّابَّةِ قَحْبَةٌ [*In the beast,* or *horse* or *the like, is a cough*]. (TA.)

قُحَابٌ an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَةٌ q. v.]. (ISd, Ḳ, &c.) — And *A corrupt,* or *disordered, state of the interior of the body.* (IDrd, Mṣb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) وَرْيًا وَقُحَابًا [May God inflict upon thee *an abscess, and a corrupt,* or *disordered, state of the interior of the body*]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) عَمْرًا وَشَبَابًا [May God grant thee *continuance of life, and youthful vigour*]. (T, TA.)

سُعَالٌ قَاحِبٌ *A vehement coughing.* (Ḳ.)

قحد

1. قَحَدَ, aor. ـَ, (Ḳ,) inf. n. قَحْدٌ; (Ḳ,* TḲ;) and ▼ اقحد; (TA;) *He* (a camel) *became in the state of having a* قَحَدَة [q. v.], (Ḳ, TA,) meaning, *a hump like a cupola;* so accord. to ISd: (TA:) or *became large in the* قحدة, (Ḳ, TA,) *after smallness* [*thereof*]: (TA:) and قَحَدَتْ, inf. n. قُحُودٌ; and قَحِدَتْ; (IḲṭṭ, L;) and ▼ اقحدت; (Ṣ, IḲṭṭ, L;) *she* (a camel) *became in the state of having a* قَحَدَة: (ISd, L:) or *became large in her hump;* (Ṣ, IḲṭṭ;) [i. e.] *became such as is termed* مِقْحَاد; (L;) [and] so ▼ استقحدت: (A, TA:*) or ▼ اقحدت signifies *she continued always to have a* قحدة, *even when she had become lean.* (L.)

4: see above, in three places.

10: see the first paragraph.

قَحْدَةٌ: see قَحَدَةٌ.

قَحَدَةٌ, (Ṣ, O, Ḳ,) originally قَحِدَةٌ, like as one says عَشِرَةٌ and عَشْرَةٌ, (Ṣ, O, TA,) and فَخْذٌ and فَخِذٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (Ṣ, O, TA,) applied to a she-camel, (Ḳ,) or to a بَكْرَة [or youthful she-camel, (Ṣ, O,) *Large in the hump:* (Ṣ,* O:) or *large in the* قَحَدَة [q. v.]: (Ḳ:) and ▼ مِقْحَادٌ is applied to a

she-camel (Ṣ, O, Ḳ) in the former sense, (Ṣ, O,*) or in the latter sense; (A,* Ḳ;) and its pl. is مَقَاحِيدُ. (A, O, Ḳ.)

قَحَدَةٌ The *base of the hump of a camel;* (Ṣ, A, O, L, Ḳ;) [as also ▼ قَحَدٌ, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find قحد (thus without any syll. sign) expl. as having this meaning (as well as قحدة) in a copy of the A;] and so ▼ مُقْحُدَةٌ: (O, Ḳ:) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies" (meaning of the Ḳ) "in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be مَحْقَد; for it is said in the L that IAạr mentions مَحْفِد [with ف] as having this meaning, that the like of this is mentioned on the authority of Aboo-Naṣr, and that IAạr says that مَحْتِد and مَحْفِد and مَحْقِد and مَحْكِد are all syn. with أَصْلٌ; but Az says that محقد is not mentioned with محتد in the book of Aboo-Turáb:"] or the *portion of the hump,* (Ḳ, TA,) i. e. (TA) the *portion of the fat of the hump,* (Lth, O, L, TA,) *that is between the* مَأْنَتَانِ [app. here meaning the *two anterior upper portions of the lumbar region, next the back-bone*]: (Lth, O, L, Ḳ, TA:) or the *hump* (A'Obeyd, O, L, Ḳ, TA) itself: (TA:) or *a hump like a cupola:* (ISd, TA:) or the قُبَّة [or *round, protuberant, upper portion*] *of the hump:* (A:) pl. [of mult.] قِحَادٌ (Ṣ, O, Ḳ) and [of pauc.] أَقْحُدٌ. (Ḳ.)

قُحَادٌ A *solitary* man, *who has neither brother nor offspring:* (IAạr, Sh, O, Ḳ, TA:) and وَاحِدٌ ▼ قَاحِدٌ signifies [the same, or the like; *i. q.*] صُنْبُورٌ: (IAạr, Sh, T, O:) [see also صَاخِدٌ:] accord. to the Ḳ, ▼ قَاحِدٌ in this case is an imitative sequent to وَاحِدٌ, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-'Abbás, with ف, saying وَاحِدٌ فَاحِدٌ; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAạr; i. e. that one says ▼ وَاحِدٌ قَاحِدٌ, and صَاخِدٌ. (TA.)

قَاحِدٌ: see the next preceding paragraph, in three places.

القَمَحْدَةُ: see what next follows.

القَمَحْدُوَةُ, (Ṣ, O,) and ▼ القَمَحْدَةُ, the latter like عَرَضْنَة [in form], and mentioned by Ibn-'Abbád, (O,) [words] in which the م is argumentative, (Ṣ, O,) [or, accord. to the Ḳ, it is radical,] *What is behind the head;* (Ṣ, O;) said by AZ to be *the part of the bone of the head that protuberates over the back of the neck; the* هَامَة [or *crown*] *being above it, and the* قَذَال, *which is next to the* مُقَذّ [or مَقَذّ, i. e. the *part between the two ears, behind*], *being beneath it:* (O:) pl. [of both] قَمَحْدُوَاتٌ (Ṣ, O) and [of the former] قَمَاحِدُ [also]. (O.) See also art. قمحد.

قَحَدَةٌ: see مُقْحَدَةٌ.

قَحْدَةٌ: see مِقْحَادٌ.

قحط

1. قَحَطَ المَطَرُ, aor. ـَ, (Ṣ, Mṣb,) inf. n. قُحُوطٌ, (Sh, Ṣ,) or قَحْطٌ; (Mṣb, Ḳ;) and قَحِطَ, aor. ـَ, (Fr, Ṣ, Mṣb,) inf. n. قَحَطٌ; (Fr, Mṣb;) but the former is said by ISd, to be the more approved, (TA,) and قَحُطَ; (Mṣb;) قُحِطَ, mentioned by AḤn, and IB, but the latter says, قُحِطَ القَطْرُ; and ▼ أَقْحَطَ, also mentioned by AḤn; (TA;) *The rain was withheld,* (Sh, AḤn, Ṣ, Mṣb, Ḳ,) *being wanted.* (Sh.) An Arab of the desert said to 'Omar, قَحَطَ السَّحَابُ, meaning *The clouds were withheld.* (TA.) — قَحَطَ العَامُ, aor. ـَ, inf. n. قَحْطٌ; and قَحِطَ, aor. ـَ, inf. n. قَحَطٌ; and قُحِطَ, inf. n. قُحُوطٌ; (Ḳ,* TA;) and ▼ أُقْحِطَ; (Ḳ;) *The year was one of drought; without rain:* (Ḳ:) and أَكْحَطَ signifies the same. (TA.) You say also, ▼ كَانَ ذٰلِكَ فِى إِقْحَاطِ الزَّمَانِ, and إِكْحَاطِهِ, meaning *That was in the distressing state of the time,* or *season.* (Ibn-El-Faraj.) — قَحَطَتِ الأَرْضُ, aor. ـَ; (IDrd;) or قُحِطَت; (Mṣb, TA;) and ▼ اقحطت [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Mṣb;) *The land received no rain:* (Mṣb, TA:) but it is asserted that one says قَحَطَ, with fet-ḥ, of rain; and قَحِطَ, with kesr, of a place. (IB.) — قَحِطَ النَّاسُ, like سَمِعَ [in form], (Ḳ, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, قُحِطُوا ▼ أُقْحِطُوا; (Ṣ, Mṣb, Ḳ,) and ▼ (Ḳ,) (Mṣb, Ḳ;) but these two are rare; (Ḳ;) or they are not allowable; (M;) and ▼ أَقْحَطُوا; (Ṣ, Mgh, Mṣb, Ḳ;) and قُحِطَ عَنْهُمُ المَطَرُ; (Mgh;) *The people suffered,* or *were afflicted with, drought,* or *want of rain;* (Ṣ, Mṣb, Ḳ, TA;) *they had no rain;* (TA;) *rain was withheld from them.* (Mgh, Mṣb.)

4. اقحط: see 1, throughout. — أَقْحَطَ, said of a man, also signifies ‡ *Semen non emisit:* (Mgh, Mṣb:) or *inivit et semen non emisit:* (Ḳ:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Mṣb.) = أَقْحَطَ ٱللّٰهُ الأَرْضَ *God afflicted the land with drought; by withholding rain from it.* (Mṣb, Ḳ.)

قَحْطٌ: see 1. — *Drought; dearth; scarcity:* (Ṣ, TA:) and † *paucity of good* in anything. (ISd, TA.) You say also, ▼ قُحْطًا لَهُ, like سُحْقًا, and بُعْدًا, in the accus. case as [though it were] an inf. n.; meaning *May drought,* or *dearth,* or *scarcity, betide him:* and ‡ *cessation of good,* or *welfare:* and ‡ *unfruitfulness in respect of good works.* (TA.)

قُحْطًا لَهُ: see قَحْطٌ.

قَحِطٌ: see قَحِيطٌ.

قَحِيطٌ Rain *withheld.* (Fr, Mṣb.) Also, and ▼ قَحِطٌ, applied to a year, and to a beating, *Distressing; severe; vehement.* (Ḳ.)

زَمَنٌ قَاحِطٌ, (Ḳ, TA,) and ▼ عَامٌ مُقْحِطٌ, (TA,) *A time,* and *a year, of drought; in which is no rain:* (Ḳ,* TA:) pl. of the former epithet قَوَاحِطُ. (Ḳ.)

مُقْحِطٌ: see قَاحِطٌ.

بَلَدٌ مَقْحُوطٌ, (Mṣb,) and أَرْضٌ مَقْحُوطَةٌ, (TA,) *A country,* and *a land, that has received no rain:* (Mṣb, TA:) pl. مَقَاحِيطُ. (Mṣb.)

[قحف

قحل

قحم

See Supplement.]

قد

1. قَدَّهُ, aor. ـُ, (Ṣ, M, O, L, Mṣb,) inf. n. قَدٌّ; (Ṣ, M, A, O, L, Mṣb, Ḳ;) and ▼ قَدَّدَهُ, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. تَقْدِيدٌ; (L, Ḳ;) and ▼ اقْتَدَّهُ, (M, L,) inf. n. اِقْتِدَادٌ; (Ḳ;) *He cut it in an enlongated form;* or *lengthwise:* (IDrd, M, L, Ḳ:) or *slit, split, clave, rent,* or *divided, it,* (namely, a thong, &c., Ṣ, O, L, and a garment, or piece of cloth, L,) *lengthwise:* (Ṣ, M, A, O, L, Mṣb, Ḳ:) and *he cut it off entirely:* (M, L, Ḳ:) or *he cut it,* or *cut it off,* in an absolute sense: (TA:) *he cut it,* namely, a skin: and *he rent it,* namely, a garment, or piece of cloth, or the like. (L.) One says, ضَرَبَهُ بِالسَّيْفِ فَقَدَّهُ بِنِصْفَيْنِ [*He smote him with the sword and clave him in halves,*] (L, Mṣb,*) or قَدَّهُ نِصْفَيْنِ. (A.) And قَدَّ القَلَمَ وَقَطَّهُ [*He slit the writing-reed, and nibbed it,* or *cut off its point breadthwise,* or *crosswise*]: (A, TA:) [for] قَطَّهُ is opposed to قَدَّهُ: (Ṣ and TA in art. قط:) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — And [hence] قَدَّ, (Ṣ, M, A, L,) inf. n. قَدٌّ, (M, L, Ḳ,) ‡ *He clave, cut through by journeying,* or *passed through,* the desert, (Ṣ, M, A, O, L, Ḳ,) and the night. (M, L) — And قَدَّتْهُ بِهِ الطَّرِيقُ, (so in a copy of the M,) or قَدَّ بِهِ الطَّرِيقُ, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) *i. q.* قَطَعَهُ (M) or قَطَعَتْهُ (L, TA) ‡ [*The road cut him off,* app. *from his companions,* or *from the object of his journey:* compare قُطِعَ بِهِ and قَطَعَ بِهِ]. — And قَدَّ الكَلَامَ, (M, L,) inf. n. as above, (M, L, Ḳ,) i. q. قَطَعَهُ (M, L, Ḳ*) and شَقَّهُ (M, L) [both of which explanations may here mean, as قَطَعَ الكَلَامَ generally does, † *He cut short,* or *broke off, the*

speech; or *ceased from speaking:* or both may here mean, as قَطَعَ الكَلَامَ sometimes does, *he articulated speech,* or *the speech:* compare this latter rendering with an explanation of شَقَّقَ الكَلَامَ].—[قَدَّهُ also signifies *He cut it out,* or *shaped it,* in any manner, whether lengthwise or otherwise; like قَتَّهُ: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. فرى. Hence] قُدَّ فُلَانٌ قَدَّ السَّيْفِ [*Such a one was shaped with the shaping of the sword*] means ‡ *such a one was made goodly,* or *beautiful, in respect of* التَّقْطِيع [i. e. *conformation,* or *proportion,* &c., *like as is the sword*]. (Ṣ, O, L, TA.) [See also قَدٌّ, below.]—And قُدَّ means also † *He suffered a pain* [app. what may be termed *a cutting pain*] *in the belly,* called قُدَاد. (M, L, Ḳ.)

2: see 1, first sentence.—[Hence,] قدّد, (as implied in the L,) or قدّد اللَّحْمَ, (A, O,*) inf. n. تَقْدِيدٌ, (O, L,) *He made* قَدِيد [i. e. *he cut flesh-meat into strips,* or *oblong pieces, and spread them in the sun,* or *salted them and spread them in the sun, to dry*]. (L.)=قدّد عَلَيْهِ, said of a garment, *It fitted him,* or *suited him, in size and length.* (L, from a trad.)

4. اقدّ عَلَيْهِ, said of food, † *It occasioned him a pain in the belly, termed* قُدَاد. (IḲṭṭ, TA.)

5: see 7.—تقدّد said of a garment, or piece of cloth, *It was,* or *became, much slit* or *rent,* or *ragged,* or *tattered,* (O, Ḳ, TA,) *and old and worn out.* (TA.)—And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was,* or *became, cut into strips,* or *oblong pieces, and spread in the sun,* or *salted and spread in the sun, and so dried.*] (O.)—And, said of a company of men (قَوْم), *It became separated* (Ṣ, M, O, L, Ḳ) *into* قدد [or *parties,* &c., pl. of قِدَّة, q. v.]. (M, L.)—Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was,* or *became, dry;* or *it dried,* or *dried up.* (Ḳ, TA.)—And تقدّدت said of a she-camel, *She became somewhat lean* (O, Ḳ) *after having been fat:* (O:) or *she became fat,* (TA,) or *began to become fat, after having been lean.* (Ḳ, TA.)

7. انقدّ, (Ṣ, M, A, O, L, Mṣb, Ḳ,) and ↓تقدّد, (M, L, Ḳ,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form;* or *lengthwise:* (L, Ḳ:) or *became slit, split, cloven, rent,* or *divided, lengthwise:* (Ṣ, M, A, O, L, Mṣb, Ḳ:) or *became cut off entirely:* (M, L, Ḳ:) or *became cut,* or *cut off.* (TA.)

8: see 1, first sentence.—اقتدّ الأُمُورَ means ‡ *He considered the affairs, forecasting their issues,* or *results, and discriminated them:* (Ṣ, O, Ḳ:) or *he devised the affairs, and considered what would be their issues,* or *results.* (M.)

10. استقدّ ‡ *It contained,* or *continued in one manner,* or *state,* (Ibn-'Abbád, A, O, Ḳ,) لَهُ to him. (A.) And † *It* (an affair, TA) *was,* or *became, uniform,* or *even in its tenour.* (Ibn-'Abbád, O, Ḳ, TA.) And استقدّت الإِبِلُ † *The camels went on undeviatingly, in one course, way,* or *manner:* (O, Ḳ:) so says AA. (O.)

قَدْ is a noun and a particle: (Ṣ, O, Mughnee, Ḳ:) and as a noun it is used in two ways. (Mughnee, Ḳ.)—(1) It is a noun *syn. with* حَسْبُ; (Ṣ, O, Mughnee, Ḳ;) generally used indeclinably; (Mughnee, Ḳ;) thus accord. to the Baṣrees; with the د quiescent; (TA;) because resembling قَدْ the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as عَنْ and بَلْ &c.: (TA:) one says, قَدْ زَيْدٍ دِرْهَمٌ [*The sufficiency of Zeyd* (i. e. *what is sufficient for Zeyd*) *is a dirhem*], (Mughnee, Ḳ,) with the د quiescent; (Mughnee,* Ḳ,* TA;) and قَدِى (Ṣ, O) and قَدْنِى (Ṣ, O, Mughnee) [both] meaning حَسْبِى [*My sufficiency* (i. e. *what is sufficient for me*)]; (Ṣ, O;) the ن in قَدْنِى being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the ن in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in ضَرَبَنِى: (Ṣ, O:) [see, however, in the next sentence, an explanation of قَدْنِى accord. to which the ن is inserted regularly:] accord. to Yaạkoob, using قَدْ in the sense of حَسْبُ, one says, مَا لَكَ عِنْدِى إِلَّا هٰذَا فَقَدْ i. e. فَقَطْ [*There is nothing for thee with me,* or *nothing due to thee in my possession, except this, and it is a thing sufficient,* or *it is enough,* فَقَطْ being held to signify properly فَحَسْبُ, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. قَدْ] to be a substitute [for قَطْ]: (M:) and it is also used declinably; (Mughnee, Ḳ;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says قَدُ زَيْدٍ, making it marfooạ, (Mughnee, Ḳ,) like as one says حَسْبُهُ; and قَدِى without ن [as mentioned above,] like as one says حَسْبِى. (Mughnee.)—(2) It is also a verbal noun, *syn. with* يَكْفِى: one says, قَدْ زَيْدًا دِرْهَمٌ [*A dirhem suffices,* or *will suffice, Zeyd*], and قَدْنِى دِرْهَمٌ [*A dirhem suffices,* or *will suffice, me*]; (Mughnee, Ḳ;) like as one says يَكْفِى زَيْدًا دِرْهَمٌ and يَكْفِينِى دِرْهَمٌ. (Mughnee, Ḳ.*)=As a particle, it is used peculiarly with a verb, (Mughnee, Ḳ,) [i. e.] as such it is not preposed to anything except a verb (Ṣ, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, Ḳ,) not an imperative, (TA,) affirmative, and free from anything that would render it mejzoom or manṣoob, and from what is termed حَرْفُ تَنْفِيس [i. e. سَوْفَ and its variants]: and it has six meanings. (Mughnee, Ḳ.)—(1) It denotes expectation: (M, Mughnee, Ḳ:) and when it is with an aor., this is evident; (Mughnee;) one says قَدْ يَقْدَمُ الغَائِبُ, (Mughnee, Ḳ,) meaning *It is expected that the absent will come:* (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying لَمَّا يَفْعَلْ [i. e. "He has not yet done" such a thing, which implies expectation that he would do it]; (Ṣ, M, O;) the reply being, قَدْ فَعَلَ [*Already he has done* the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (Ṣ, M,* O, Mughnee;) [for to such] you say, قَدْ مَاتَ فُلَانٌ [*Already such a one has died*]; but if one inform him who does not expect it, he does not say thus, but he says [merely] مَاتَ فُلَانٌ: (Ṣ, O:) thus some say قَدْ رَكِبَ الأَمِيرُ [*Already the commander has mounted* his horse] to him who expects his mounting: some, however, disallow that قَدْ is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying يَقْدَمُ الغَائِبُ denotes expectation without قَدْ:]) MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.)—(2) It denotes the nearness of the past to the present: (O, Mughnee, Ḳ:) so in the saying قَدْ قَامَ زَيْدٌ [*Zeyd has just,* or *just now, stood;* a meaning often intended by saying merely, *has stood*]; (Mughnee, Ḳ;) for this phrase without قد may mean the near past and the remote past; (Mughnee;) and so in the saying of the muëdhdhin, قَدْ قَامَتِ الصَّلَاةُ [*The time of the rising to prayer has just come,* or simply *has come*]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb كَانَ; thus you say, كَانَ قَدْ ذَهَبَ *He had just,* or simply *had, gone away;* and يَكُونُ قَدْ ذَهَبَ *He will,* or *shall, have just,* or simply *have, gone away:*] and accord. to the Baṣrees, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Ḳur ii. 247,] وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [*And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?*]; and in [the saying in the Ḳur iv. 92,] أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [*Or who come to you, their bosoms being contracted so that they*

are incapable of fighting you, or *their bosoms shrinking from fighting you*]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without قَدْ, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning *may their bosoms become contracted*]: (Ṣ in art. حصر; in which art. in the present work see more on this subject:) and the inceptive لَ is prefixed to it like of the saying, إِنَّ زَيْدًا لَقَدْ قَامَ [*Verily Zeyd has just stood*, or *has stood*]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.] — (3) It denotes rareness, or paucity; (Mughnee, Ḳ;) either of the act signified by the verb, (Mughnee,) as in [the saying], قَدْ يَصْدُقُ الكَذُوبُ [*In some few instances the habitual liar speaks truth*]; (Mughnee, Ḳ;) or of what is dependent upon that act, as in [the saying in the Ḳur xxiv. last verse,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [as though] meaning أَقَلُّ مَعْلُومَاتِهِ هُوَ مَا أَنْتُمْ عَلَيْهِ [so that it should be rendered *At least He knoweth that* state of conduct and mind *to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from قَدْ, but from the saying الكَذُوبُ يَصْدُقُ. (Mughnee.) — (4) It denotes frequency; (Mughnee, Ḳ;) [i. e.] sometimes (Ṣ, O) it is used as syn. with رُبَّمَا [as denoting frequency, as well as with رُبَّمَا in the contr. sense, mentioned in the next preceding sentence]: (Ṣ, M, O:) thus in the saying (Ṣ, M, O, Mughnee, Ḳ) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abraṣ, (IB, TA,)

* قَدْ أَتْرُكُ القِرْنَ مُصْفَرًّا أَنَامِلُهُ *

[*Often I leave the antagonist having his fingers' ends become yellow*]. (Ṣ, M, O, Mughnee, Ḳ.) — (5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Ḳur xci. 9,] قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily*, or *certainly*, or *indeed*, or *really*, *he prospereth*, or *will prosper*, *who purifieth it*; (namely, his soul;) each pret. here occupying the place of a mejzoom aor.]: (Mughnee, Ḳ:) and thus accord. to some in [the saying in the Ḳur xxiv. last verse, of which another explanation has been given above,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [*Verily*, or *certainly*, &c., *He knoweth that* state of conduct and mind *to which ye are conforming yourselves*]. (Mughnee.) — (6) It denotes negation, (Mughnee, Ḳ,) accord. to ISd, (Mughnee,) occupying the place of مَا, (M,) in the saying, قَدْ كُنْتَ فِى خَيْرٍ فَتَعْرِفَهُ, (M, Mughnee, Ḳ,) with تعرف mansoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it*,] (Mughnee, Ḳ,) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.) — [When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] قَدْ may be separated from the verb by an oath; as in قَدْ وَٱللّٰهِ أَحْسَنْتَ [*Thou hast, by God, done well*] and قَدْ لَعَمْرِى بِتُّ سَاهِرًا [*I have, by my life*, or *by my religion*, *passed the night sleepless*]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O,)

* أَفِدَ التَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا *
* لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ *

[*The* time of *departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had* (left)]; meaning كَأَنْ قَدْ زَالَتْ. (M, O, Mughnee.) — If you make قَدْ an اِسْم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, كَتَبْتُ قَدًّا حَسَنَةً [*I wrote a beautiful* قد]; and so you do in the case of كَىْ and هُوَ and لَوْ; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of ا; for in this case you add ء; thus if you name a man لَا, or مَا, and then add at the end of it ا, you make it ء; for you make the second ا movent, and ا when movent becomes ء: (Ṣ, O:) so says J, [and Ṣgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Baṣrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the Ḳ,] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for هُوَ, (IB, Ḳ,) used as the name of a man, (IB,) هُوٌّ, (IB, Ḳ,) and for لَوْ you say لَوٌّ, and for فِى you say فِىٌّ; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in دَمٌ and يَدٌ &c.]: (Ḳ:) but as to قَدْ, if you use it as a name, you say قَدٌ; (IB, Ḳ;) and for مَنْ you say مَنٌ, and for عَنْ you say عَنٌ; (Ḳ;) like يَدٌ (IB, Ḳ) and دَمٌ &c.: (Ḳ:) F, however, [following IB,] is wrong in calling J's statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدٌّ The *skin of a lamb* or *kid:* (M, A, L, Mṣb, Ḳ:) or [only] *of a kid:* (Ṣ, O, L:) or, accord. to IDrd, *a small skin*, but of what kind he does not say: (M, L:) pl. (of pauc., Ṣ) أَقُدٌّ and (of mult., Ṣ) قِدَادٌ (ISk, Ṣ, M, L, Mṣb, Ḳ) and [of pauc. also] أَقِدَّةٌ, which is extr. (M, L.) Hence the saying, فُلَانٌ مَا يَعْرِفُ القَدَّ مِنَ القِدِّ ▾ *Such a one knows not the skin of a lamb*, or *kid*, *from the thong.* (A.) And hence, (O, Ḳ,) it is said in a prov., (Ṣ, M, A, O,) مَا يَجْعَلُ قَدَّكَ إِلَى أَدِيمِكَ (Ṣ, M, A, O, Ḳ) *What approximates thy skin of a lamb*, or *kid*, *to thy hide* [of a full-grown beast]? meaning, accord. to Th, † *what makes the great to be like the little?* (M: [or *the little to be like the great?*]) or meaning *what induces thee to make thy small affair* [*appear*] *great?* (Ṣ:) or *what approximates thy small* [*affair*] *to thy great?* (O, Ḳ:) applied to him who transgresses his proper limit; (M, O, Ḳ;) and to him who compares the contemptible with the noble. (O, Ḳ.) — See also قِدٌّ, in two places. ═ Also † The *measure*, *quantity*, *size*, or *bulk*, (M, L, Mṣb, Ḳ,) of a thing: (M, L:) ‡ the *conformation*, or *proportion*, syn. تَقْطِيع, (Ṣ, M, A, O, L, Ḳ,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (Ḳ:) ‡ the *stature*, syn. قَامَة, (Ṣ, A, O, L, Ḳ,) of a man: (Ḳ:) † his *justness of form*, or *symmetry:* (M, L, Ḳ:) and † his *figure*, *person*, or *whole body:* (M, L:) pl. [of pauc.] أَقُدٌّ (M, L, Ḳ) and أَقِدَّةٌ, (Ḳ,) which is extr., (TA,) and [of mult.] قُدُودٌ (M, L, Ḳ) and قِدَادٌ. (Ḳ.) One says, هٰذَا عَلَى قَدِّ ذَاكَ † *This is equal in measure*, *quantity*, *size*, or *bulk*, *to that; is like that.* (Mṣb.) And شَىْءٌ حَسَنُ القَدِّ ‡ *A thing goodly*, or *beautiful*, *in respect of conformation*, or *proportion.* (L.) And جَارِيَةٌ حَسَنَةُ القَدِّ ‡ *A young woman goodly*, or *beautiful*, *in respect of stature, and of conformation*, or *proportion.* (A.) And غُلَامٌ حَسَنُ القَدِّ † *A young man goodly*, or *beautiful*, *in respect of justness of form*, or *symmetry*, and *in person*, or *the whole of his body.* (M, L.) ═ See, again, قِدٌّ. ═ By the phrase يَا وَيْلَ قَدْ, addressed to Miḳdád, in a verse of Jereer, is meant يَا وَيْلَ مِقْدَادِ [*O, woe to thee Miḳdád*]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is سَلَّامِ used by El-Ḥoṭeiäh for سُلَيْمَان. (O.)

قُدٌّ *A certain marine fish*, (O, Ḳ,) *the eating of which is said to increase* [*the faculty of*] الجِمَاع. (O.)

قِدٌّ *A thing that is* مَقْدُود [i. e. *cut in an elongated form*, &c.]. (M, L.) — [And hence] *A thong cut from an untanned skin*, (Ṣ, M,* A, O,* L, Mṣb, Ḳ,) *with which sandals or shoes are sewed*, (M,* L, Mṣb,) *and with which a captive*

is bound; (A;) pl. أَقُدٌّ: (Ṣ, O, L:) and [as a coll. gen. n.] thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] مَحَامِل are bound: (M, L:) and ▼ قِدَّةٌ [of which the pl. is قِدَدٌ] is a more special term, (Ṣ, O, L,) signifying a single thong of this kind. (Ḳ.) See an ex. voce قَدٌّ. — And (hence, L) A whip; (O, L, Ḳ;) as also ▼ قِدٌّ. (Ḳ.) Thus in the trad., لَقَابُ قَوْسِ أَحَدِكُمْ وَمَوْضِعُ قِدِّهِ فِى الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا, (O,* L,) or ▼ قِدِّهِ, (Ḳ,) i. e. Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it: or قدّه may here have the meaning next following. (L.) — A sandal; because cut in an elongated form from the skin: (O, L:) or a sandal not stripped of the hair, in order that it may be more pliant. (IAạr, O, L.) — And A vessel of skin. (Ṣ, O, Ḳ.) One says, مَا لَهُ قِدٌّ وَلَا قَحْفٌ He has not a vessel of skin nor a vessel of wood: (Ṣ, O, M:) or a skin nor a fragment of a drinking-cup or bowl. (M.) — شَدِيدُ القِدِّ occurs in a trad. as some relate it, meaning Having a strong bow-string: but accord. to others, it is ▼ شَدِيدُ القَدِّ, meaning strong in pulling the bow. (L.)

قِدَّةٌ: see قِدٌّ. — Also A piece of a thing. (M, L.) — And hence, (M,) A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions, (Ṣ, M, O, L, Mṣb, Ḳ,) accord. to some, (Mṣb,) of whom each has his own, (Ṣ, O, L, Ḳ,) or of which each has its own, (Mṣb,) erroneous opinion: (Ṣ, O, L, Mṣb, Ḳ:) pl. قِدَدٌ. (Mṣb.) Hence, كُنَّا طَرَائِقَ قِدَدًا, (Ṣ, L, O, Ḳ,) in the Ḳur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) We were parties, or sects, differing in their erroneous opinions, or in their desires: (Fr, O, L, Ḳ:) or separate [sects]; Muslims and not Muslims: (Zj:) or diverse, or discordant, or various, sects; Muslims and unbelievers. (Jel.) And one says, صَارَ القَوْمُ قِدَدًا The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions. (L.)

قَدَادٌ The hedge-hog: — and The jerboa. (O, Ḳ.)

قُدَادٌ A pain [app. what may be termed a cutting pain] in the belly. (Ṣ, M, O, L, Ḳ.) حُبْنًا وَقُدَادًا is a form of imprecation, meaning [May God inflict upon thee] dropsy, and a pain in the belly. (L.)

قَدِيدٌ, (Ṣ, M, O, L, Ḳ,) or لَحْمٌ قَدِيدٌ, (Mṣb,) Flesh-meat cut into strips, or oblong pieces: (M, L, Ḳ:) or cut, (M,) or cut into oblong pieces, and spread, or spread in the sun, to dry: (M, L, Ḳ:) or salted, and dried in the sun: (L:) i. q. لَحْمٌ مُقَدَّدٌ: (Ṣ, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) — ثَوْبٌ قَدِيدٌ A garment, or piece of cloth, [slit, or rent, and] old and worn out. (Ṣ, O, L, Ḳ.)

قُدَيْدٌ A small مِسْحٌ [or garment of thick, or coarse, hair-cloth], (M,* Ḳ,* TA,) such as is worn by persons of low condition. (TA.)

قَدِيدِيُّونَ, (IAth, O, Ḳ, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with ḍamm, (Ḳ,) or, as some say, it is [قُدَيْدِيُّونَ, i. e.] with ḍamm to the ق and fet-ḥ to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fáïk," (O,) [and thus I find it in a copy of the A,] The followers of an army, consisting of handicraftsmen, (A, IAth, O, Ḳ, TA,) such as the repairer of cracked wooden bowls, and the farrier, (O, Ḳ, TA,) and the blacksmith: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قُدَيْد; or from التَّقَدُّدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِىُّ (IAth, O, TA) and يَا قُدَيْدِىُّ: (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

قَيْدُودٌ A she-camel long in the back: (O, Ḳ:) but this is said to be derived from القَوْدُ, like الكَيْنُونَةُ from الكَوْنُ: (L:) [see art. قود:] pl. قَيَادِيدُ. (Ḳ. [In the O the pl. is written قَنَادِيدُ.])

مَقَدٌّ ‡ A road: (A, Ḳ, TA:) because it is cut: so in the phrase مَفَازَةٌ مُسْتَقِيمَةُ المَقَدِّ ‡ [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — † The rima vulvæ of a woman. (M, L.) — † The part of the back of the neck that is between the ears. (Ḳ, L.) [A dial. var. of, or a mistake for, مَقَذّ.]) — And i. q. قَاعٌ, i. e. † An even, or a plain, place. (Ṣ, M, O, L.)

مِقَدٌّ, like مِدَقٌّ [in measure], (Ḳ, [in a copy of the M, erroneously, مُقَدّ,]) or ▼ مِقَدَّةٌ, (L,) The iron instrument with which skin is cut (يُقَدُّ). (L,* Ḳ,* TA.)

مِقَدَّةٌ: see the next preceding paragraph.

مَقَدِّىٌّ Wine of El-Maḳadd, a town of the region of the Jordan, (Ḳ,) or, as is said in the Marásid and the Moạjam, near Adhri'át, in the Howrán; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقَدِىٌّ is different from that called مَقَدِّىٌّ: (Ḳ:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قُدَّ) in halves; so accord. to Rejá Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

1. قَدَحَ الدُّودُ, (Ṣ, A,) [aor. ـَ,] inf. n. قَدْحٌ, (Lth, Ṣ, Mgh,) The worm, or worms, effected a cankering, or corrosion, (Lth, Ṣ, A, Mgh,) فِى الشَّجَرِ, [in the trees], (Lth, Ṣ, Mgh,) or فِى العُودِ [in the wood], (A,) and فِى الأَسْنَانِ [in the teeth]. (Lth, Ṣ, A, Mgh.) And قُدِحَ and قُدِحَ فِيهِ, inf. n. as above, It (the tree, and the tooth,) became cankered, or corroded. (L.) — [Hence,] قَدَحَ فِيهِ, (Mṣb, Ḳ,) or فِى عِرْضِهِ, and فِى سَاقِهِ, (A,) aor. ـَ, (Mṣb, Ḳ,) inf. n. as above, (Mṣb,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) ‡ He impaired, injured, detracted from, impugned, or attacked, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him. (A, Mṣb, Ḳ.) And قَدَحَ فِى نَسَبِهِ ‡ He found fault with, or spoke against, his parentage, genealogy, or pedigree. (Ṣ, A, Mṣb.) And قَدَحَ فِى عَدَالَتِهِ † He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected. (Mṣb.) And قَدَحَ فِى سَاقِ أَخِيهِ ‡ He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated. (L, TA.) And فُلَانٌ يَفُتُّ فِى عَضُدِ فُلَانٍ وَيَقْدَحُ فِى سَاقِهِ † [Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him]: by عَضُدِه being meant أَهْلُ بَيْتِهِ; and by سَاقِهِ, نَفْسِهِ. (IAạr, T. [See عَضُدٌ.]) — قَدَحَ فِى القِدْحِ, (A, Ḳ, TA,) aor. as above, (TA,) He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قدح with the tang of the iron head [for the insertion of the said tang]: (A, Ḳ, TA:) which hole is termed ▼ مَقْدَحٌ. (A, TA.) — قَدَحَ خِتَامَ الخَابِيَةِ He broke the sealed clay upon the mouth of the [wine-jar called] خابية. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَدْكَنُ presents an ex. of the verb in this sense: but see the explanation given in art. دكن.]) — قَدَحَ العَيْنَ [He (the operator termed ▼ قَدَّاح, A) performed upon the eye the operation of couching;] he extracted from the eye the corrupt fluid. (Ṣ, A. [See نَقَبَ العَيْنَ.]) — قَدَحَ النَّارَ, (Ṣ, L,) aor. and inf. n. as above, He struck, or produced, fire with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الزَّنْدِ [or الزَّنْدَةِ] i. e. He produced fire from the piece of stick, or wood, called زند, or rather from that called زندة]; as also ▼ اقتدحها: (A:) or قَدَحَ بِالزَّنْدِ, and ▼ اقتدح, (Ḳ,) or ▼ اقتدح الزَّنْدَ, (Ṣ,) He endeavoured to produce fire with the زند. (Ḳ.) أَحْنِ لِى أَقْدَحْ لَكَ [app. Bend thou to me branches and I will produce fire for thee to kindle them] is a prov., meaning كُنْ لِى أَكُنْ لَكَ [Be thou a

helpmate *for me* and *I will be* a helpmate *for thee*]. (TA.) See also another prov. cited and expl. voce وقلى. — قَدَحَ الشَّىْءُ فِى صَدْرِى † *The thing made an impression in my bosom*, or *mind*. (L.) — قَدَحَ, (Ṣ, A, L,) aor. and inf. n. as above; (L;) and ▼ اقتدح; (Ṣ, A, L, Ḳ;) *He laded out* broth [&c.] (Ṣ, A, L, Ḳ) *with a ladle*. (A.) And قَدَحَ القِدْرَ *He laded out what was in the cooking-pot*. (L.) And قَدَحَ مَا فِى أَسْفَلِ القِدْرِ *He laded out with pains what was in the bottom of the cooking-pot*. (L.) And قَدَحَ مَا فِى أَسْفَلِ البِئْرِ [*He laded out what was in the bottom of the well*]. (A.) = قَدَحَتْ عَيْنُهُ, (Ṣ, A,) inf. n. قَدْحٌ; (Ḳ;) and ▼ قدّحت, (Ṣ,) inf. n. تَقْدِيحٌ; (Ḳ;) † *His eye sank*, or *became depressed*, (Ṣ, A, Ḳ,) *so that it became like the* قَدَح [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.])

2: see above, last explanation. = قدّح فَرَسَهُ, (Ṣ,) inf. n. تَقْدِيحٌ, (Ḳ,) ‡ *He made his horse lean, lank*, or *slender*: (Ṣ, Ḳ,* TA:) or قَدَّحْتُ خَيْلِى, inf. n. as above, ‡ *I made my horses to be* [*like the arrows termed*] قِدَاح *in slenderness*. (A.)

3. مُقَادَحَةٌ is ‡ syn. with مُقَاذَعَةٌ, [so in a copy of the A, an evident mistranscription for مُقَاذَعَةٌ, with ذ,] from القَدْحُ meaning "the act of blaming, censuring," &c., syn. الطَّعْنُ: thus in the saying, جَرَتْ بَيْنَهُمَا مُقَادَحَةٌ ‡ [*A mutual reviling*, and *vying in foul*, or *unseemly*, *speech* or *language*, *occurred between them two*]. (A.) — And قادحهُ signifies ‡ نَاظَرَهُ [app. as meaning جَادَلَهُ i. e. ‡ *He contended in an altercation*, or *disputed*, or *litigated, with him*: &c.]. (A.)

5. تقدّح: see 5 in art. قرح.

6. تقادحا ‡ [app. *They contended in an altercation*, or *disputed*, or *litigated, each with the other*]. (A: there immediately following قَادَحَهُ as meaning نَاظَرَهُ.)

7. انقدحت النَّارُ مِنَ العُودِ *Fire was*, or *became, struck*, or *produced, from the wood*, or *stick*. (L in art. صلد.)

8: see 1, latter half, in three places. — اقتدح بِزَنْدِهِ is [also] a tropical phrase [meaning ‡ *He endeavoured to avail himself of his* (another's) *instrumentality*: or *he availed himself thereof*: see the phrase أَنَا مُقْتَدِحٌ بِزَنْدِكَ in art. زند.]. (A.) — And اقتدح الأَمْرَ means ‡ *He considered, and looked into, the affair, seeking to elicit what would be its issue*, or *result*. (A, Ḳ, TA.) — See also 1, again; last quarter.

10. استقدح زِنَادَهُ [lit. signifies *He asked*, or *demanded, that his* (another's) زِنَاد (pl. of زَنْدٌ q. v.) *should produce fire*: and] is a tropical phrase [meaning ‡ *He asked*, or *demanded, that he might avail himself of his* (another's) *instrumentality*]. (A.)

قَدْحٌ and ▼ قَادِحٌ, [the former, in the CḲ, in this case, erroneously, with fet-ḥ to the د,] *A canker*, or *corrosion, incident in trees* and *in teeth*: (L, Ḳ:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning *a thing that cankers*, or *corrodes*: and ▼ the latter signifies also *rottenness, decay, corruption*, or *unsoundness*: (L:) and *blackness that appears in the teeth*: (Ṣ:) and *a crack*, or *fissure*, in wood, or in a stick, or rod; (Ṣ, L, Ḳ;) and so the former word. (Ḳ.) — إِبْرَةُ القَدْحِ: see مِقْدَحٌ.

قِدْحٌ *An arrow*, (Ṣ, Mṣb, Ḳ, &c.,) [i. e.] the *pared wood*, or *rod, of an arrow*, (Mgh,) *before it has been furnished with feathers and a head*: (Ṣ, Mgh, Mṣb, Ḳ, &c.:) or *an arrow when straightened, and fit to be feathered and headed*: (T, voce بَرِىٌّ, q. v.:) or *a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow*: (AḤn:) and [particularly] *such as is used in the game called* المَيْسِر: (Ṣ, L:) pl. قِدَاحٌ, (Ṣ, A, Mgh, L, Ḳ,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of قِدْح in the last of the senses expl. above,] أَقْدُحٌ (Ṣ, L, Ḳ) and أَقْدَاحٌ (L, TA) and أَقَادِيحُ, (Ṣ, L, Ḳ,) which last is a pl. pl. [i. e. pl. of أَقْدَاحٌ]. (L.) [One says, in speaking of the arrows used in the game called المَيْسِر, ضَرَبَ بِالقِدَاحِ, and ضَرَبَ القِدَاحَ: and in speaking of the two arrows used in practising sortilege, ضَرَبَ بِالقِدْحَيْنِ: see art. ضرب, p. 1778, col. iii.] صَدَقَنِى وَسْمَ قِدْحِهِ ‡ *He told me truly* what was *the brand of his* gaming-*arrow*] is a prov.; meaning he told me the truth: (A,* TA:) so says AZ: (TA:) or it means he told me what was in his mind: the وسم of the قدح is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, أَبْصِرْ وَسْمَ قِدْحِكَ ‡ [*See*, or *look at, the brand of thy* gaming-*arrow*]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And قِدْحُ ٱبْنِ مُقْبِلٍ † [*The* gaming-*arrow of Ibn-Mukbil*, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدَحٌ [*A drinking-cup* or *bowl*;] *a certain vessel* (Mṣb, Ḳ) *for drinking*, (Ṣ, Mgh,) *well known*, (Mṣb,) *large enough to satisfy the thirst of two men*: (A'Obeyd, Ḳ:) or *a small one* and *a large one*: (Ḳ:) [in the Ḳ voce عُلْبَةٌ, it is applied to *a vessel used for milking, sometimes made of camel's skin* and *sometimes of wood*: *it was used for drinking* and *for milking*:] pl. أَقْدَاحٌ. (Ṣ, Mgh, Mṣb, Ḳ.) It is said in a trad., لَا تَجْعَلُونِى كَقَدَحِ الرَّاكِبِ [*Make not ye me to be like the drinking-cup of the rider on a camel*]; meaning, make not ye me to be last in being mentioned; because the rider on a camel suspends his قدح on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two* دَرَاهِم. (Es-Suyootee in his "Ḥusn el-Moḥáḍarah." See إِرْدَبٌّ, in art. ردب.)

قَدْحَةٌ *A single act of striking*, or *producing, fire*. (IAth, Ḳ, TA.) — And hence, ‡ *An elicitation, by examination, of the real state* or *nature of a case* or *an affair*. (IAth, TA.) — And *A single act of lading out* broth [&c. *with a ladle*]. (L, in so in the CḲ.) — See also what next follows.

قُدْحَةٌ *A ladleful* of broth: (Ṣ, L, Ḳ:) and some say that ▼ قَدْحَةٌ signifies the same. (L.) You say, أَعْطِنِى قُدْحَةً مِنْ مَرَقَتِكَ *Give thou to me a ladleful of thy broth*. (Ṣ.)

قِدْحَةٌ The *act of striking* or *producing, fire* (IAth, Ḳ, TA) *with the* مِقْدَحَة. (IAth, TA.) Hence the saying, لَوْ شَآءَ ٱللّٰهُ لَجَعَلَ لِلنَّاسِ قِدْحَةَ ظُلْمَةٍ كَمَا جَعَلَ لَهُمْ قِدْحَةَ نُورٍ [*If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light*]: (Ḳ, TA:) a trad. (TA.) — And [hence] † *Consideration and examination of an affair, to elicit what may be its issue*, or *result*. (Ḳ, TA.)

قَدُوحٌ and ▼ أَقْدَحُ, (Ḳ,) or ▼ قُدُوحٌ أَقْدَحُ, (A,) ‡ The ذُبَاب [i. e. *common fly*, or *flies*]: (A, Ḳ, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the زَنْد and the زَنْدَة]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of القدوح ▼ الاقدح, we find القَدُوحِ الأَقْرَحِ; and he says that الأَقْرَحُ (q. v.) is from القُرْحَةُ, and that every ذُبَاب has upon its face a قُرْحَة (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.]) = قَدُوحٌ also signifies A well (رَكِىٌّ) *of which the water is laded out with the hand*: (Ṣ, Ḳ:) or a well (بِئْر) *of which the water is not taken otherwise than by successive ladings* [*with the hand*]. (A.)

قُدُوحٌ The *pieces of wood of the* [*camel's saddle called*] رَحْل [for which the TA has رمل, but the right reading is shown by the context]: a word having no singular. (TA.)

قَدِيحٌ *Broth*: (Ḳ: [app. because laded out:]) or *some broth remaining* in the bottom of the cooking-pot: (A:) or *what remains in the bottom of the cooking-pot and is laded out with pains*; (Ṣ, L, Ḳ;) as also ▼ مَقْدُوحٌ. (L.)

قِدَاحَةٌ The *art*, or *craft, of making vessels such as are called* أَقْدَاح [pl. of قَدَحٌ]. (Ḳ.)

قَدَّاحٌ: see 1, latter half: — and see قَدَّاحَةٌ. As an epithet applied to a زَنْد [q. v.], (Ḳ in art.

خور,) it signifies *That produces much fire.* (TḲ in that art.) — See also مِقْدَحٌ. — Also *A maker of vessels such as are called* أَقْدَاح [pl. of قَدَحٌ]. (Ḳ.) — And a subst. signifying The *blossoms of plants before they open:* (TA:) or the *extremities of fresh, juicy, plants:* (Ḳ:) or the *extremities, consisting of fresh, juicy, leaves, of plants:* (TA:) or *soft,* or *tender, suckers* or *offsets,* of [*the species of trefoil,* or *clover, called*] فِصْفِصَة: (Az, Ḳ, TA:) of the dial. of El-'Irák: n. un. ▾ قَدَّاحَةٌ. (TA.)

قَدَّاحَةٌ *A stone from which one strikes fire;* (Aṣ, Ṣ, A, Ḳ;) and so ▾ قَدَّاحٌ. (T, Ṣ, Ḳ.) — See also قَدَّاحٌ, last sentence.

قَادِحٌ: see قَادِحَةٌ: — and see also قَدْحٌ, in two places. — هٰذَا مَآءٌ لَا يَنَامُ قَادِحُهُ [*This is water of which the lader-out will not sleep*] is said in describing such [water] as is little in quantity. (A, TA.)

قَادِحَةٌ [*A canker-worm;*] the *worm* (Lth, Ṣ, Mgh, L, Ḳ) *that cankers,* or *corrodes, trees* and *teeth:* (Lth,* Mgh,* L, TA:) [coll. gen. n. ▾ قَادِحٌ; occurring in the Ḳ in art. خرب, &c.:] pl. قَوَادِحُ. (L.) One says, قَدْ أَسْرَعَتْ فِى أَسْنَانِهِ القَوَادِحُ [*The canker-worms have quickly come into his teeth*]. (L.)

أَقْدَحُ: see قَدُوحٌ, in three places.

مِقْدَحٌ: see 1, in the middle of the paragraph.

مِقْدَحٌ [*A couching-needle;* called thus, and ▾ إِبْرَةُ القَدْحِ, in the present day. — Also], (Ḳ, and so in some copies of the Ṣ,) and ▾ مِقْدَحَةٌ, (A, TA, and so in other copies of the Ṣ,) and ▾ مِقْدَاحٌ, and ▾ قَدَّاحٌ, (Ḳ,) The *thing* (Ṣ, A, Ḳ) *of iron* (A, Ḳ) *with which one strikes fire.* (Ṣ, A, Ḳ.) — And the first, *A ladle;* (Ṣ, A, Ḳ;) as also ▾ مِقْدَحَةٌ. (A.) ▾ سَتَأْتِيكَ بِمَا فِى قَعْرِهَا المِقْدَحَةُ [*The ladle will bring to thee what is in the bottom thereof*] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مِقْدَحَةٌ: see the next preceding paragraph, in three places.

خَيْلٌ مُقَدَّحَةٌ ‡ *Horses that are lean, lank,* or *slender;* as though *made slender* [*like the arrows termed* قِدَاح: see 2]. (TA.)

عَيْنٌ مُقَدَّحَةٌ † *An eye that is sunk* or *depressed* [*so as to be like the* قَدَح: see 1, last signification]. (TA.) And خَيْلٌ مُقَدَّحَةٌ † *Horses whose eyes are sunk* or *depressed.* (TA.)

مِقْدَاحٌ: see مِقْدَحٌ.

مَقْدُوحٌ, applied to broth: see قَدِيحٌ.

شَجَرٌ مُتَقَادِحٌ *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all:* whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, زَنْدَاكَ لِلْمُتَقَادِحِ † [lit. *Thy two pieces of stick,* or *wood, for producing fire pertain to the trees that have soft and weak branches,* &c.]. (TA.)

قدر

1. قَدَرْتُ الشَّىْءَ, aor. ـِ and ـُ, [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدْرٌ, (Ṣ, Mṣb,) is from التَّقْدِيرُ, (Ṣ,) [or] it signifies the same as ▾ قَدَّرْتُ الشَّىْءَ, inf. n. تَقْدِيرٌ: (Mṣb:) [which latter phrase is afterwards mentioned in the Ṣ, but unexplained: the meaning is, *I measured the thing; computed,* or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit* or *limits,* or *number:*] ▾ قَدَّرَ الشَّىْءَ signifies *he computed,* or *determined,* or *computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum,* or *number, of the thing,* (حَزَرَهُ,) *in order that he might know how much it was.* (IḲṭṭ.) It is said in a trad., إِذَا غُمَّ عَلَيْكُمُ الهِلَالُ فَاقْدُرُوا لَهُ, and ▾ فَاقْدُرُوا له; (Ṣ, Mṣb;*) or إِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا, with kesr to the د; (Mgh, Mṣb;*) for فَاقْدُرُوا, with ḍamm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتُ الشَّىْءَ, aor. أَقْدِرُهُ, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [*When the new moon* (of Ramaḍán) *is hidden from you by a cloud or mist,* or *if it be so hidden,*] *compute ye* (▾ قَدِّرُوا) *the number of the days to it,* (Mgh, Mṣb,) and so complete Shaabán, making it thirty days: (Ṣ,* Mgh,* Mṣb:) or, as some say, *compute ye* (قَدِّرُوا) *the mansions of the moon, and its course in them* [*to it,* i. e., to the new moon]. (Mṣb.) See also 5. — [Hence, app., the saying,] أُقْدُرْ بِذَرْعِكَ بَيْنَنَا *See thou and know thy rank,* or *estimation, among us.* (AO.) — Hence also,] مَا قَدَرُوا ٱللّٰهَ حَقَّ قَدْرِهِ [Ḳur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him:* or] *and they have not magnified,* or *honoured, God, with the magnifying,* or *honouring, that is due to Him:* (Ṣ, Ḳ:) for قَدْرٌ signifies [also] *a magnifying,* or *honouring:* (Ḳ:) or *have not assigned to God the attributes that are due to Him:* (Lth:) or *have not known what God is in reality.* (El-Baṣáïr.) — قَدَرَ الشَّىْءَ بِالشَّىْءِ, aor. [ـِ and] ـُ, (L,) inf. n. قَدْرٌ; (L, Ḳ;) and ▾ قَدَّرَهُ به; (L;) *He measured the thing by the thing:* (L, Ḳ:*) and ▾ قَدَّرَهُ عَلَى مِثَالِهِ *he measured it by its measure:* (Ṣ, Ḳ, art. قيس:) and ▾ قَدَّرَ بَيْنَ الأَمْرَيْنِ *he measured,* or *compared, the two things,* or *cases, together;* syn. قَايَسَ; (Ḳ, art. قيس;) and so ▾ قَادَرَ بَيْنَهُمَا. (L, art. قيس.) — [Hence, app.,] قَدَرَ الأَمْرَ, (L, Ḳ,) and إِلَى الأَمْرِ, (L,) aor. ـِ (L, Ḳ,) and ـُ, (L,) inf. n. قَدْرٌ; (L, Ḳ;) [and ▾ قَدَّرَهُ;] *He thought upon the thing,* or *affair,* (L,) *and considered its end, issue,* or *result,* (L, Ḳ,) *and measured,* or *compared, one part of it with another;* (L;) *he measured it, compared one part of it with another, considered it, and thought upon it.* (L.) See also 2. — قَدَرْتُ عَلَيْهِ الثَّوْبَ, (Ṣ, Ḳ,*) inf. n. قَدْرٌ, (Ṣ,) *I made the garment according to his measure; adapted it to his measure:* (Ṣ, Ḳ:*) [and قَدَرْتُ عَلَيْهِ الشَّىْءَ app. signifies *I made the thing according to his,* or *its, measure; proportioned,* or *adapted, the thing to him,* or *it;* for وصفته, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for وَضَعْتُهُ:] and ▾ قَدَّرَ الشَّىْءَ signifies, in like manner, *he made the thing by measure,* or *according to a measure;* or *proportioned it;* syn. جَعَلَهُ بِقَدَرٍ: (IḲṭṭ:) the primary meaning of ▾ تَقْدِيرٌ is the *making a thing according to the measure of another thing.* (Bḍ. xv. 60.) — [Hence,] قَدَرَ ٱللّٰهُ ذٰلِكَ عَلَيْهِ, aor. ـِ and ـُ, inf. n. قَدْرٌ and قَدَرٌ, (Ḳ,) or the latter is a simple subst., (Lḥ, Mṣb,) and مَقْدَرَةٌ; (Ṣ [unless this be a simple subst.];) and ▾ قَدَّرَهُ عليه, (Ḳ,) [which is more common,] inf. n. تَقْدِيرٌ; (TA;) and لَهُ; (Ḳ;) [*God decreed, appointed, ordained,* or *decided, that against him;* and *for him,* or *to him;* accord. to an explanation of قَدَرٌ in the Ḳ: or *decreed,* &c., *that against him;* and *for him,* or *to him; adapting it to his particular case;* accord. to an explanation of قَدْرٌ by Lth, and of قَدْرٌ and قَدَرٌ in the Ṣ, and of قَدَرٌ in the Mṣb: see قَدْرٌ, below.] You say also قَدَرَ ٱللّٰهُ لَهُ بِخَيْرٍ [*God decreed,* &c., *for him, good*]. (Ḳ.) — Also, قَدَرَ, (Ḳ,) aor. ـِ and ـُ, inf. n. قَدْرٌ, (TA,) *He* [*God*] *distributed, divided,* or *apportioned,* [*as though by measure,*] sustenance, or the means of subsistence. (Ḳ, TA. In the CḲ, the verb is قَدَّرَ.) Hence, say some, the appellation of لَيْلَةُ القَدْرِ, [in the Ḳur, ch. xcvii.,] as being *The night wherein the means of subsistence are apportioned.* (TA.) See also قَدْرٌ, below. — Also, aor. ـِ and ـُ, but the former is that which is adopted by the seven readers [of the Ḳur-án], and is the more chaste, (Mṣb,) *He* (God) *straitened,* or *rendered scanty,* [*as though He measured and limited,*] the means of subsistence: (Bḍ, xiii. 26, and other places; and Mṣb:) and قُدِرَ عَلَيْهِ رِزْقُهُ, [see Ḳur, lxv. 7,] inf. n. قَدْرٌ, *his means of subsistence were straitened to him;* like قُتِرَ. (Ṣ, TA.) You say قَدَرَ عَلَيْهِ الشَّىْءَ, aor. ـِ and ـُ, (Lḥ, TA,) inf. n. قَدْرٌ (Ḳ,) and قَدَرٌ and قُدْرَةٌ; (Lḥ, TA;) and ▾ قَدَّرَ, inf. n. تَقْدِيرٌ; (Ḳ;) *He rendered the thing strait,* or *distressing, to him.* (Lḥ, Ḳ,* TA.) And قَدَرَ عَلَى عِيَالِهِ *He scanted his household,* or *was niggardly* or *parsimonious towards them, in expenditure;* like قَتَرَ. (Ṣ.) It is said in the Ḳur, [xxi. 87,] فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ *And he thought that we would not*

straiten him: (Fr, AHeyth:) or the meaning is, لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَّرْنَا مِنْ كَوْنِهِ فِى بَطْنِ الحُوتِ for نَقْدِرَ is syn. with نُقَدِّرَ; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness* [*that should befall him*] *in the belly of the fish:* it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — Also, قَدَرَهُ, aor. ِ, inf. n. قَدَارَةٌ; (Ḳ;) and ▼قدّره; (TA;) *He prepared it.* (Ḳ, TA.) — And the former, *He assigned,* or *appointed, a particular time for it.* (Ḳ.) = قَدَرْتُ عَلَى الشَّىْءِ, aor. ِ, (Ṣ, Mṣb, Ḳ) and ُ, (Ks, Ḳ,) but the former is that which is commonly known, (TA,) inf. n. قُدْرَةٌ and قِدْرَانٌ, (Ṣ, Ḳ,) with kesr, (Ḳ,) but the latter is written in a copy of the T, قَدَرَانٌ, (TA,) [and in one copy of the Ṣ قُدْرَانٌ,] and قَدْرٌ (Ks, Fr, Akh, Ḳ) and مَقْدَرَةٌ and مَقْدُرَةٌ and مَقْدِرَةٌ (Ṣ, Ḳ) and مِقْدَارٌ (Ḳ) and مَقْدَرٌ (TA) and قِدَارٌ (Ṣgh, Ḳ) and قَدَارٌ; (Lḥ, Ḳ;) and قَدِرْتُ عَلَيْهِ, aor. َ, (Ṣ, Ḳ,*) a form of weak authority, mentioned by Yaạḳoob, (Ṣ,) and by Ṣgh from Th, and said by IḲṭṭ, to be of the dial. of Benoo-Murrah, of Ghaṭafán, (TA,) inf. n. قَدَرٌ (Ks, Fr, Akh, Ḳ) and قَدَارَةٌ and قُدُورَةٌ and قُدُورٌ, (Ḳ, TA,) these four are of قَدِرَ; (TA;) and all that are here mentioned as from the Ḳ, are inf. ns.; (TḲ;) and ▼اقتدرت عليه; (Ṣ, Ḳ,* TA;) or this has a stronger signification; (IAth;) *I had power,* or *ability, to do, effect, accomplish, achieve, attain,* or *compass,* &c., *the thing; I was able to do it, I was able to prevail against it.* (Mṣb, Ḳ,* TA.) You say مَا لِى عَلَيْكَ مَقْدُرَةٌ, and مَقْدَرَةٌ, and مَقْدِرَةٌ, i. e. قُدْرَةٌ, [*I have not power over thee.*] (Ṣ.) And in like manner, المَقْدُرَةُ تُذْهِبُ الحَفِيظَةَ [*Power drives away that care which one has of what is sacred,* or *inviolable,* or *of religion, to avoid suspicion*]. (Ṣ.) — See also قُدْرَةٌ, below. = قَدَرَ and ▼اقتدر are like طَبَخَ and إِطَّبَخَ [meaning *He cooked,* and *he cooked for himself, in a* قِدْر, or *cooking-pot*]. (Ṣ, TA.) You say قَدَرَ القِدْرَ, (Ḳ,* TA,) aor. ُ and ِ, inf. n. قَدْرٌ, (Ḳ,) *He cooked* [*the contents of*] *the cooking-pot.* (Ḳ,* TA.) And أَمَرَنِى أَنْ أَقْدُرَ لَحْمًا *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And أَتَقْتَدِرُونَ ▼ أَمْ تَشْتَوُونَ *Do ye cook* [*for yourselves*] *in a cooking-pot, or roast?* (Ṣ.)

2. قدّر, inf. n. تَقْدِيرٌ: see 1, in most of its senses. — *He meditated, considered,* or *exercised thought in arranging and preparing,* a thing or an affair; (T, Ḳ,* El-Baṣáïr;) either *making use of his reason, and building thereon;* the doing of which is praiseworthy; or *according to his desire or appetite;* as in the Ḳur, lxxiv. 18 and 19; the doing of which is blamable; (El-Baṣáïr;) or *by means of marks, whereby to cut it.* (T.) — *He intended* a thing or an affair; *he determined upon it.* (T.) [Said of God, *He decreed, appointed, ordained, destined, predestined,* or *predetermined* a thing.] — [Hence, app., قدّر كَذَا, in grammar, *He meant,* or *held,* or *made, such a thing to be supplied,* or *understood.* You say تَقْدِيرُهُ كَذَا *Its* (a phrase's) *implied,* or *virtual, meaning,* or *meaning by implication, is thus.* And يُقَدَّرُ بِكَذَا *Its implied meaning is to be expressed by saying thus.* And تَقْدِيرًا is said in the sense of *implicatively,* or *virtually,* as opposed to لَفْظًا or literally. — And *He supposed such a thing.*] — *He made;* syn. صَنَعَ and جَعَلَ. Ex., in the Ḳur, [xli. 9,] وَقَدَّرَ فِيهَا أَقْوَاتَهَا *And He made therein its foods,* or *aliments.* And it is said in the Ḳur, [x. 5,] وَقَدَّرَهُ مَنَازِلَ *And hath made for it* [the moon] *mansions.* (TA.) — *He knew.* So in the Ḳur, xv. 60; and lxxiii. 20, according to the Baṣáïr. (TA.) = قدّرهُ, inf. n. تَقْدِيرٌ, *He asserted him to be,* or *named him,* or *called him, a* قَدَرِىّ: (Fr, Ṣgh, Ḳ:) but this is post-classical. (TA.) = قدّره, (Mṣb,) or ▼اقدرهُ, (Ḳ,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Mṣb, Ḳ.) You say اقدره اللّٰهُ عَلَى كَذَا *God empowered him, enabled him,* or *rendered him able, to do such a thing.* (Ḳ,* TA.)

3. قادر بَيْنَ الأَمْرَيْنِ: see 1. — قَادَرْتُهُ, (Ḳ,) inf. n. مُقَادَرَةٌ, (TA,) *I measured myself,* or *my abilities, with him,* or *his,* (قَايَسْتُهُ,) *and did as he did:* (Ḳ:) or *I vied,* or *contended, with him in power,* or *strength.* (A, TA.)

4: see 2.

5: see 7. — كَانَ يَتَقَدَّرُ فِى مَرَضِهِ أَيْنَ أَنَا اليَوْمَ [*He* (Moḥammad) *used to compute,* or *reckon, in his mind, in his disease, Where am I to-day?*] i. e., he used to compute, or reckon, (يُقَدِّرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — تقدّر *It* (a thing, Ṣ,) *became prepared,* (Ṣ, Ḳ,) لَهُ *for him.* (Ṣ.)

7. انقدر (Ṣ, Ḳ) and ▼تقدّر (A) *It* (a garment) *agreed with,* or *was according to, the measure.* (Ṣ, A, Ḳ.) You say تقدّر الثَّوْبُ عَلَيْهِ *The garment agreed with, or was according to, his measure.* (A.)

8. اقتدرهُ *He made it of middling size;* expl. by جَعَلَهُ قَدْرًا. (JK, TA. [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by شَىْءٌ مُقْتَدِرٌ, thus pointed, and explained as signifying "a thing of middling size, whether in length or tallness or in width or breadth."]) = See also 1, last two significations.

10. استقدر اللّٰهَ خَيْرًا *He begged God to decree, appoint, ordain, or decide, for him good.* (Ṣ, Ḳ.) = اَللّٰهُمَّ إِنِّى أَسْتَقْدِرُكَ بِقُدْرَتِكَ *O God, I beg Thee to give me power to do it, by Thy power.* (TA, from a trad.)

قَدْرٌ The *quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum,* or *number attained,* of a thing; (Ṣ, Mṣb, Ḳ;) as also ▼قَدَرٌ (Mṣb, Ḳ) and ▼قُدْرٌ (Fr, Ṣgh, Ḳ) and ▼مِقْدَارٌ. (Mṣb, Ḳ.) You say هٰذَا قَدْرُ هٰذَا, and ▼قَدَرُهُ, *This is the like of this* [*in quantity,* &c.; *is commensurate with,* or *proportionate to, this;* and so هذا بِمِقْدَارِ ▼ هذا]. (Mṣb.) And هُمْ قَدْرُ مِائَةٍ, and ▼قَدَرُ مِائَةٍ, *They are as many as a hundred.* (Z, Mṣb.) And أَخَذَ بِقَدْرِ حَقِّهِ, and ▼بِقَدَرِهِ, and ▼بِمِقْدَارِهِ, *He took as much as his due, or right.* And قَرَأَ بِقَدْرِ الفَاتِحَةِ, and ▼بِقَدَرِهَا, and ▼بِمِقْدَارِهَا, *He read as much as the Fátiḥah.* (Mṣb.) And أَقَمْتُ عِنْدَهُ قَدْرَ أَنْ يَفْعَلَ كَذَا *I remained at his abode long enough for him to do thus.* (Meyd, TA.) But you say ▼جَآءَ عَلَى قَدَرٍ, thus only, with fet-ḥ [to the dál, as is shown by what precedes in the Mṣb,] as meaning [*It came according to measure;* i. e.,] *it was conformable; it matched; it suited.* (Mṣb.) You say also جَاوَزَ قَدْرَهُ or ▼قَدَرَهُ [*He overstepped, transgressed, went beyond,* or *exceeded, his proper measure, bound,* or *limit:* and the same is said of a thing]. (L, art. عند; &c.) And فَرَسٌ بَعِيدُ القَدْرِ *A horse that takes long,* or *wide, steps.* (JK, TA.) [And هٰذَا قَدْرِى *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality,* or *degree of dignity;*] *greatness, majesty, honourableness, nobleness;* (Mṣb,* TA;) *gravity of character;* (Mṣb;) as also ▼قَدَرٌ. (Mṣb.) You say مَا لَهُ عِنْدِى قَدْرٌ, and ▼قَدَرٌ, *He has no honourableness,* or *gravity of character, in my opinion.* (Mṣb.) In the words of the Ḳur, [vi. 91,] وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ, [for explanations of which see 1,] we may also correctly read ▼قَدَرِهِ. (TA.) = قَدْرٌ and ▼قَدَرٌ, (Ṣ,) [the latter of which is the more common,] or قَدَرٌ (JK, Mṣb, Ḳ) alone, (Mṣb,) or both, and ▼مِقْدَارٌ and ▼تَقْدِيرٌ, (TA,) and ▼مَقْدَرَةٌ, with fet-ḥ only [to the د], (Ṣ,) *Decree, appointment, ordinance,* or *destiny:* or *what is decreed, appointed,* &c.: syn. قَضَآءٌ and حُكْمٌ: (M, Ḳ:) or *decree,* &c., *adapted* [*to a particular case*], (Lth, JK, Az, TA,) *by God;* (Ṣ, Mṣb;) expl. by قَضَآءٌ مُوَفَّقٌ, (Lth, JK, &c.,) and مَا يُقَدِّرُهُ اللّٰهُ مِنَ القَضَآءِ, (Ṣ,) and القَضَآءُ الَّذِى يُقَدِّرُهُ اللّٰهُ: (Mṣb:) [accord. to general usage, it differs from قَضَآءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas ▼قَدَرٌ signifies *a particular decree of God,* as that a certain man shall die at a particular time and place &c.; or *particular predestination:* thus القَضَآءُ وَالقَدَرُ may be rendered *the general and particular decrees of God;* or *general and particular predestination* or *fate and destiny.* The term قَدَرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of ▼قَدَرٌ is أَقْدَارٌ; (Ḳ, TA;) and of ▼مِقْدَارٌ, مَقَادِيرُ. (TA.) You say الأُمُورُ تَجْرِى بِقَدَرِ اللّٰهِ, and ▼بِمِقْدَارِهِ, &c., *Events have their course by the decree,* &c., *of God.* (TA.) It is said that لَيْلَةُ القَدْرِ signifies *The night of decree,*

&c. (TA. See also 1.) = قَدْرٌ (A, L, Ḳ) and ▼ قَدَرٌ (L) A camel's or horse's saddle *of middling size*; (A, L, Ḳ;) and in like manner ▼ قَادِرٌ, applied to a horse's saddle, *between small and large*; or this last signifies *easy, that does not wound*; like قَاتِرٌ: (T, TA:) and ▼ مُقْتَدِرٌ, (JK,) or ▼ مُقْتَدَرٌ, (Ḳ, but see 8,) a thing, (JK,) or anything, (M, Ḳ,) *of middling size*, (JK, M, Ḳ,) *whether in length or tallness or in width or breadth*: (JK:) مُقْتَدِرُ الخَلْقِ signifying a man, and a mountain-goat, and an antelope, *of middling make*: (M, TA:) and مُقْتَدِرُ الطُّولِ a man *of middling stature* or *tallness*; (A, TA;) as also ▼ قُدَارٌ. (Ḳ.) And أُذُنٌ قَدْرَآءُ *An ear neither small nor large.* (Ṣgh, Ḳ.) = See also قُدْرَةٌ.

قُدْرٌ: see قَدْرٌ.

قِدْرٌ *A cooking-pot; a vessel in which one cooks*: (Mṣb:) [and it very often means the *food contained therein*; i. e. *pottage* of any kind: (see, for an ex., 3 in art. غلو:)] of the fem. gender (Mṣb, Ḳ, TA) without ة: (TA:) or it is made fem. (Ṣ, Ḳ) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قِدْرًا غَلَى أَسْرَعَ مِنْهَا [*I have not seen a cooking-pot that has boiled quicker than it*], قدر is not here meant to be made masc. but the meaning is, ما رأيت شَيْئًا غلى [*I have not seen a thing that has boiled*]; and similar to this is the saying in the Ḳur, [xxxiii. 52,] لَا يَحِلُّ لَكَ النِّسَآءُ, meaning, لا يحلّ لك شَىْءٌ مِنَ النِّسَآءِ: (TA:) the dim. is قُدَيْرٌ, without ة, contr. to analogy; (Ṣ, TA;) or قُدَيْرَةٌ, with ة, because قدر is fem.; (Mṣb;) or both: (TA:) and the pl. is قُدُورٌ: (Mṣb, Ḳ:) it has no other pl. (TA.) [See a tropical ex. voce حَامٍ.]

قَدَرٌ: see قَدْرٌ, throughout: (where its pl. is أَقْدَارٌ; Ḳ,* TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; Ḳ.) — See also جَبْرٌ: and see مِقْدَارٌ. — Also, *A time*, or *a place, of promise; an appointed time*, or *place*; syn. مَوْعِدٌ. (TA.) [See Ḳur, xx. 42.]

قُدْرَةٌ and ▼ مَقْدُرَةٌ and ▼ مَقْدَرَةٌ and ▼ مَقْدِرَةٌ (Ṣ, Ḳ) and ▼ قُدْرَانٌ and ▼ قَدْرٌ and ▼ قَدَرٌ (Ks, Fr, Akh, Ḳ) and ▼ قَدَارٌ (Ṣ, Ḳ) and ▼ مِقْدَارٌ (Ḳ) and ▼ مَقْدَرٌ (TA) and ▼ قُدُورَةٌ (Ṣgh, Ḳ) and ▼ قِدَارٌ (Lḥ, Ḳ) and ▼ قَدَارَةٌ and ▼ قُدُورٌ (Ḳ) *Power; ability.* (Ḳ.) See قَدَرْتُ عَلَى الشَّىْءِ. — Hence, (TA,) the first and second and third and fourth (Ṣ,* Mṣb,* TA) and fifth, (Ḳ, TA,) or all excepting قَدْرٌ and مِقْدَارٌ, (TḲ,) [and there seems to be no reason for not adding these two,] *Competence*, or *sufficiency; richness.* (Ṣ,* Mṣb,* Ḳ.) You say رَجُلٌ ذُو قُدْرَةٍ, and ▼ مَقْدُرَةٍ, and ▼ مَقْدَرَةٍ, and ▼ مَقْدِرَةٍ, *A man possessing competence*, or *riches*. (Ṣ, Mṣb, TA.)

قَدَرَةٌ *A certain interval*, or *distance, between every two palm-trees.* (JK, Ṣgh, Ḳ.) You say نَخْلٌ غُرِسَ عَلَى القَدَرَةِ *Palm-trees planted at the fixed distance, one from another.* (JK, Ṣgh, Ḳ.) And كَمْ قَدَرَةُ نَخْلِكَ [*What is the fixed distance of thy palm-trees, one from another?*] (Ḳ.)

أُذُنٌ قَدْرَآءُ: see قَدْرٌ, last signification. = بَنُو قَدْرَآءَ *Those possessing competence*, or *sufficiency; the rich.* (Ḳ.)

قُدْرَانٌ: see قُدْرَةٌ.

القَدَرِيَّةُ *The sect of those who deny* القَدَر *as proceeding from God*, (Ḳ,* TA,) *and refer it to themselves.* (TA.) [Opposed to الجَبْرِيَّةُ.]

قَدَارٌ: see قُدْرَةٌ.

قُدَارٌ: see قَدْرٌ, last signification. = *A cook*: or *one who slaughters camels* or *other animals*; (Ṣ, Ḳ;) as being likened to a cook: (TA:) or *one who slaughters camels, and cooks their flesh*: (TA:) and *one who cooks in a cooking-pot* (قِدْر); as also ▼ مُقْتَدِرٌ. (Ḳ.)

قِدَارٌ: }
قُدُورٌ: } see قُدْرَةٌ.

قَدِيرٌ: see قَادِرٌ. = Flesh-meat *cooked in a pot, with seeds to season it, such as pepper and cumin-seeds and the like*: (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or *what is cooked in a* قِدْر; (L, Ḳ;) as also ▼ قَادِرٌ: so in the Ḳ; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Ṣgh [and others] that قَدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the Ḳ is وَالقَدِيرُ القَادِرُ وَمَا يُطْبَخُ فِى القِدْرِ; and it has been corrupted by copyists:) (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also *cooked* broth; (L;) and so ▼ مَقْدُورٌ. (JK, L.)

قَدَارَةٌ: }
قُدُورَةٌ: } see قُدْرَةٌ.

قَادِرٌ, applied to God, *i. q.* ▼ مُقَدِّرٌ [*Decreeing, appointing, ordaining, deciding*]; (Ṣ;) and ▼ قَدِيرٌ may signify the same. (TA.) = See also قَدْرٌ, last signification. = *Possessing power*, or *ability*; as also ▼ قَدِيرٌ, (Ḳ,) and ▼ مُقْتَدِرٌ: (TA:) or قَدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or ▼ قَدِيرٌ signifies he *who does what he will, according to what wisdom requires, not more nor less*; and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one *who applies himself, as to a task, to acquire power or ability.* (El-Baṣáïr.) When you say اللّٰهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ [*God is able to do everything; is omnipotent*;] you mean, to do everything that is possible. (Mṣb.) — بَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ; (Yaạḳoob, Ṣ;) and بَيْنَنَا ليلة قادرة; (Ḳ;) *Between thy land and the land of such a one is a gentle night's journey*; (Yaạḳoob, Ṣ;) and *between us is an easy night's journey, in which is no fatigue.* (Ḳ.) = See also قَدِيرٌ.

تَقْدِيرٌ: see قَدْرٌ, and 2.

مَقْدَرٌ: see قُدْرَةٌ.

مُقَدِّرٌ: see قَادِرٌ.

مَقْدَرَةٌ and مَقْدُرَةٌ and مَقْدِرَةٌ: for the first, see قَدْرٌ: — and for all, see قُدْرَةٌ.

مِقْدَارٌ *A measure*; (JK, L;) *a thing with which anything is measured*; as also ▼ قَدَرٌ: (L:) *a pattern* (مِثَالٌ) *by which a thing is measured, proportioned*, or *cut out*. (T, art. مثل.) — See also قَدْرٌ, in six places. — *Death.* They say إِذَا بَلَغَ العَبْدُ المِقْدَارَ مَاتَ [*When man reacheth the term of life, he dieth*]. The pl. is مَقَادِيرُ. (TA.) = See also قُدْرَةٌ.

مَقْدُورٌ: see قَدِيرٌ.

مُقْتَدَرٌ: see قَدْرٌ, last signification.

مُقْتَدِرٌ: see قَدْرٌ, last signification. = See also قَادِرٌ. — صَانِعٌ مُقْتَدِرٌ *An artificer gentle in work.* (A, TA.) = See also قُدَارٌ.

قدس

1. قَدَسَ فِى الأَرْضِ *He went far away into the land*, or *country*. (Bḍ, ii. 28.) = قَدُسَ, aor. ـُ, (TḲ,) inf. n. قُدْسٌ and قُدُسٌ, (Ṣ, A, Ḳ,) said of a thing, (TḲ,) *It was*, or *became*, [*holy*, accord. to the most common usage, or] *pure*. (Ṣ,* A,* Ḳ,* TḲ.) [It may also be said of God, as meaning, emphatically, *He is holy*.]

2. قَدَّسَهُ, (A,) inf. n. تَقْدِيسٌ, (Ṣ, M, Ḳ,) [*He hallowed*, or *sanctified, him* or *it*: *he consecrated him* or *it*]. — *He declared Him* (namely God, M, A) *to be far removed*, or *free, from every impurity* or *imperfection*, or *from everything derogatory from his glory*; (M;) *he declared Him to be far removed from evil*; [i. e., *to be holy*;] and so قَدَّسَ لَهُ; from قَدَسَ فِى الأَرْضِ, explained above; (Bḍ, ii. 28;) the لِ, in the latter case, being redundant. (Jel, ii. 28.) — *He purified him* or *it*; (Ṣ, M, Ḳ, Bḍ, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bḍ.) Accord. to Zj, وَنُقَدِّسُ لَكَ, in the Ḳur, ii. 28, means, *And we purify* ourselves, and those who obey Thee, *for*, or *towards, Thee.* (TA.) — *He blessed him.* You say, لَا قَدَّسَهُ اللّٰهُ *May God not bless him.* (IAạr, M.) — تَقْدِيسٌ also signifies The *praying for a blessing.* (M.) [You say, app., قَدَّسَ لَهُ, meaning, *He prayed for a blessing for him.*] = Also قدس *He came* [or *went*] *to* بَيْتَ المَقْدِسِ [i. e. *Jerusalem*]; like

كَوَّفَ [he came or went to El-Koofeh] and بَصَّرَ [he came or went to El-Basrah]. (A.)

5. تقدّس [*He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated*]. — *He* (God, Msb) *was far, or far removed, or free,* [or *clear,*] *from every impurity or imperfection,* or *from everything derogatory from his glory;* [i. e., *He was holy;*] or *He removed himself far from every impurity or imperfection, &c.*: (Msb, TA:) *he, or it, was, or became, purified;* or *he purified himself.* (Ṣ, Ḳ.)

قُدْسٌ and ▼ قُدُسٌ [*Holiness, sanctity:*] *purity:* (Ṣ, A, Msb, Ḳ:) [each] a subst. as well as an inf. n.: (Ṣ, A, Ḳ:) the former a contraction of the latter. (Msb.) — Hence, (Ṣ,) حَظِيرَةُ القُدْسِ, or ▼ القُدُسِ, [*The Enclosure of Holiness* or *Purity;*] i. e., *Paradise.* (Ṣ, A.) — [Hence, also,] رُوحُ القُدُسِ▼, (Ṣ, A, Ḳ,) and رُوحُ القُدْسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to *The Holy Spirit, The Third Person of the Trinity,* in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ القُدُسُ: but accord. to the Muslims,] *Jibreel* [i. e. *Gabriel, the Archangel*]; (Ṣ, A, Ḳ; and Bd, ubi supra;) as also القُدُسُ and القُدْسُ: (Ḳ, TA:) or *the Spirit of Jesus:* or *the Gospel:* or *the most great name of God, by which Jesus used to raise to life the dead:* (Bd, ubi supra:) or *God's protection and direction.* (A.) You say, رُوحُ القُدُسِ مَعَكَ, and مُعِينُكَ, *Gabriel,* or *God's protection and direction, be with thee,* and *be thine aider.* (A.) — قُدْسٌ or ▼ قُدُسٌ also signifies *Blessing.* (M, TA.) — Also, القُدْسُ and ▼ القُدُسُ *i. q.* بَيْتُ المَقْدِسِ, البَيْتُ المُقَدَّسُ, q. v. (Ḳ,) or أَرْضُ القُدُسِ ▼ [or ارض القُدْسِ] *i. q.* الارض المُقَدَّسَةُ. (A.) — And (TA.)

قَدَسٌ *A* [*vessel of the kind called*] سَطْل; (Ṣ, A, Ḳ;) of the dial. of the people of El-Ḥijáz; so called because one purifies himself in it, (Ṣ, TA,) and with it. (TA.)

قُدُسٌ: see قُدْسٌ, throughout.

حَدِيثٌ قُدْسِىٌّ [*A holy tradition* or *narration*]: see art. حدث.

القُدُّوسُ (Ṣ, M, A, Msb, Ḳ) and القَدُّوسُ, (Ṣ, M, Ḳ,) applied to God, (Ṣ, M, A, &c.,) as also ▼ المُقَدَّسُ (M, A) and ▼ المُتَقَدِّسُ; (A;) [all of which are nearly syn.;] القدّوس signifies [*The All-holy, All-pure,* or *All-perfect;*] *He who is far removed from every imperfection* or *impurity,* or *from everything derogatory from his glory;* (M, Msb;) as also المتقدّس [but not in an intensive degree]; (M;) and المقدّس signifies the same as this last; (T, TA;) or *from faults and defects:* (TA:) or *the Pure;* (Ṣ,* Ḳ;) [or *the Very Pure:*] or *the Blessed;* (Ibn-El-Kelbee, Ḳ;) [or *the Greatly Blessed:*] Sb used to say قَدُّوسٌ and سَبُّوحٌ, with fet-ḥ to the first letter of each: (Ṣ:) Th says, (Ṣ,) every noun of the measure فَعُّول is with fet-ḥ to the first letter, (Ṣ, Ḳ,*) like سَفُّود and كَلُّوب &c., (Ṣ,) except سُبُّوح and قُدُّوس (Ṣ) and ذُرُّوح, (Ṣ, Ḳ, but not as from Th,) and in the Ḳ is added فُرُّوج; (TA;) [see سُبُّوح] for these are mostly with ḍamm, though sometimes with fet-ḥ: (Ṣ, Ḳ:*) Lḥ says, all agree in pronouncing سبّوح and قدّوس with ḍamm, though fet-ḥ is allowable; (M;) but Az denies this agreement: (TA:) and Lḥ adds, that all other words of the measure فعّول are with fet-ḥ. (M.)

مُقَدَّسٌ: see بَيْتُ المَقْدِسِ.

مُقَدَّسٌ *Hallowed,* or *sanctified: consecrated: purified:*] *blessed.* (M.) — المُقَدَّسُ, applied to God: see القُدُّوسُ. — البَيْتُ المُقَدَّسُ, (Ḳ,) and بَيْتُ المُقَدَّسِ, (Ṣ, Ḳ,) and [more commonly] بَيْتُ المَقْدِسِ▼, (M, A, Ḳ,) which [i. e. المَقْدِس] is either formed from مُقَدَّس by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of المَنْكِب, (M,) [signifying *The hallowed,* or *consecrated,* or *purified,* or *blessed, dwelling;* or *the dwelling of the hallowed, &c.;* are appellations of *Jerusalem;*] also called القُدْسُ▼ [which is the name generally given to it in the present day] and القُدُسُ ▼; (A, Ḳ;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الارض المُقَدَّسَةُ *The* [*hallowed,* or *consecrated,* or] *purified land;* (Ṣ, Msb, Ḳ;) or *the pure land;* (Fr;) or *the blessed land;* (IAar;) is an appellation of *Damascus and Palestine and part of the Jordan:* (Fr:) or *Syria:* (M:) and أَرْضُ القُدُسِ▼ [or أَرْضُ القُدْسِ ▼] signifies the same. (TA.)

مُقَدِّسٌ A Christian monk [or any Christian or a Jew] *who comes* [or *goes* or *performs pilgrimage* or *has performed pilgrimage*] *to* بَيْتُ القُدْسِ or بَيْتُ المَقْدِس [i. e. *Jerusalem*]: (A:) or *a Christian monk:* (Ḳ:) or a [*learned Jew* or *other, such as is called*] حَبْر. (M, TA.) Imra-el-Ḳeys says, describing dogs and a [wild] bull,

* فَأَدْرَكْنَهُ يَأْخُذْنَ بِالسَّاقِ وَالنَّسَا *

* كَمَا شَبْرَقَ الوِلْدَانُ ثَوْبَ المُقَدِّسِ *

And they (the dogs) *overtook him,* (namely, the bull,) seizing the *shank and the sciatic vein,* and tearing his skin, *as the children* of the Christians *tear the garment of the monk that has come from* بَيْت المَقْدِس, [or *Jerusalem*] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahl; but in all the copies of the Ṣ, we find ثَوْبَ المُقَدَّسِى, with ى. (TA.)

مُقَدَّسِىٌّ and مَقْدِسِىٌّ *Of,* or *relating to,* or *belonging to,* بَيْت المُقَدَّس or بَيْت المَقْدِس [i. e. *Jerusalem*]: *a Jew.* (Ṣ.)

المُتَقَدِّسُ: see القُدُّوسُ.

قدع]
قدم
قدى and قدو
See Supplement.]

قذ

1. قَذَّ الرِّيشَ (Ṣ, M, A, L,) [aor. ـُ,] inf. n. قَذٌّ, (Ḳ,) *He cut the edges,* or *extremities, of the feathers,* (Ṣ, M, A, L, Ḳ,) [*for the arrow,* or *arrows,*] *with the instrument called* مِقَذّ, (A,) *and made them* (حَذَّفَهُ, M, L, [in the Ḳ, تَحْرِيفُهُ is put for تَحْذِيفُهُ]) *of the suitable dimensions,* عَلَى نَحْوِ الحَذْوِ وَالتَّقْدِيرِ, M, [in the L and Ḳ, التَّدْوِير is put for التَّقْدِير, and in the Ḳ الحذو and the foll. conjunction are omitted,]) *and even.* (M, L, Ḳ.) — And قَذَّ, *He cut* anything *in a similar manner.* — [Hence,] قُذَّ, *It* (anything) *was made even,* and *fine,* or *delicate,* or *elegant;* (M, L;) [as also ▼ قُذِّذَ: see مُقَذَّذٌ, and see 2.] — قَذَّ السَّهْمَ, (Ṣ, M, A, L,) aor. ـُ, (M, A, L,) inf. n. قَذٌّ; (Ṣ, M, L, Ḳ;) and ▼ اقذّهُ, (M, L,) inf. n. إِقْذَاذٌ; (Ḳ;) and ▼ قذّذهُ; (Deewán El-Hudhaleeyeen, cited by Freytag;) *He feathered the arrow; fixed,* or *stuck, upon it the feathers;* (Ṣ, M, A, L, Ḳ;) whereof an arrow has three, also called its آذان. (L.) ═ قَذَّهُ, aor. ـُ, (L,) inf. n. قَذٌّ, (Ḳ,) *He struck him upon the part called the* مَقَذّ; (L, Ḳ;) *on the back of his neck.* (L.) [But see طَبَعَ قَفَاهُ in art. طبع.]

2. قَذَّذَ, (inf. n. تَقْذِيذٌ, L,) *It* (anything) *was trimmed,* or *decorated.* (M, L.) See also 1.

4: see 1.

8. اقتذّ الحَدِيثَ مِنِّى † *He heard the story from me like as I heard it.* (TA, voce إِكْتَتَّ.)

قُذَّةٌ *A feather of an arrow:* pl. قُذَذٌ, (Ṣ, M, L, Ḳ,) and قِذَاذٌ. (M, L.) [You say,] حَذْوَ القُذَّةِ بِالقُذَّةِ, *Like as one feather of an arrow corresponds to,* or *matches, another.* (L.) — [Hence,] *the ear* of a man, and of a horse; (M, L, Ḳ;) the two ears are called القُذَّتَانِ. (M, L.) — And the *side* of the vulva; (Ḳ;) dual, قُذَّتَانِ, the *two sides* of the vulva, (Ṣ, M, L,) which are called the إِسْكَتَانِ. (M, L.) ═ The *flea;* (Ṣ, M, L, Ḳ;) as also ▼ قُذَذٌ: (M, L, Ḳ:) pl. قِذَّانٌ. (Ṣ, M, L, Ḳ.)

قُذَذٌ see قُذَّةٌ.

قُذَاذَةٌ *A piece that is cut from the extremity of a feather;* (M, L;) and قُذَاذَاتٌ, [the pl.,] *what falls in the cutting of the extremities of feathers, and the like:* (Ṣ, L, Ḳ:) and the sing., *what is cut,* or *clipped, from the extremities of gold, &c.:* (Ḳ:) the pl. signifies *pieces,* (M,) or *small*

pieces, (L,) *cut*, or *clipped*, *from the extremities of gold*: and pieces cut or clipped from silver are called جُذَاذَاتٌ: or the sing. signifies *what is cut*, or *clipped, from anything*. (M, L.)

أَقَذُّ An arrow *without feathers upon it*; (T, Ṣ, M, A, L, Ḳ;) like as أَفْوَقُ, applied to an arrow, signifies "having no notch:" (L:) or *of which the feathers have fallen off*: (L:) or *just pared, before it is feathered*: (Lḥ, M, L:) also, a *feathered* arrow: or (in the Ḳ, and) *that is evenly pared, without any deviation from a straight shape*: (M, L, Ḳ:*) pl. قُذٌّ: and pl. of قُذٌّ, قِذَاذٌ. (Ṣ, L. [See an ex. voce أَحْشَنُ.]) — مَا لَهُ أَقَذُّ وَلَا مَرِيشٌ *He has not anything*: (M, L, Ḳ:) or *he has not either property or people*. (Lḥ, M, L, Ḳ.) A proverb. (TA.) — مَا أَصَبْتُ مِنْهُ أَقَذَّ وَلَا مَرِيشًا *I gained not from him anything*: (M, L:) or *I obtained not from him good, either little or much*. (Meyd, TA.) Ibn-Háni relates this saying, on the authority of Aboo-Málik, differently, saying أَفَذَّ, with ف, instead of اقذّ, from فَذٌّ in the sense of فَرْدٌ. (L.) — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقَذَّ وَلَا مَرِيشًا [*I left not to him anything*]. (A.)

مَقَذٌّ The *part between the two ears, behind*: (M,* L, Ḳ:) one says, إِنَّهُ لَلَئِيمُ المَقَذَّيْنِ *Verily he is vile in the part between the two ears, behind*, and حَسَنُ المقذين, *goodly in that part*; though a man has but *one* مَقَذّ: also, the *base of the ear*: (M, L:) and the *place where the hair of the head ends, between the two ears, behind*: (Ṣ:) the *part of the back of the head where the growth of the hair ends*: (M, L, Ḳ:) or the *part of the back of the head where the hair is cut with the shears*: (M, L:) and the *part where the hair ends, behind and before*: (L:) or the *place where the head is set upon the neck*: its proper signification is *a place of cutting*: and therefore it may mean the *place where the hair ends, at the back of the neck*: or the *place where the head ends*; which is the *place where it is set upon the neck*. (A.)

مِقَذٌّ *A blade for cutting or clipping*; syn. مِقْرَاضٌ; (Ṣ;) *an instrument for cutting the extremities of feathers*, (M, A, L, Ḳ,*) *such as a knife and the like*; as also مِقَذَّةٌ: (M, L:) *a knife*. (Ḳ.)

مُقَذَّذٌ and ▼ مَقْذُوذٌ, *Trimmed*, or *decorated*; (M, Ḳ;) applied to a man. (M.) See مَقْذُوذٌ — [Hence,] مُقَذَّذٌ (M, Ḳ) and ▼ مَقْذُوذٌ (L), A man (M, L) *having his hair clipped* (M, L, Ḳ) *round the part where its growth terminates, before and behind*: (M, L:) and مُقَذَّذُ الشَّعَرِ, (Ṣ, L,) and ▼ مَقْذُوذُهُ, (L,) A man *having his hair trimmed*. (Ṣ, L.) — مُقَذَّذٌ Anything *made even*, and *fine*, or *delicate*, or *elegant*. (Ḳ.) — [Hence,] A man *having a clean garment, one part of it resembling another, every part of it goodly*. (L.)

And A man *of light form*, or *figure*; (Yaạḳoob, Ṣ, M, L, Ḳ;) as also مُزَلَّمٌ: and in like manner مُقَذَّذَةٌ, A woman *not tall*; also مُزَلَّمَةٌ. (Yaạḳoob, Ṣ, M,* L.)

مَقْذُوذٌ see مُقَذَّذٌ in three places. — أُذُنٌ مَقْذُوذَةٌ, (Ṣ, M, L, Ḳ,) and ▼ مُقَذَّذَةٌ, (M, L, Ḳ,) *an ear of a rounded shape* (M, L, Ḳ,) *as though it were pared*. (Ṣ, L.) [You say,] لَهُ أُذُنَانِ مَقْذُوذَتَانِ *He* (a horse) *has two ears shaped like the feathers of an arrow*. (A.) — هُوَ مَقْذُوذُ القَفَا He has his hair clipped at the back of the neck. (L.)

قذر

1. قَذِرَ, aor. ـَ; (Lth, Mgh, Mṣb, Ḳ;) and قَذُرَ, aor. ـُ; (Lth, Mgh, Ḳ;) and قَذَرَ, aor. ـُ; (Ḳ;) inf. n. قَذَرٌ, (Ṣ, Mgh, Mṣb, Ḳ,) of قَذِرَ; (Mṣb;) and قَذَارَةٌ, (Ṣ, Mgh, Ḳ,) of قَذُرَ; (Lth;) *It* (a thing, Mgh, Mṣb) *was*, or *became, unclean, dirty*, or *filthy*. (Ṣ, Mgh, Mṣb.) ═ قَذِرَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ; (Mṣb, Ḳ;) and قَذَرَهُ, aor. ـُ; (Ḳ;) inf. n. [of the former] قَذَرٌ, and [of the latter] قَذْرٌ; (Ḳ;) and ▼ تقذّره; and ▼ استقذره; (Ṣ, Mgh, Mṣb, Ḳ;) [and ▼ قذّره; (see قَاذُورَةٌ;)] *He held it to be unclean, dirty*, or *filthy*:] *he disliked it*, or *hated it, for its uncleanness, dirtiness*, or *filthiness*: (Mṣb:) or † *he disliked it*, or *hated it*: (Ṣ:) or † *he shunned it*, or *avoided it, through dislike*, or *hatred*: (Mgh:) قَذِرَهُ and ▼ استقذره and تقذّر مِنْهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَذَرَهُ, aor. ـُ, signifies ‡ *he disliked it*, or *hated it*, and *shunned it*, or *avoided it*: (TA:) and ▼ تَقَذَّرَتْ ‡ *she* (a woman) *shunned, avoided*, or *removed herself far from, unclean things*, or *foul actions*; *preserved herself therefrom*. (Ṣ.) It is said in a trad., قَذِرْتُ لَكُمْ جَوَّالَ القُرَى [*I dislike, for you, what goes round about the towns*, or *villages*], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says

* وَقَذَرِى مَا لَيْسَ بِمَقْذُورِ *

‡ [*And my disliking what was not disliked*], meaning, that he had come to dislike (يَقْذَرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قذّر also signifies *He fouled* a thing.]

4. اقذره *He found it to be unclean, dirty*, or *filthy*. (Mṣb.)

5: see 1, in three places. ═ [Also تقذّر *He became unclean, dirty*, or *filthy*. (So used in the L, Ḳ, art. نت.)]

10: see 1, in two places.

قَذْرٌ: see قَذِرٌ.

قَذَرٌ: see 1. — [As a simple subst., *Uncleanness, dirt*, or *filth*: and *an unclean, a dirty*, or *a filthy, thing*: pl. أَقْذَارٌ:] also, *dirt*, or *filth, which renders one legally impure*: (Az, Mṣb:) ▼ قَاذُورَةٌ is likewise used in the sense of قَذَرٌ: (Mṣb:) and [hence] both these words also signify ‡ *a foul action*: (TA, for this meaning of قَذَرٌ, accord. to an explanation of its pl. أَقْذَارٌ; and L, Mṣb, for the same meaning of قَاذُورَةٌ:) قَاذُورَةٌ is also explained as signifying *adultery*, or *fornication*, (Mṣb, Ḳ,) and *the like*: (Mṣb:) or this latter word signifies *anything that is deemed foul* (يُسْتَفْحَشُ), *and that ought to be shunned*, or *avoided*: (Mgh:) *an offence for which a punishment such as is termed* حَدٌّ *is inflicted*; *such as adultery*, or *fornication*, and *drinking* [*wine or the like*]: (IAth:) or *foul action*, and *evil speech*. (Khálid Ibn-Jembeh.) You say هُوَ يَتَنَزَّهُ عَنِ القَذَرِ, and ▼ القَاذُورَاتِ, (Mṣb,) and الأَقْذَارِ, (Ṣ,) [*He shuns, avoids*, or *removes himself far from, that which is unclean*, and *unclean things*, or *foul conduct*, and *foul actions*; *preserves himself therefrom*.] And ▼ اِجْتَنِبُوا القَاذُورَاتِ الَّتِى نَهَى اللّٰهُ عَنْهَا *Shun ye*, or *avoid ye, the foul actions, such as adultery*, or *fornication, and the like, which God hath forbidden*. (Mṣb.) ═ See also قَذِرٌ.

قَذُرٌ: see قَذِرٌ.

قَذِرٌ, (Lth, Ṣ, Mgh, Mṣb, Ḳ,) from قَذِرَ, (Lth,) and ▼ قَذُرٌ, (Lth, Ḳ,) from قَذُرَ, (Lth,) and ▼ قَذْرٌ and ▼ قَذَرٌ, (Ḳ,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عُرَّةٌ,)] A thing *unclean, dirty*, or *filthy*. (Ṣ, Mgh, Mṣb.)

قُذَرَةٌ A man *who shuns, avoids*, or *removes himself far from, causes of blame*; *who preserves himself therefrom*. (Ṣ, Ḳ, TA.) See also قَذُورٌ and مُقْذَرٌ.

قَذُورٌ ‡ A woman *who shuns, avoids*, or *removes herself far from, unclean things*, or *foul actions*. (Ṣ, Ḳ.) See also قُذَرَةٌ, and مُقْذَرٌ. — ‡ A woman *who shuns*, or *avoids, men*. (Ḳ.) See also قَاذُورَةٌ. — ‡ A she-camel *that lies down apart* (A'Obeyd, Ṣ, Ḳ) *from the other camels, retiring to a distance*, (A'Obeyd, Ṣ,) *and fleeing from them at the time of milking*; (TA;) like كَنُوفٌ, excepting that the كنوف does not retire to a distance: (A'Obeyd, Ṣ) or a she-camel *that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied*; *that cuts herself off from the other camels*: (L, voce عَضَادٌ:) as also ▼ قَاذُورَةٌ: (Ḳ:) and so كَنُوفٌ. (TA voce صَرُومٌ.)

قَاذُورٌ: see قَاذُورَةٌ.

قَاذُورَةٌ: see قَذَرٌ, throughout. ═ † A man *foul in language*; (Mgh;) *evil in disposition*: (Mgh, Ḳ:) one *who cares not what he does or says*. (TA.) — † A *very jealous* man; syn. غَيُورٌ. (Lth, Ḳ.) — ‡ A man *who does not mix with*

others, (Ḳ,) or *who does not associate as a friend with others,* (Ṣ,) *because of the evilness of his disposition,* (Ṣ, Ḳ,) *nor alight with them;* (Ṣ;) as also ↓قَذُورٌ and ↓قَاذُورَةٌ (Ḳ) and ذُو قَاذُورَةٍ: (Ṣ, Ḳ:) or a man *who shuns, avoids,* or *removes himself far from, others, not sitting unless alone, nor alighting unless alone.* (A, TA.) See also قَذُورٌ. — *Dainty,* or *squeamish;* one *who dislikes and avoids a thing, and will not eat it:* (AO, M, Mgh, Ḳ:) the ة is added to give intensiveness to the signification: (TA:) or one *who dislikes* (يَتَقَذَّرُ) *everything that is unclean.* ('Abd-el-Wahhâb El-Kilâbee.) It is said of Moḥammad, كَانَ قَاذُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تُعْلَفَ *He was dainty; not eating the domestic fowl until it had been fed with vegetable food.* (Mgh, TA.)

مُقْذَرٌ † One *whom others avoid,* or *shun:* (Ṣ, Ḳ:) occurring in a Hudhalee poem: (Ṣ:) or *i. q.* ↓مُتَقَذِّرٌ [one *who shuns, avoids,* or *removes himself far from, unclean things,* or *foul actions; who preserves himself therefrom*]. (Ḳ.) See also قُذَرَةٌ, and قَذُورٌ.

مُقْذِرٌ † One *who commits foul actions.* (TA, from a trad.)

مُقْذَرٌ: see مُتَقَذِّرٌ.

قذع

قذف

قذل

قذم

قذى

See Supplement.

قر

1. قَرَّ بِالْمَكَانِ, (M, Mgh, Mṣb, Ḳ, &c.,) and فِيهِ, (Ṣ, M, Mgh,) first pers. قَرِرْتُ, (Ṣ,) aor. ـَ; (Ṣ, M, Mgh, Mṣb, Ḳ;) and first pers. قَرَرْتُ, (Ṣ, Mṣb, TA,) aor. ـِ; (Ṣ, M, Mṣb, Ḳ;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ, (Ṣ, M, Mgh, Ḳ,) of both verbs, (Ṣ,) or this is a simple subst., (Mṣb,) and قُرُورٌ, (Ṣ, M, Ḳ,) of the former verb, (Ṣ,) and قَرٌّ (M, Mṣb, Ḳ) and تَقِرَّةٌ, (M, Ḳ,) which last is anomalous, (M,) and تَقْرَارٌ; (TA;) and ↓اِسْتَقَرَّ, (Ṣ, M, Mṣb, Ḳ,) بِهِ, (Mṣb,) or فِيهِ; (Ṣ;) and ↓تَقَارَّ, (Ṣ, M, Ḳ,) originally تَقَارَرَ, (TA,) فِيهِ; (Ṣ, TA;) and ↓تَقَرَّرَ; (TA;) [and ↓اِقْتَرَّ, as appears from an ex. below;] *He,* or *it, settled; became firm, steady, fixed, settled,* or *established; became motionless, stationary, standing, quiet, still,* or *at rest; rested; remained; continued; resided; in the place;* syn. ثَبَتَ وَسَكَنَ, (Ḳ,) and تَمَكَّنَ [which, when said of a man, particularly implies being *in authority and power*]. (Mṣb.) [See also 4.] In the words of the Ḳur, [xxxiii. 33,] وَقَرْنَ فِى بُيُوتِكُنَّ, and وَقِرْنَ, [*And remain ye in your houses,* or *chambers,*] قَرْنَ and قِرْنَ are contractions of اِقْرَرْنَ and اِقْرِرْنَ like as ظَلْنَ and ظِلْنَ are contractions of اِظْلَلْنَ and اِظْلِلْنَ: (M, Bḍ,* TA:* [but see ظَلَّ:]) or وَقِرْنَ is from وَقَرَ, aor. ـِ, inf. n. وَقَارٌ; (Bḍ, TA;*) and قَرْنَ from قَارَ, aor. يَقَارُ, signifying اِجْتَمَعَ. (Bḍ.) It is said in a proverb, اِبْدَأْهُمْ بِالصُّرَاخِ يَقِرُّوا [*Begin thou by crying out to them, and they will become still,* or *quiet;* or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقِرُّوا, we find يَفِرُّوا.] You also say فُلَانٌ مَا يَتَقَارُّ فِى مَكَانِهِ, i.e. ↓مَا يَسْتَقِرُّ [*Such a one does not rest,* or *remain, in his place*]. (Ṣ.) And it is said in a trad. of Aboo-Dharr, فَلَمْ ↓أَتَقَارَّ أَنْ قُمْتُ *And I did not delay to rise,* or *stand up.* (TA.) You say also, of a woman, تَقِرُّ لِمَا يُصْنَعُ بِهَا (Ḳ) *She suffers quietly what is done to her,* such as the being kissed, &c. (Ḳ,* TA.) And ↓اِقْتَرَّ مَآءُ الفَحْلِ فِى الرَّحِمِ *The seed of the stallion rested,* or *remained, in the womb* (Ṣ, Ḳ) of the she-camel; (Ḳ;) *i. q.* ↓اِسْتَقَرَّ. (Ṣ, Ḳ.) See also قَرٌّ, and قَرَارٌ, below. ═ قَرَّ, (Ṣ, M, Mgh, Mṣb, Ḳ,) like لَبِسَ (Mgh) and تَعِبَ, (Mṣb,) [so that the second pers. is قَرِرْتَ,] aor. ـَ; (Lḥ, M, IḲṭṭ, Mgh, Mṣb, Ḳ;) and قَرَّ, like ضَرَبَ, (Mgh, Mṣb,) [so that the second pers. is قَرَرْتَ,] aor. ـِ; (M, IḲṭṭ, Mgh, Mṣb, Ḳ;) and قَرَّ, [second pers. قَرُرْتَ or قُرْتَ,] aor. ـُ; (Lḥ, M, Ḳ;) or, accord. to MF, Lḥ mentions the aors. ـُ and ـِ in his Nawádir; and IḲṭṭ, the three forms of aor., and so the author of the Ma'álim; but IḲṭṭ says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقِرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lḥ says يَقَرُّ and يَقُرُّ, which is a rare form; (TA;) [on which it should be remarked, that ISd, IḲṭṭ, and Mṭr, mention the form ـَ first, as though to indicate its being the more, or most, common;] inf. n. قَرٌّ, (Mṣb,) or قُرٌّ, (IḲṭṭ, TA,) or the latter is a simple subst.; (Mṣb;) *It* (the day, Lḥ, Ṣ, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) *was,* or *became, cold.* (Lḥ, Ṣ, M, &c.) — قُرَّ *He* (a man) *was,* or *became, affected,* or *smitten, by the cold.* But you do not say قَرَّهُ اللّٰهُ: instead of this you say ↓أَقَرَّهُ. (M, Ḳ.) — It is said in a trad. respecting the war of the Moat, فَلَمَّا أَخْبَرْتُهُ خَبَرَ القَوْمِ وَقَرَرْتُ قَرِرْتُ, meaning, *And when I* [*acquainted him with the tidings of the people, and*] *became quiet, I experienced cold.* (TA.) [But perhaps the last word should be قُرِرْتُ.] — قَرَّتْ عَيْنُهُ, (Ṣ, M, IḲṭṭ, Mṣb, Ḳ,) of the measure فَعِلَتْ, (M,) like تَعِبَتْ, (Mṣb,) [second pers. قَرِرْتَ,] aor. ـَ, (Ṣ, M, IḲṭṭ, Ḳ,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبَتْ, (Mṣb,) [second pers. قَرَرْتَ,] aor. ـِ; (Ṣ, M, IḲṭṭ, Ḳ;) inf. n. قُرَّةٌ, (Th, M, Mṣb, Ḳ,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, Ḳ) and قُرُورٌ; (M, Mṣb, Ḳ;) ‡ *His eye was,* or *became, cool,* or *refrigerated,* or *refreshed; contr. of* سَخِنَتْ; (Ṣ, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعِلَتْ, to agree in measure with its contr.: (M:) or *became cool,* &c., *by reason of happiness,* or *joy:* (Mṣb:) or *became cool,* &c., *and ceased to weep,* (M, Ḳ,) *and to feel hot with tears;* (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (Ṣ:) [it may therefore be rendered, *his eye was,* or *became, unheated* by tears:] or it is from القَرَارُ, and means, *his eye, seeing that for which it longed, became at rest, and slept.* (M, Ḳ.*) You also say قَرِرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قُرَّةٌ and قُرُورٌ, ‡ *I was,* or *became, cool,* or *refrigerated,* or *refreshed, in eye thereby.* (Ṣ.) See also 4. ═ قَرَّهُ, aor. ـُ, inf. n. قَرٌّ, *He poured it; poured it out,* or *forth;* namely, water: and *he poured it,* or *poured it out* or *forth, at once.* (TA.) You say قَرَّ عَلَيْهِ المَآءَ *He poured the water upon him.* (M, Ḳ.) And قَرَرْتُ عَلَى رَأْسِهِ ذَنُوبًا مِنْ مَآءٍ بَارِدٍ *I poured upon his head a bucket of cold water.* (Ṣ.) And قَرَّ المَآءَ فِى الإِنَآءِ *He poured the water into the vessel.* (TA.) — Hence, (TA,) قَرَّ الكَلَامَ فِى أُذُنِهِ, (Sh, M, Ḳ,) and الحَدِيثَ, (Ṣ,) aor. ـُ, (Sh, Ṣ, M,) inf. n. قَرٌّ, (Sh, Ṣ, M, Ḳ,) ‡ *He poured forth the speech,* or *discourse,* or *narration, into his ear:* (M, Ḳ:) or *he did as though he poured it into his ear:* (Ṣ:) or *he intrusted him with it:* (TA:) or *he spoke it secretly into his ear:* (M,* Ḳ,* TA:) or *he repeated it in his ear,* meaning the ear of a dumb man (أَبْكَم), *that he might understand it:* (IAạr:) or *he put his mouth to his ear and spoke loudly to him, as one does to a deaf man.* (Sh.)

2: see 4, in two places. ═ قَرَّرَهُ بِهِ, inf. n. تَقْرِيرٌ, *He made him to acknowledge,* or *confess, it.* (Ṣ.) You say قَرَّرَهُ بِالْحَقِّ, (Ṣ,) and عَلَى الحَقِّ, (M, Ḳ,) حَتَّى أَقَرَّ, (Ṣ,) *He made him to acknowledge the truth,* or *right,* or *due,* (Ṣ, M, Ḳ,) *so that he did acknowledge it.* (Ṣ.)

3. قَارَّهُ, inf. n. مُقَارَّةٌ, *He settled, became fixed* or *established* or *motionless* or *quiet* or *still* or *at rest, rested, remained,* or *continued, with him.* (Ṣ, Ḳ.) You say أَنَا لَا أُقَارُّكَ عَلَى مَا أَنْتَ عَلَيْهِ *I will not settle,* &c., *with thee in the state in which thou art.* (TA.) And hence the saying of Ibn-Mes'ood, قَارُّوا الصَّلَاةَ, (Ṣ,* Ḳ,) from القَرَارُ, not from الوَقَارُ, (Ṣ,) meaning, *Be ye still, without motion, and without play, during prayer.* (TA.)

4. اقرّه, (Ṣ, M, Ḳ,) and ↓قَرَّرَهُ, (M, Ḳ,) *He settled, fixed, established* or *confirmed, him,* or *it; rendered him,* or *it, motionless, quiet, still,* or *at rest; made him,* or *it, to rest, remain,* or *con-*

tinue; (Ṣ,* M,* Ḳ;) فِيهِ [*in it,* namely, a place, or the like], and عَلَيْهِ [*in it,* namely, a state, an office, or the like]. (M, Ḳ.) You say اقرّه فى مَكَانه [*He settled, fixed, established,* or *confirmed,* &c., *him,* or *it, in his,* or *its, place*]. (Ṣ, Ḳ.) And مَا أَقَرَّنِى فِى هٰذَا البَلَدِ إِلَّا مَكَانُكَ [*Nothing fixed me in this country,* or *town,* &c., *but thy being* in it]. (TA.) And اقرّ الطَّيْرَ فِى وَكْرِهِ *He left the birds to rest in their nest.* (Mṣb.) And اقرّ العَامِلَ عَلَى عَمَلِهِ *He left the agent to rest,* [or *settled, fixed,* or *established, him,* or *made him to continue,* or *confirmed him,*] *in his agency.* (Mṣb.) [And اقرّه عَلَى قَوْلِهِ *He left him at rest in his assertion, undisturbed, unopposed,* or *uncontradicted; he confirmed him in it; he confessed him to be correct respecting it.* Thus the verb is used in the phrase اقرّه عَلَى ذٰلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also قرّر ↓ الشَّىْءَ, inf. n. تَقْرِيرٌ, meaning, *He put the thing in its* قَرَار [or *resting-place*]. (Ṣ.) And قَرَّرْتُ عِنْدَهُ الخَبَرَ حَتَّى ↓ اسْتَقَرَّ [*I established the information in his mind, so that it became established*]. (Ṣ.) And أَقْرَرْتُ هٰذَا الأَمْرَ, inf. n. تَقْرَارَةٌ and تَقِرَّةٌ, [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) *I settled, fixed, established,* &c., *this thing,* or *affair;* or *I confirmed it.*] (Ṣ.) And it is said in a trad. of 'Othmán, أَقِرُّوا الأَنْفُسَ حَتَّى تَزْهَقَ *Make ye the souls* of the beasts which ye slaughter *to become at rest,* [and wait ye] *that they may depart,* and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, أُقِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ *Prayer is established and connected with* بِرّ *and* زكاة [i. e., *benevolent treatment of others* or *piety* or *obedience to God, and the giving of the alms required by the law*]. (TA.) — أَقْرَرْتُ الكَلَامَ لِفُلَانٍ *I explained the saying,* or *speech,* or *language, to such a one, so that he knew it.* (TA.) = أَقَرَّ *He became quiet and submissive.* (TA, from a trad.) = اقرّ بِهِ, (Ṣ, Mṣb,) inf. n. إِقْرَارٌ, (M, Ḳ,) *He acknowledged,* or *confessed, it,* (Ṣ, M, Mṣb, Ḳ,) namely, the truth, or a right, or due, (Ṣ, M, Ḳ,) or a thing. (Mṣb.) إِقْرَارٌ signifies The *affirming* a thing either *with the tongue* or *with the mind,* or *with both.* (El-Baṣáïr.) — [Hence, app.,] أَقَرَّتِ النَّاقَةُ, [as though signifying *The she-camel acknowledged,* or *confessed, herself to be pregnant;*] *the she-camel's pregnancy became apparent:* (IḲṭṭ, TA;) or *became established; became a positive fact:* (ISk, Ṣ, Ḳ:) or *the she-camel conceived; became pregnant.* (IAạr.) = اقرّ *He entered upon a time of cold.* (M, Ḳ.) — اقرّه اللّٰهُ, (inf. n. إِقْرَارٌ, Mṣb,) *God caused him to be affected,* or *smitten, by the cold.* (Ṣ,* M, Mṣb, Ḳ.) One does not say قَرَّه (M, Ḳ) — اقرّ اللّٰهُ عَيْنَهُ, (Ṣ, M, Mṣb, Ḳ,) and بِعَيْنِهِ, (M, Ḳ,) ‡ *God made his eye to become cool,* or *refrigerated,* or *refreshed,* (Mṣb, TA,) by *happiness,* or *joy,* in consequence of his having offspring, or of some other event: (Mṣb:) or *cooled his tears;* for the tear of happiness, or joy, is cool: (Aṣ:) or *gave him to such an extent that his eye became quiet* (حَتَّى تَقَرَّ), *and was not raised towards him who was above him,* (Ṣ, TA,) or *towards that which was above it:* (L:) or *caused him to meet with that which contented him, so that his eye became quiet* (تَقَرّ) *in looking at other things;* an explanation approved and adopted by Abu-l-'Abbás: (L, TA:) or *caused his eye to sleep, by making him to meet with happiness,* or *joy, that dispelled his sleeplessness.* (Aboo-Ṭálib.) You say also يُقِرُّ بِعَيْنِى أَنْ أَرَاكَ [*It refreshes my eye,* &c., *to see thee*]. (TA.) See also 1.

5 and 6: see 1, first signification.

8: see 1, first signification. = اقترّ, (Ḳ,) or اقترّ بِالْمَآءِ البَارِدِ, (Ṣ,) or بِالْقُرُورِ, (M,) *He washed himself with cold water.* (Ṣ, M, Ḳ.)

10: see 1, first signification, in three places; and see 4. [استقرّ often signifies *It was,* or *subsisted,* or *had being:* and hence مُسْتَقِرٌّ is frequently used or understood as a copula, often with بِ prefixed to the predicate; as is also يَسْتَقِرُّ; so that زَيْدٌ مُسْتَقِرٌّ عِنْدَكَ or يَسْتَقِرُّ عندك may mean *Zeyd is with thee;* as well as *Zeyd is residing,* &c., *with thee.* See, on this point, I'Aḳ, p. 58.) — Also, *It obtained,* or *held.*

R. Q. 1. قَرْقَرَ, [inf. n. قَرْقَرَةٌ,] *It* (a man's belly) *sounded,* [or *rumbled,*] (Ṣ, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — *It* (wine, or beverage,) *sounded,* [or *gurgled,*] in a man's throat. (M, TA.) — *He laughed* (Ṣ, M, Ḳ) *in a certain manner,* (Ṣ,) *violently,* or *immoderately, and reiterating his voice in his throat:* (M, Ḳ:) or *he imitated the sounds of laughing:* (IḲṭṭ:) or قرقر *is similar to* قَهْقَهَ. (Sh.) — *He* (a camel) *brayed,* (Ṣ, M, Ḳ,) *with a clear and reiterated voice:* (Ṣ, M:) or *brayed in the best manner:* (IḲṭṭ:) said only of a camel advanced in age: (Ṣ, in art. نقض:) قَرْقَرَةٌ is the inf. n., (Ṣ,* M, Ḳ,*) and the simple subst. is قَرْقَارٌ: (M, Ḳ:) and قَرَاقِرُ is pl. of the former of these ns. (Ṣ.) — قَرْقَرَتْ *It* (a pigeon, حَمَامَة,) [*cooed;* or] *uttered its cry:* (Ṣ, Ḳ:) or *uttered a kind of cry:* (M:) the inf. n. is قَرْقَرَةٌ and قَرْقَرِيرٌ, (Ṣ, M, Ḳ,) which latter IJ says is of the measure فَعْلَلِيلٌ, thus making it a quadriliteral-radical word, (M,) and قُرْقَارٌ and قَرْقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرْقَرَةٌ. (El-Ḥasan Ibn-'Abd-Allah El-Kátib El-Iṣbahánee.) — *She* (a domestic hen) *uttered a reiterated cry,* or *cackling.* (Hr, M.)

قَرٌّ: see 1, throughout. — يَوْمُ القَرِّ [*The day of resting;*] *the eleventh day of Dhu-l-Ḥijjeh;* (A'Obeyd;) *the first of the days called* أَيَّامُ التَّشْرِيقِ; (Mṣb;) *the day next after that called* يَوْمُ النَّحْرِ [or *the day of the sacrifice,* or *of the slaughtering of camels*]: (Ṣ, M, Mgh, Ḳ:) so called because the people on that day rest, or settle, in their abodes: (Ṣ, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A'Obeyd, Kr, M, Mṣb, Ḳ,) after the fatigue of the three days immediately preceding. (A'Obeyd.) = يَوْمٌ قَرٌّ, (Ṣ, M, Mṣb, Ḳ,) the inf. n. being thus used as an epithet, (Mṣb,) and ↓ قَارٌّ, (Ṣ, Mgh, Mṣb,) but the latter was disapproved by IAạr, (TA,) and ↓ مَقْرُورٌ, (M, Ḳ,) and لَيْلَةٌ قَرَّةٌ, (Ṣ, M, Mṣb, Ḳ,) and ↓ قَارَّةٌ, (Ṣ, Mṣb,) *A cold chill,* or *cool, day,* and *night:* (Ṣ, M, &c.:) and قَرٌّ is applied to anything as signifying *cold;* (TA;) [and so, app., ↓ قَارٌّ, and perhaps ↓ قَرُورٌ and ↓ قَرِيرٌ]. [Hence,] القَرَّتَانِ [*The two cold times;*] *the morning and the evening.* (Ṣ, Ḳ.) A man being asked what had caused his teeth to fall out, he answered أَكْلُ الحَارِّ وَشُرْبُ ↓ القَارِّ [*The eating what was hot, and drinking what was cold:* but he may have used قارّ instead of قرّ for the purpose of assimilation to حارّ; and it seems that, when coupled or connected with حَارٌّ, قَارٌّ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا, see art. حر. = See also قُرٌّ.

قُرٌّ *i. q.* قَرَارٌ [q. v.] (Ṣ, M, Ḳ) *and* مُسْتَقَرٌّ (TA) [*and* مَقَرٌّ]. = Also, (Ṣ, M, Mgh, Mṣb, Ḳ,) and ↓ قَرٌّ, (Lḥ, Ḳt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرٌّ, for the sake of assimilation, (TA,) and ↓ قِرٌّ, (Ḳt,) *Cold; coldness; chill; chilness; coolness;* syn. بَرْدٌ; (Ṣ, M, Mgh, Mṣb, Ḳ;) as also ↓ قِرَّةٌ: (Ṣ:) or قُرٌّ signifies *cold;* &c., *in winter;* (M, Ḳ;) whereas بَرْدٌ is in winter and summer: (M:) and ↓ قِرَّةٌ, *cold,* &c., *by which a man* (M, Ḳ) or *other creature,* (M,) *is affected,* or *smitten.* (M, Ḳ.) You say دَخَلُوا فِى القُرِّ *They entered upon the* [*time of*] *cold.* (M.) And لَا حَرٌّ وَلَا قُرٌّ *Neither heat nor cold.* (TA, from a trad.) And لَيْلَةٌ ذَاتُ ↓ قِرَّةٍ *A night of cold.* (TA.) And أَشَدُّ العَطَشِ حِرَّةٌ عَلَى ↓ قِرَّةٍ (Ṣ) *The most severe of thirst is thirst in a cold day.* (Ṣ, art. حر.) And sometimes the Arabs said أَجِدُ حِرَّةً تَحْتَ ↓ قِرَّةٍ (Ṣ) [*I experience*] *thirst in a cold day.* (ISd, in TA, art. حر.) [See this and other exs. in art. حر.) One says also ذَهَبَتْ ↓ قِرَّتُهَا, [meaning قِرَّةُ العِلَّةِ,] *The time of its access,* or *coming,* meaning *of the access,* or *coming, of the disease,* [app., *of the shivering-fit* of an ague, (see عُرَوَآءُ,)] *departed:* the [pronoun] ها refers to [the word] العِلَّة. (Ṣ.)

قِرٌّ: see قُرٌّ.

ٱلْقَرَّتَانِ : see قُرٌّ.

قُرَّةُ ٱلْعَيْنِ signifies ‡ مَا قَرَّتْ بِهِ ٱلْعَيْنُ [*That by which*, or *in consequence of which*, *the eye becomes cool*, or *refrigerated*, or *refreshed*; &c.; or *in consequence of which it becomes at rest, and sleeps*: see 1]. (M, Ḳ.) In the Ḳur, xxxii. 17, instead of قُرَّةُ أَعْيُنٍ, Aboo-Hureyreh reads قُرَّاتِ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also ‡ هُوَ فِى قُرَّةٍ مِنَ ٱلْعَيْشِ *He is in a plentiful and pleasant state of life.* (TA.)

قِرَّةٌ : see قُرٌّ, throughout.

قَرَارٌ : see 1, first signification. — *A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence*, or *continuance*; (Mṣb, TA;) and so ↓ مُسْتَقَرٌّ, in the Ḳur, ii. 34, and vii. 23: (Bḍ, TA:) or in these two instances the latter is a n. of place. (Bḍ.) [Hence,] دَارُ ٱلْقَرَارِ [Ḳur, xl. 42, *The abode of stability; the permanent abode;* i. e.,] *the world to come.* (TA, art. دور; &c.) ═ [*A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence*, or *continuance; a resting-place;*] *i. q.* ↓ مُسْتَقَرٌّ (TA) [*and* ↓ مَقَرٌّ] *and* ↓ قُرٌّ. (Ṣ, M, Ḳ.) Exs. صَارَ ٱلْأَمْرُ إِلَى قَرَارِهِ, and ↓ مُسْتَقَرِّهِ, [*The thing*, or *affair, came to its place*, or *time, of settledness*, &c.; or the meaning may be, *to its state of settledness*, &c.; the explanation is] *came to its end, and became settled, fixed*, &c. (M, TA.) And وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَهَا [Ḳur, xxxvi. 38,] *And the sun runneth to a place, and time, beyond which it doth not pass*: or *to a term appointed for it*: (TA:) or *to a determined limit, where its revolution ends*; likened to the مستقرّ of a traveller, when he ends his journey: or *to the middle of the sky*; for it there seems to pause: or *to its state of settledness*, &c., *according to a special path*: or *to its appointed end in one of the different places of rising and setting which it has on different days*: or *to the end of its course, in the desolate part of the world*: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرٌّ لَهَا, meaning, *it has no rest*; for it is always in motion. (Bḍ.) And لِكُلِّ نَبَإٍ مُسْتَقَرٌّ ↓ [Ḳur, vi. 66,] *To every prophecy is a term* [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And ↓ مَقَرُّ ٱلرَّحِمِ *The extreme part of the womb; the resting-place* (مُسْتَقَرّ) *of the fœtus therein.* (M, Ḳ.) It is said in the Ḳur, [vi. 98,] فَمُسْتَقَرٌّ ↓ وَمُسْتَوْدَعٌ, meaning, *And* ye have *a resting-place in the womb, and a depository* [*in the spermatic sources*] *in the back*: but some read فَمُسْتَقِرٌّ ↓ وَمُسْتَوْدَعٌ, meaning, *and* [there is] *such as is yet remaining in the womb*, or *such as is established in the present world, in existence, and such as is deposited in the back, not yet created*: or *and there is of you such as remains among the living, and such as is deposited in the earth* [*among the dead*]: (M, TA:) or *such as hath been born and hath appeared upon the earth, and such as is in the womb*: (Lth, TA:) or *such as yet remains in the back, and such as is deposited in the womb.* (TA.) You say also, أَذْكَرَنِى ٱلْمَقَارُّ ٱلْمُقَدَّسَةُ [*He*, or *it, reminded me of the consecrated places of abode*: مَقَارُّ is pl. of ↓ مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, صَابَتْ بِقُرٍّ ↓, (Ṣ, Z, M,*) or وَقَعَتْ بِقُرٍّ ↓, (Ḳ,) meaning, *It* (the calamity, ٱلشِّدَّةُ, Ṣ) *became* [or *fell*] *in its* قَرَار [q̣r *settled* or *fixed place*, or *in the place where it should remain*:] (Ṣ, Ḳ:) or *the thing came to its* قَرَار: (M:) or *it fell in its place*: (Z:) or *it fell where it ought*: (Th:) and sometimes they said وَقَعَتْ بِقُرِّهَا ↓ [*it fell in its settled* or *fixed place*, &c.]: (Ṣ:) and وَقَعَ ٱلْأَمْرُ بِقُرِّهِ ↓, i. e. بِمُسْتَقَرِّهِ ↓ [*the thing fell in the place where it did*, or *should, rest*, or *remain*]: (Aṣ:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, وَقَعْتَ بِقُرِّكَ ↓ *thy heart has met that which it looked for.* (TA.) لَقَدْ وَقَعْتُ بِقُرِّكَ ↓, and بِقُحَاحِ قُرِّكَ ↓, also means *I have become acquainted with all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, in TA, art. قح.) One says also, [in threatening another,] لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ; a prov., meaning, الى أَصْلِكَ وَجَهْدِكَ [i. e. *I will assuredly impel thee*, or *drive thee, against thy will, to the utmost point to which thou canst go*, or *be brought* or *reduced*; and, *constrain thee to do thine utmost*]. (JK. [Or the meaning is, *I will assuredly impel thee*, or *drive thee, against thy will, to the place that thou deservest*: or, *to the place where thou shalt remain*: or, *to thy grave*: or, *to thy worst and lowest state* or *condition*: see Freytag's Arab. Prov. ii. 450.]) — *A region*, or *place, of fixed abode; i. q.* مُسْتَقَرٌّ مِنَ ٱلْأَرْضِ: (Ṣ:) *a region, district*, or *tract, of cities, towns*, or *villages, and of cultivated land*; syn. حَضَرٌ. (TA.) Hence, أَهْلُ ٱلْقَرَارِ [*The people residing in such a region*]: and hence, قَرَارِىٌّ, q. v. (TA.) [Hence, مُسْتَقَرُّ ٱلْمُلْكِ وَغَيْرِهِ *The seat of regal power, &c.*] — *I. q.* مَا قُرَّ فِيهِ, (as in a copy of the M,) or ما قُرَّ فيه, (as in copies of the Ḳ,) i. e., ما قرّ فيه الماء, (TA, written without any syll. signs,) [app. meaning, *A place in which water has remained*, or *been poured*]; as also ↓ قَرَارَةٌ: (M, Ḳ:) *a depressed piece of ground*; as also the latter word: (M, Ḳ:) or the latter is applied to *any depressed piece of ground into which water pours and where it remains*; and such ground is fertile, if the soil be soft: (AḤn, M:) and to *a round tract of level*, or *level and depressed, ground*: (IAạr, Ṣ:) and to *a low meadow*: (TA:) and to *a small pool of water left by a torrent*: (TA, art. ثعجر:) and the former of the two words is also explained as signifying *a depressed place where water rests*: so in the Ḳur, xxiii. 52: and *a place where water rests in a meadow*: (TA:) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is ↓ قَرَارَةٌ: (Aṣ, M:) and قَرَارٌ is applied to *low grounds* because water rests in them. (ISh.) Ibn-'Abbás, mentioning 'Alee, said, عِلْمِى إِلَى عِلْمِهِ كَالْقَرَارَةِ فِى ٱلْمُثْعَنْجَرِ *My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the* [*main deep*, or] *middle of the sea.* (Ḳ,* TA, art. ثعجر.) — [*The bottom of the sea, &c.*]

قَرُورٌ *A woman who suffers quietly what is done to her*, (M, Ḳ,) or *who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her*, (TA,) *not repelling him who kisses her nor him who entices her to gratify his lust*, (M, Ḳ, TA,) *nor shunning that which induces suspicion.* (TA.) ═ *Cold water* (Ṣ, Ḳ) *with which one washes himself.* (Ṣ.) (It seems to be an epithet in which the quality of a subst. predominates.)

‡ رَجُلٌ قَرِيرُ ٱلْعَيْنِ *A man whose eye is cool, refrigerated*, or *refreshed*: (Ṣ:) or *whose eye is cool, &c., and ceases to weep*: or *whose eye sees that for which it has longed* [*and becomes at rest and sleeps*]. (Ḳ.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and ↓ قَارَّةٌ, ‡ [*An eye that is cool, &c.*] (M, Ḳ.)

قِرِّيَّةٌ The *stomach*, or *triple stomach*, or the *crop*, or *craw*, of a bird; syn. حَوْصَلَةٌ; (Ṣ, Ḳ;) like جِرِّيَّةٌ (Ṣ) [and جِرِّيئَةٌ].

قَرَارَةٌ : see the last division of what is given above under قَرَارٌ.

قَرَارِىٌّ, from قَرَارٌ, because he who is so called remains in the dwellings, (TA,) *An inhabitant of a region, district*, or *tract, of cities, towns*, or *villages, and of cultivated land, who does not go in search of pasture*: (Ḳ:) *a tailor*: (IAạr, Ṣ, Ḳ:) *a butcher*: or *any workman* or *artificer.* (Ḳ.) The vulgar use it in the present day as an intensive epithet; saying خَيَّاطٌ قَرَارِى, and نَجَّارٌ قَرَارِى, (TA,) meaning *a clever tailor*, and *a clever carpenter*; and in like manner, قِرْقَارِى. (IbrD.)

قَرْقَرَةٌ :
قَرْقَرِيرٌ :
قَرْقَارٌ :
} see R. Q. 1; the first and last in two places.

قُرْقُورٌ *A long ship* or *boat*: (Ṣ, Ḳ:) or *a great ship* or *boat*: (Ḳ:) pl. قَرَاقِيرُ. (TA.)

قَارٌّ [act. part. n. of قَرَّ, q. v.] You say فُلَانٌ قَارٌّ *Such a one is quiet*, or *still*, or *at rest.* (TA.) ═ See also قُرٌّ and قَرِيرٌ.

قَارُورَةٌ [*A flask, bottle*, or, as it generally signifies in the present day, *phial*;] the *thing in which wine*, or *beverage*, *&c.*, (M,) or *in which wine*, or *beverage, and the like*, (Ḳ,) *rests*, or *remains*: (M, Ḳ:) or it is *of glass*, (Ṣ, M, Ḳ,) only; (M, Ḳ;) *a kind of vessel of glass*: (Mṣb:) pl. قَوَارِيرُ. (Ṣ, &c.) The dim. is قُوَيْرِيرَةٌ. (TA.) قَوَارِيرَ قَوَارِيرَ مِنْ فِضَّةٍ, in the Ḳur, [lxxvi. 15 and 16,] is said by some learned men to mean *Vessels*, [*vessels*] *white as silver and clear as* قوارير.

[See also art. فض.] An ا is added by some to the final قواريرِ [of verse 15] in order that the ends of the verses may be similar. (M.) —— *A receptacle for fresh, or dried, dates;* also called قَوْصَرَّةٌ. (Mṣb.) —— ‡ The *black of the eye;* the *part, of the eye, that is surrounded by the white:* (M, Ḳ:) as being likened to قارورة of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. سلب.] —— ‡ *A woman,* or *wife;* as also قَوْصَرَّةٌ: (Az, Mṣb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Mṣb.) Hence the words [of Mohammad] in a trad., رُوَيْدَكَ رِفْقًا بِٱلْقَوَارِيرِ [*Go thou leisurely: act gently with the* قوارير]: women being here likened to قوارير of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named أَنْجَشَةُ (Anjesheh), [a freedman of Mohammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقَرٌّ: see قَرَارٌ, in three places.

مُقِرٌّ A she-camel *whose pregnancy is established:* (TA:) or *that has condensed and retained the seed of the stallion in her womb,* (M, Ḳ,) *and not ejected it:* (M:) or *that has conceived,* or *become pregnant.* (IAạr.) See 4.

مَقْرُورٌ *Affected,* or *smitten, by the cold:* (Ṣ, M, Ḳ:) from أَقَرَّهُ ٱللّٰهُ, contr. to rule; as though formed from قُرَّ. (Ṣ.) [It seems that J was not acquainted with the form قُرَّ, which is mentioned in the M and Ḳ, or that he did not allow it.] —— See also قُرٌّ.

مُسْتَقَرٌّ and مُسْتَقِرٌّ: see قَرَارٌ; the former in several places: —— and for the latter, see 10.

قرا

1. قَرَأَ الشَّىْءَ, [aor. ـَ,] inf. n. قُرْآنٌ, *He collected together the thing; put it,* or *drew it, together;* (Ṣ, O, Ḳ, TA;) *part to part,* or *portion to portion.* (Ṣ, O, TA.) [This seems to be generally regarded as the primary signification.] —— Hence the saying of the Arabs, مَا قَرَأَتْ هٰذِهِ ٱلنَّاقَةُ سَلًى قَطُّ and مَا قَرَأَتْ جَنِينًا, meaning *This she-camel has not contracted her womb upon a young one:* (Ṣ, O, TA:) but most say that the meaning is, *her womb has not comprised,* or *enclosed, a fœtus:* or the former saying means *she has not borne a fœtus:* accord. to AHeyth, this same saying and مَا قَرَأَتْ مَلْقُوحًا are both said to mean, by some, *she has not borne in her womb a young one, ever:* and by some, *she has not let fall a young one, ever;* i. e. *she has not been pregnant:* and accord. to ISh, one says, ضَرَبَ ٱلفَحْلُ ٱلنَّاقَةَ عَلَى غَيْرِ قُرْءٍ [which seems to mean *The stallion covered the she-camel without her bringing forth,* or *becoming pregnant;* for he adds that قرء الناقة means ضعتها; app. ضَعَتُهَا or ضِعَتُهَا; but I have not found ضَعَةٌ nor ضِعَةٌ among the inf. ns. of وَضَعَتْ meaning "she brought forth;" and I rather think that the right reading is ضَغْنُهَا or ضِغْنُهَا, and that the meaning therefore is, *without her inclining,* or *being desirous:* see 10, third sentence; and see قُرْءُ الفَرَسِ]: and there is another saying; that لَمْ تَقْرَأْ جَنِينًا means *She has not,* or *did not, cast forth a fœtus,* or *a young one.* (TA.) One says also, of the she-camel, (Ḳ, TA,) and of the ewe, or she-goat, (TA,) قَرَأَتْ, alone, meaning *She became pregnant:* (Ḳ, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the Ḳ, (TA,) meaning *she brought forth:* (Ḳ, TA:) ISh says that قَرَأَتْ is used in relation to a she-camel; and ↓ أَقْرَأَتْ, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says ↓ نَاقَةٌ قَارِئٌ; pl. نُوقٌ قَوَارِئُ. (TA.) —— See also 4. ═ قَرَأَ الكِتَابَ, (Ṣ, O, Mṣb,* Ḳ,*) and بِهِ, (Mṣb,* Ḳ,) the verb being trans. by itself and by means of بِ, or this particle is redundant, (Mṣb,) and sometimes the ء is suppressed, so that one says [قَرَى and] قَرَيْتُ &c., (TA,) aor. ـَ and ـُ, (Ḳ,) the latter aor. on the authority of Ez-Zejjájee, as is said in the L, but generally ignored, (TA,) inf. n. قِرَآءَةٌ and قُرْآنٌ (Ṣ, O, Mṣb, Ḳ) and قَرْءٌ, (Mṣb, Ḳ,) this last mentioned by Az; (Mṣb;) and ↓ اِقْتَرَأَهُ; (Ḳ;) *He read* [*the book,* or *Scripture*], or *recited* [*it*]: (Ḳ, TA:) or قَرَأْتُ ٱلقُرْآنَ means [properly, or etymologically, accord. to some,] *I uttered* [*the words of*] *the Ḳur-án in a state of combination* [or *uninterruptedly*]; (O, TA;) as Ḳṭr is related to have said: (O:) [or قَرَأَ as used in a case of this kind app. signifies properly *he read,* or *recited,* the Scripture *chanting;* like as أَنْشَدَ properly signifies "he recited" poetry "chanting with a high voice:" (for Scripture and poetry are usually chanted:) then, *he read,* or *recited,* anything *in any manner,* without, or from, or in, a book.] It is said in a trad., مَنْ أَرَادَ أَنْ يَقْرَأَ القُرْآنَ غَضًّا كَمَا أُنْزِلَ فَلْيَقْرَأْهُ قِرَآءَةَ ٱبْنِ أُمِّ عَبْدٍ [He who desires to read, or recite, *the Ḳur-án freshly, like as it was revealed, let him read,* or *recite, it in the manner of Ibn-Umm-'Abd*]; meaning فَلْيُرَتِّلْ كَتَرْتِيلِهِ [properly, *let him read,* or *recite, in a leisurely manner, with distinct utterance, and with moderation;* but conventionally, *let him chant, in a peculiar, distinct, and leisurely, manner; like as he did*]: or يُحَزِّنْ كَتَحْزِينِهِ [*let him read,* or *recite, with a slender and plaintive voice, like as he did*]: or يَحْدُرُهُ كَحَدْرِهِ [*let him read it,* or *recite it, quickly, like as he did*]. (O.) And in a trad. of I'Ab, it is said, كَانَ لَا يَقْرَأُ فِى ٱلظُّهْرِ وَٱلعَصْرِ, meaning *He used not to recite* [the Ḳur-án] *aloud in the* [prayers of the] *noon and the* [period of the afternoon called the] عَصْر: or *he used not to make himself to hear his reciting:* as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Ḳur [lxxv. 17 and 18], إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَٱتَّبِعْ قُرْآنَهُ means *Verily on us is the collecting thereof* [i. e. of the Ḳur-án] *and the reciting thereof; and when we recite it, then follow thou the reciting thereof:* or, accord. to I'Ab, *and when we explain it to thee, then do thou according to that which we have explained to thee:* (Ṣ, O, TA:) or the meaning [signified and implied] is, *verily on us is the collecting thereof* in thy mind, *and the fixing the recitation thereof on thy tongue; and when we recite it* to thee by the tongue of Gabriel, *then follow thou the reciting thereof,* and often recur therein so that it may become firmly rooted in thy understanding: (Bḍ:) [therefore قُرْآنَهُ in the former instance means *the teaching* thee *to recite it;* and thus we may explain the assertion that] قَرَأَ and ↓ أَقْرَأَ are syn. in like manner as are عَلَا قِرْنَهُ and اِسْتَعْلَاهُ. (Sb, TA.) See 4. قَرَأَ عَلَيْهِ means *He read,* or *recited, to him* the Ḳur-án, &c., [*as a teacher,* or *an informant;* (as is shown by phrases in the Ḳur xxvi. 199 and lxxxiv. 21;) like تَلَا عَلَيْهِ: and also, as a conventional and post-classical phrase,] *as a pupil,* or *learner, to his sheykh,* or *preceptor.* (L.) قَرَأَ عَلَيْهِ ٱلسَّلَامَ and ↓ أَقْرَأَهُ ٱلسَّلَامَ are syn., (Ṣ, O, Mṣb, Ḳ, TA,) signifying *He conveyed,* or *delivered, to him the salutation:* or the latter phrase is not used unless the salutation is written: (Ḳ, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation:* (AḤát, TA:) the aor. of the verb in the former phrase is ـَ, and the inf. n. is قِرَآءَةٌ: Aṣ says that the making that verb trans. by itself is a mistake; therefore one should not say اِقْرَأْهُ ٱلسَّلَامَ [meaning *Convey thou,* or *deliver thou, to him, salutation*]. (Mṣb.) —— See also 5. ═ And see 4, first quarter.

2. قَرَّأَتْ جَارِيَةً *She kept at her abode a girl,* or *young woman, until she should menstruate, in order to find if she were free from pregnancy.* (Aboo-'Amr Ibn-El-'Alà, Ṣ, O.) And قُرِّئَتْ *She was kept in confinement* [*for the purpose above mentioned,* or] *in order that the termination of her menstruations might be waited for,* or *awaited,* (Ḳ,) or *until the termination of her* عِدَّة [q. v.]. (TA.)

3. قَارَأَهُ, (O, Ḳ,) inf. n. مُقَارَأَةٌ and قِرَآءٌ, (Ḳ,) *He read,* or *studied, with him, each of them teaching the other.* (O, Ḳ.) —— It is said of the [ch. of the Ḳur-án entitled] سُورَةُ ٱلأَحْزَابِ, as Ibn-Háshim related that trad., إِنْ كَانَتْ لَتُقَارِئُ سُورَةَ ٱلبَقَرَةِ أَوْ هِىَ أَطْوَلُ i. e. [*Verily* (إِنْ being here a contraction of إِنَّ as in the Ḳur xvii. 75 and 78 &c.)] *it was equal as to the time required to read it, or to recite it, to* [that which is entitled] *the* سورة *of the* بقرة [*or it was longer*]: but most

related it as commencing with the words ان كانت لَتُوَازِى. (TA.)

4. اقرأت, said of a woman: see 1, former half. Said of a she-camel, (Ḳ, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb:* (Ḳ, TA:) and when this is the case, one says that she is فِى قِرْوَتِهَا, which is anomalous, for ▼ فِى قِرْأَتِهَا; (TA in the present art.;) meaning *in the first period of her pregnancy, before its becoming apparent,* or *manifest.* (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase أَقْرَأَتْ سَمًّا,) the verb is expl. in the Kitáb el-Aḍdád as said of a serpent, meaning *It retained* poison *for the space of a month.*] — Also, said of a woman, *She menstruated:* and *she became pure from the menstrual discharge:* (Ṣ, O,* Mṣb, Ḳ, TA:) and so ▼ قَرَأَتْ, in both of these senses, (Mṣb, TA,) aor. ـَ, inf. n. قَرْءٌ; (Mṣb;) or in the former sense; (Akh, Ṣ, Ḳ;) and [accordingly] one says, قَرَأَتْ حَيْضَةً أَوْ حَيْضَتَيْنِ, [so in copies of the Ṣ, agreeably with what immediately precedes, but in one of my copies of the Ṣ and in the O and TA, أَقْرَأَتْ, meaning, *she menstruated once or twice*]; (Ṣ, O,* TA;*) and قَرَأَتْ signifies *she saw the blood* [*of the menses* app. *for the first time*]: (TA:) and أَقْرَأَتْ signifies *she became one who had the menstrual discharge.* (Akh, Ṣ, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقرأت الرِّيَاحُ (Ṣ, Ḳ) *The winds blew,* (Ḳ,) or *began* [*to blow*], (Ṣ,) *in their time,* or *season.* (Ṣ, Ḳ.) — اقرأ (said of a man, O, TA) *He reverted,* or *turned back,* (O, Ḳ, TA,) from his journey. (O, TA.) And *He returned* (Ḳ, TA) from his journey. (TA.) — And *He,* or *it, approached,* or *drew near.* (Ḳ.) You say, أَقْرَأْتُ مِنْ أَهْلِى *I approached,* or *drew near to, my family.* (O.) And أَقْرَأَتْ حَاجَتُكَ *Thy object of want approached,* or *drew near;* or *has approached,* &c. (Ṣ, O.) — And *It set,* (Ḳ, TA,) said of a star: or *the time of its setting came,* or *drew near.* (TA.) أَقْرَأَتِ النُّجُومُ signifies *The stars set:* (O:) — and also (O) *The stars delayed* [*to bring*] *their rain.* (Ṣ, O.) — And اقرأ is also *syn. with* أَخَّرَ, (Ḳ, TA,) in the phrase اقرأ حَاجَتَهُ [*He postponed,* or *delayed, the object of his want:*] (TA:) and, (Ḳ, TA,) as some say, (TA,) *syn. with* اِسْتَأْخَرَ [*He,* or *it, was,* or *became, behind, backward, late,* &c.:] (Ḳ, TA:) [but it should be observed that أَخَّرَ is often intrans., and syn. with اِسْتَأْخَرَ; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the Ḳ, that it is syn. with أَخَّرَ, may have been taken from the phrase أَعْتَمْتَ قِرَاكَ أَمْ أَقْرَأْتَهُ i. e. *Hast thou withheld thy entertainment for the guest,* or *guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — أَقْرَأْتُ فِى الشِّعْرِ is from الأَقْرَآءُ [pl. of القَرْءُ or القُرْءُ]: hence it seems to mean *I rhymed,* or *versified:* compare أَرْجَزَ from الرَّجَزُ, and أَرْمَلَ from الرَّمَلُ, &c.]. (O. [See also 8.]) = أَقْرَأَهُ, (L, Ḳ, TA,) inf. n. إِقْرَآءٌ, (TA,) *He* (a sheykh, or preceptor, L, TA) *made him,* or *taught him, to read,* or *recite;* (L, Ḳ, TA;) [and so ▼ قَرَّأَهُ, inf. n. تَقْرِئَةٌ, as shown before:] see 1, last quarter. One says, أَقْرَأَهُ القُرْآنَ (Ṣ, O, L, TA) and الحَدِيثَ (L, TA) *He made him,* or *taught him, to read,* or *recite, the Ḳur-án* and *the tradition.* (L, TA.) Hence أَقْرَأَهُ السَّلَامَ: (AḤát, TA:) see 1, near the end. — See also what next follows.

5. تقرّأ *He devoted himself to religious exercises* [and particularly *to the reading,* or *reciting, of the Ḳur-án*]; (Ṣ, Ḳ;) as also ▼ قَرَأَ; (O, TA;) and ▼ اقرأ: (Ḳ, TA:) and *i. q.* تَفَقَّهَ [i. e. *he learned knowledge,* or *science;* or particularly الفِقْه, meaning *the science of the law.* (Ḳ.)

8: see 1, former half. [After the mention of اقترأه as syn. with قَرَأَهُ, it is added in the TA, يقال اقترأت فى الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. استقرأ الأَشْيَآءَ, (Mṣb,) or استقرى الاشياء, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the* أَقْرَآء [or *modes,* or *manners of being,* (pl. of ▼ قَرْءٌ or قُرْءٌ, and of قَرْوٌ,)] *of the things, for acquiring a knowledge of their conditions and properties.* (Mṣb in this art., and TA in art. قرو.) [And one says also, استقرأ الكِتَابَ, meaning *He investigated the book to find some particular thing.*] — And استقرأ الجَمَلُ النَّاقَةَ *The he-camel left the she-camel* (تَارِكًا [in the CḲ and in my MS. copy of the Ḳ باركها]) *in order that he might see whether she had conceived or not:* (Ṣ, Ḳ:) [or *whether she were in her state of desire:* for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وَدِيق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وِدَاق or a noun cognate therewith], one says of her, ▼ هِىَ فِى قُرْئِهَا and أَقْرَائِهَا. (TA. [See also 1, first quarter; and see قُرْءُ الفَرَسِ.]) = And استقرأه signifies *He desired,* or *demanded, of him that he should read,* or *recite.* (MA, TA.)

قَرْءٌ (Ṣ, Mgh, O, Mṣb, Ḳ, &c.) and ▼ قُرْءٌ, (Mgh, Mṣb, Ḳ,) or the latter is a simple subst. and the former is an inf. n., (Mṣb,) *A menstruation:* and *a state of purity from the menstrual discharge:* (Ṣ, Mgh, O, Mṣb, Ḳ, &c.:) thus having two contr. meanings: (Ṣ, O, Ḳ:) said by IAth to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Ḥijáz, and the former meaning accord. to Aboo-Ḥaneefeh and the people of El-'Iráḳ: (TA:) and *a time;* (AA, Ṣ, Mgh, O, Ḳ;) and so ▼ قَارِئٌ; (Ṣ, Mgh, O;) as in the sayings, هَبَّتِ الرِّيحُ لِقَرْئِهَا and ▼ لِقَارِئِهَا *The wind blew at its time;* (Ḳt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Ḳt, Ṣ, IAth, Mgh, O:) and قَرْءٌ signifies also the *termination of a menstruation:* and some say, the *period between two menstruations:* (Ṣ:) accord. to Zj, it means the *collecting of the blood in the womb;* which is only in the case of becoming pure from menstruation: (TA:) the pl. is أَقْرَآءٌ and قُرُوْءٌ and أَقْرُؤٌ, (Ṣ, O, Mṣb, Ḳ,) the last of which [as also properly the first] is a pl. of pauc.; (Ṣ, O, Mṣb;) or when قَرْءٌ or ▼ قُرْءٌ has the first of the meanings assigned to it above the pl. is أَقْرَآءٌ, and when it has the second thereof the pl. is قُرُوْءٌ: (Ḳ:) respecting the phrase ثَلٰثَةَ قُرُوْءٍ in the Ḳur [ii. 228], Aṣ says, it should by rule be ثَلٰثَةَ أَقْرُؤٍ: (Mṣb, TA:) the grammarians say that it is for ثَلٰثَةً مِنَ القُرُوْءِ; thus in the L: (TA:) or they say that it is for ثَلٰثَةَ أَقْرُؤٍ مِنَ القُرُوْءِ: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mṣb.) — [Hence,] *A rhyme:* (Z, Ḳ, TA:) أَقْرَآءٌ (Z, O, TA) and قُرُوْءٌ (O) signifying the *rhymes* of verses; (Z, O, TA;) which terminate like as do the اقراء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and أَقْرَآءُ الشِّعْرِ signifies also the *several modes,* or *manners,* or *species,* (IAth, O, Ḳ, TA,) and *metres,* (IAth, TA,) and *scopes,* (Ḳ,* TA,) of verse, or poetry: (IAth, O, Ḳ, TA:) the sing. is قَرْءٌ (O, TA) and ▼ قُرْءٌ, and some say ▼ قَرْءٌ also, and ▼ قَرِىٌّ and قَرِىٌّ, and some say that it is قَرْوٌ [q. v.] with و: and the pl. of قَرِىٌّ is [also] أَقْرِيَةٌ [a pl. of pauc.]. (TA.) One says, هٰذَا الشِّعْرُ عَلَى قَرْءِ هٰذَا الشِّعْرِ i. e. *This poetry is according to the mode,* or *manner,* &c., *of this poetry.* (O.) See also 10, first sentence. — Also *A periodical festival;* syn. عِيدٌ. (TA.) — And *A fever* [app. *an intermittent,* or *a periodically-recurrent, fever*]. (TA.) — And *i. q.* غَائِبٌ [app. meaning *A thing becoming absent,* or *unapparent,* or *setting,* like a star: see 4]. (TA.) — And قُرْءُ الفَرَسِ means *The days of the mare's desiring the stallion:* or, *of her being covered:* one says فِى أَقْرَائِهَا and هِىَ فِى قُرْئِهَا [*She is in her days of desiring* &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قُرْءٌ: see the next preceding paragraph, in two places.

قُرْءٌ: see قَرْءٌ, last quarter: — and see also the paragraph here following.

قُرْأَةٌ The وَبَآء [by which is here meant the *common*, or *general, disease*] (Aṣ, Ṣ, O, Ḳ) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the قرأة thereof quits him; or, as the people of El-Ḥijáz say, its قِرَة; meaning that if he be affected with a malady after that, it will not be from the وباء [or قرأة] of the country: (Aṣ, Ṣ, O;) and it is also termed ▼ قُرْءٌ. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of قِرَة.]) — See also 4, second sentence.

القُرْآنُ is said by some of the erudite to be originally an inf. n. of قَرَأْتُ الشَّىْءَ meaning "I collected together the thing," or of قَرَأْتُ الكِتَابَ meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Moḥammad*: (Kull:) it is [also expl. as signifying] *the revelation*, (Ḳ, TA,) meaning *that which is termed* العَزِيز [*the mighty*, or *inimitable*, &c.], *which is read*, or *recited, and written in books*, or *volumes*: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to *the substance itself* [*whereof the Ḳur-án consists*], and lexically to *the alphabetical letters* [*in which it is written*] for these are what are read; as when one says, كَتَبْتُ القُرْآنَ [*I wrote the Ḳur-án*], and مَسِسْتُهُ [*I touched it*]: (Mṣb:) [and without the article ال, it is applied to *any portion of the Ḳur-án*:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the سُوَر [or chapters]: (Ṣ, O, TA:) and IAth says that the original meaning of the word is *the collection*; and that the قُرْآن is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the آيَات [i. e. verses, or signs], and the سُوَر [or chapters]: but Ismá'eel Ibn-Ḳusṭanṭeen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the Ḳur-án, is related on the latter's authority to have said that القُرَان is a subst., and with hemz, and not taken from قَرَأْتُ, but is a name for *the Book of God*, like التَّوْرَاةُ [the Book of the Law revealed to Moses] and الإِنْجِيلُ [the Gospel]: and it is related that Aboo-'Amr Ibn-El-'Alà used to pronounce القران without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer* (الصَّلَاة) because it comprises recitation [of words of the Ḳur-án]. (IAth, TA.)

قَرِىْءٌ: see قُرْءٌ, last quarter.

قَرَّآءٌ *A good reader* or *reciter* [*of the Ḳur-án*]: pl. قَرَّاؤُونَ: it has no broken pl. (Ḳ, TA.)

قُرَّآءٌ, (Ṣ, O, Ḳ,) an epithet applied to a man and to a woman, (Fr, TA,) and ▼ قَارِئٌ and ▼ مُتَقَرِّئٌ, (Ḳ,) *A devotee*; or *one who devotes himself* [and in the case of the first of these epithets *herself*] *to religious exercises* [and particularly *to the reading*, or *reciting, of the Ḳur-án*]: (Ṣ, O, Ḳ:) pl. قُرَّاؤُونَ (Ṣ, Ḳ) and قَرَارِئُ, (Ḳ, TA,) [in the CḲ قَرارِئُ and] in a MS copy of the Ḳ قَوَارِئُ, which might be a pl. of قَارِئٌ; and in the L قَرَائِئُ. (TA.) And قُرَّآءٌ is sometimes a pl. of قَارِئٌ. (Ṣ.)

قَارِئٌ as an epithet applied to a she-camel; pl. قَوَارِئُ: see 1, former half. — Also *Reading*, or *reciting*, the Ḳur-án [&c.]; or *a reader*, or *reciter*, thereof: (Ḳ, TA:) and sometimes the ء is suppressed, so that one says قَارٍ: (TA:) pl. قَرَأَةٌ and قُرَّآءٌ (Ṣ, O, Mṣb, Ḳ) and قَارِئُونَ. (Mṣb, Ḳ.) — And *syn. with* قُرَّآءٌ, q. v. (Ḳ.) — See also قُرْءٌ, first quarter, in two places. — هٰذَا وَقْتُ قَارِئِ الرِّيحِ means *This is the time of the blowing of the wind*. (TA.) — It is also said to signify The *top*, or *upper part*, of a قَصْر [or pavilion, &c.]. (O.)

أَقْرَؤُكُمْ, occurring in a trad., may mean *He, of you, who reads*, or *recites*, [*the Ḳur-án*] *most*: or it may mean, *who is most sound in his knowledge of the Ḳur-án, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

مُقْرِئٌ [thus without ة] *Menstruating*: (Ṣ, Mṣb:) and also *being pure from the menstrual discharge*. (Mṣb.) — And *One who makes*, or *teaches*, another or others *to read*, or *recite*, (Ṣ, TA,) the Ḳur-án [&c.). (Ṣ.)

مُقْرَأَةٌ One *whose termination of her menstruations is waited for*, or *awaited* (Ḳ.) [See the verb.]

صَحِيفَةٌ مَقْرُوءَةٌ, (Ḳ, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and مَقْرِيَّةٌ and مَقْرُوَّةٌ, (Ḳ, TA,) which are extr., except in the dial. of those who say قَرَيْتُ [for قَرَأْتُ], (TA,) [*A writing read*.]

مُتَقَرِّئٌ: see قُرَّآءٌ.

قرب

1. قَرُبَ, aor. ـُ, inf. n. قُرْبٌ (Ṣ, Mgh, O, Mṣb*) and قُرْبَةٌ and قَرَابَةٌ and قُرْبَى (Mgh, Mṣb) and مَقْرُبَةٌ, (Mgh,) [to which may be added some other syns. mentioned below with قُرْبٌ and قَرَابَةٌ,] *It*, and *he, was*, or *became, near*; (Ṣ, Mgh, O;) syn. دَنَا; (Ṣ, O;) *contr. of* بَعُدَ: (Mgh:) or قُرْبٌ is *in place*, and قُرْبَةٌ is *in station*, or *grade*, or *rank*, and قَرَابَةٌ and قُرْبَى are *in* الرَّحِم [meaning *relationship*, or *relationship by the female side*]; (Mgh, Mṣb, TA;) or, accord. to the T, قَرَابَةٌ is *in* النَّسَب [app. *relationship in a general sense*], and قُرْبَى is *in* الرَّحِم [app. as meaning *relationship by the female side*]: (TA:) You say, قَرُبَ مِنْهُ, (A, MA, Mṣb, Ḳ,) and إِلَيْهِ; (A;) and قَرِبَهُ, (Ṣ, MA, O, Ḳ,) aor. ـَ; (Ṣ, Ḳ;) inf. n. (of the former verb, Mṣb) قُرْبٌ, (Mṣb, Ḳ,) or قُرْبٌ and قُرْبَةٌ &c. as above, (Mṣb,) or قُرْبٌ and مَقْرَبَةٌ and مَقْرُبَةٌ; (MA;) and (of the latter verb, Ṣ, MA, O) قِرْبَانٌ (Ṣ, MA, O, Ḳ) and قُرْبَانٌ; (Ḳ;) *he* (a man, Ṣ, O) *was*, or *became, near to it*; (Ṣ, A, MA, O, Ḳ;) syn. دَنَا: (Ṣ, A, O, Ḳ:) or the former verb means thus; but when one says لَا تَقْرَبْ كَذَا with fet-ḥ to the ر, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c.:) or قَرِبْتُ الأَمْرَ, aor. ـَ, and قَرَبْتُهُ, aor. ـُ, i. e., like تَعِبَ and like قَتَلَ, inf. n. قِرْبَانٌ, signifies *I did the thing*, or *affair*; or *I was*, or *became, near*, or *I approached, to it*, or *to doing it* [or *to doing something with it* or *to it*]: an ex. of the former meaning is the saying [in the Ḳur xvii. 34], لَا تَقْرَبُوا الزِّنَا [*Commit not ye fornication*, or *adultery*; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, قَرِبْتُ المَرْأَةَ, inf. n. قِرْبَانٌ, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, لَا تَقْرَبُوا الحِمَى i. e. لَا تَدْنُوا مِنْهُ [meaning *Approach not ye to doing*, or *to entering upon, the thing*, or *place, that is prohibited*, or *interdicted*]. (Mṣb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, أَخَذَهُ مَا قَرُبَ وَمَا بَعُدَ, as though meaning † *He became*, or *has become, disquieted by reason of near and remote circumstances of his case*: (O:) or *recent and old griefs took hold upon him*. (Mgh in art. قدم. [See art. بعد.]) دَنَا مِنِّى وَقَرُبَ is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. دلو: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with قَرُبَ or with قَرِبَ in senses expl. above. Thus ▼ اقرب is *syn. with* قَرُبَ in the first of the senses expl. above, like as أَدْنَى is with دَنَا, for its inf. n.] الدُّنُوُّ signifies الإِقْرَابُ. (TA.) ▼ اقترب, also, is *syn. with* قَرُبَ in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with* دَنَا: (Mṣb:) or it is *syn. with* ▼ تقارب, (Ṣ, O, Ḳ, TA,) signifying *he*, or *it, drew near*; (TA;) thus ▼ وَٱقْتَرَبَ الوَعْدُ [in the Ḳur xxi. 97] signifies تقارب [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, اقترب مِنِّى [meaning *He drew near to me*]: (A:) it is also said that is has a more particular signification than قَرُبَ; for it denotes intensiveness in القُرْب; thus says Ibn-'Arafeh; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) ▼ تقرّب [likewise] is *syn. with* [قَرُبَ, i. e.] دَنَا, in the phrase تقرّب مِنْهُ: (O: [see قَرُبَ مِنْهُ:]) or it signifies *he drew near*, or *approached, by little and little*, (تَدَنَّى,) to a thing. (TA.) And ▼ قارب الشَّىْءَ, (ISd, TA,) or الأَمْرَ, (Mṣb,) [like قَرِبَهُ in many instances,] signifies *He was*, or *became, near*, or *he approached, to the thing*, or *affair*, or *to doing*

it. (ISd, Mṣb, TA.) — قَرُبَ, aor. ـُ, inf. n. قُرْبٌ, signifies also † *He formed an opinion that was near to certainty.* (MF.) — In the phrase قَرَبَتِ الشَّمْسُ لِلْمَغِيبِ [meaning *The sun was,* or *became, near to setting*], like كَرَبَت, the ق is asserted by Yaạḳoob to be a substitute for ك. (TA.) = قَرَبَ, aor. ـُ, inf. n. قِرَابَةٌ, *He* (a man) *journeyed to water, there being between him and it a night's journey.* (Ṣ, O.) [See also أَقْرَبَ القَوْمُ. Or,] accord. to Lth, you say, قَرَبُوا, aor. ـُ, inf. n. قَرْبٌ [q. v.], meaning *They, after pasturing their camels in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night,* or *an evening, hastened in their course.* (TA.) And قَرَبَ الإِبِلُ [in some copies of the Ḳ الإِبِلَ and in others الإِبِلُ], aor. ـُ, inf. n. قِرَابَةٌ; thus in the Ḳ; but accord. to Th, قَرَبَتِ الإِبِلُ, aor. ـُ, inf. n. قَرْبٌ; (TA;) i. e. *The camels journeyed by night in order to arrive at the water on the morrow:* (Ḳ,* TA:) and [a man says, of himself,] قَرَبْتُ, aor. ـُ, inf. n. قِرَابَةٌ. (TA.) — And قَرَبْتُ المَآءَ, aor. ـُ, inf. n. قَرْبٌ, so in the Fṣ [of Th, meaning *I journeyed to the water by night in order to reach it on the following morning*]. (TA.) [Or] you say, قَرَبُوا المَآءَ, meaning *They sought,* or *sought to attain, the water.* (A.) — And [hence] one says, فُلَانٌ يَقْرُبُ حَاجَتَهُ, meaning † *Such a one seeks,* or *seeks to attain, the object of his want;* from the seeking, or seeking to attain, the water: and hence the saying, in a trad., وَإِنْ نَقْرُبُ بِذٰلِكَ إِلَّا أَنْ نَحْمَدَ اللّٰهَ † *We not seeking thereby* [aught] *save our praising God:* thus expl. by El-Khaṭṭábee. (Az, TA.) [Hence, also,] one says قَدْ قَرَبَ أَمْرًا لَا أَدْرِى مَا هُوَ ‡ [*He has sought to accomplish an affair, I know not what it is*]: (A, O:*) and فُلَانٌ يَقْرُبُ أَمْرًا لَا يَسْهُلُ لَهُ ‡ [*Such a one seeks to accomplish an affair that will not be easy to him*]. (A.) فُلَانٌ يَقْرُبُ أَمْرًا means † *Such a one seeks, desires,* or *aims at,* [*the accomplishment of*] *an affair,* when he does a deed, or says a saying, with that object. (T, O, TA.) = قَرَبَ السَّيْفَ, (Ṣ, O,) inf. n. قَرْبٌ; (Ḳ;) and ↓ اقربهُ, (O,) inf. n. إِقْرَابٌ; (Ḳ;) *He put the sword into the* قِرَاب [q. v.]: (Ṣ, O, Ḳ:) or the former, (accord. to the Ḳ,) or ↓ the latter, (accord. to the Ṣ and TA,) *he made for the sword a* قِرَاب: (Ṣ, Ḳ, TA:) or ↓ the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner ↓ the latter verb in the latter sense: or the former phrase signifies *he made for the sword a* قِرَاب; and ↓ the latter phrase, *he put the sword into its* قِرَاب: and one says, قرب ↓ قِرَابًا and ↓ اقربهُ, meaning *he made a* قِرَاب. (TA.) = قَرْبٌ [as an inf. n. of which the verb is قَرَبَ] also signifies The *feeding* a guest *with the* أَقْرَاب (O, Ḳ, TA) meaning *flanks* [of an animal or of animals, pl. of قُرْبٌ or قُرُبٌ]. (TA.) = And قَرِبَ, (O, Ḳ,) with kesr to the ر, (O,) like فَرِحَ, (Ḳ,) [aor. ـَ, inf. n. app. قَرَبٌ,] *He* (a man, TA) *had a complaint* (O, Ḳ) *of his* قُرْب or قُرُب, (Ḳ,) [i. e.] *of his flank;* (O;) as also ↓ قرّب, (O,* Ḳ, [in the former this verb is only indicated by the mention of its inf. n.,]) inf. n. تَقْرِيبٌ. (O, Ḳ.)

2. قَرَّبَهُ, inf. n. تَقْرِيبٌ, *He made,* or *caused, to be,* or *become, near, caused to approach,* or *brought,* or *drew, near, him,* or *it.* (Ṣ, O, Mṣb.*) [Hence the phrase قَرَّبَ اللّٰهُ دَارَكَ, which see in what follows.] — [And hence, *He made him to be a near associate; he made him an object of,* or *took him into, favour:* and (agreeably with an explanation of the pass. in the Ḥam p. 184) *he made him,* or *rendered him, an object of honour.*] One says, قَرَّبَهُ مِنْهُ meaning *He* (a king, or a governor, or prince, [or any other person who was either a superior or an equal,]) *made him to be to him a* قُرْبَان, i. e. [*a near associate,* or] *a consessor,* or *a particular,* or *special, associate* or *companion* [&c.: see قُرْبَان]. (TA.) — قَرَّبَهُ إِلَيْهِمْ, in the Ḳur li. 27, means *He presented it,* or *offered it, to them:* (Jel:) or *he placed it,* or *put it, before them.* (Bḍ.) And one says also, قرّب خَصْمَهُ إِلَى السُّلْطَانِ [*He brought,* or *placed, his adversary before the Sultán*]. (Mgh in art. رفع.) And ↓ قرّب لِلّٰهِ قُرْبَانًا [*He offered,* or *presented, to God, an offering,* or *oblation*]. (Ṣ, O: in the Mṣb, إِلَى اللّٰهِ.) — حَيَّا وَقَرَّبَ, (A, O,) inf. n. تَقْرِيبٌ, (Ḳ,) signifies ‡ *He said,* حَيَّاكَ اللّٰهُ وَقَرَّبَ دَارَكَ [*May God preserve thee alive,* or *prolong thy life, and make thine abode to be near*]: (A, O, Ḳ:) one says thus of a host to a visitor. (TA.) — And التَّقْرِيبُ signifies also *The denoting nearness.* (Mughnee and Ḳ* voce أَوْ, and Kull pp. 82 and 83 and 124.) Thus what is termed تَصْغِيرُ التَّقْرِيبِ [*The diminutive denoting nearness*] is such as occurs in the saying, دَارِى قُبَيْلَ المَسْجِدِ ["My house is a little before the mosque"]. (Kull p. 124.) — And *The advancing an argument in such a manner as renders the desired conclusion a necessary consequence.* (MF.) — And *A certain sort of* عَدْو [or *running*] (Ṣ, O, Ḳ) of a horse: (Ṣ, O:) one says, of a horse, قرّب, inf. n. تَقْرِيبٌ, (Ṣ, A, O,) meaning *he raised his fore legs together and put them down together* (Ṣ, O, Ḳ*) *in running:* (Ṣ, O:) or *he ran* [*as though*] *pelting the ground* [*with his hoofs*]: (AZ, TA:) and it is also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التقريب is [a rate] less than الحُضْر; (Ṣ, A, O;) and more than الخَبَبُ: (El-Ámidee, MF:) there are two sorts of تقريب, called أَعْلَى [which is *a gallop*] and أَدْنَى [which is *a canter*]: (Ṣ, O:) the former is termed الثَّعْلَبِيَّةُ; and the latter, الإِرْخَآءُ. (TA.) = See also 1, near the end, in two places.

3. قَارَبْتُهُ, inf. n. مُقَارَبَةٌ [and قِرَابٌ], *I was,* or *became, near to him,* or *it;* contr. of بَاعَدْتُهُ. (Mṣb.) See 1, near the middle of the paragraph. — One says of a vessel, (Ṣ, O, Ḳ,) قارب أَنْ يَمْتَلِئَ (Ṣ, O) or قارب الاِمْتِلَآءَ (Ḳ) [*It was,* or *became, near to being full*]: قارب [thus used] is the verb from قُرْبَان [q. v.], and قَرُبَ is not used in its stead. (Sb, TA.) And one says also, قارب مِلْأَهُ [*It was,* or *became, nearly equal,* or *it nearly amounted, to what would fill it*]. (Mṣb.) And قارب قَدْرَهُ [*It was,* or *became, nearly equal,* or *equivalent, to its quantity,* or *amount;* or *it was,* or *became, nearly equivalent to it*]. (Ḳ, TA.) [And hence the term أَفْعَالُ المُقَارَبَةِ *The verbs of appropinquation;* as كَادَ &c.] — قارب الخَطْوَ *He made the stepping to be contracted;* syn. دَانَاهُ; (AZ, Ḳ, TA;) [i. e. *he made short steps: made his steps to be near together;*] said of a horse. (TA.) And قارب كَلَامَهُ [*He made the several portions of his speech,* i. e. *he made his words, to be near together;* so that it means *he uttered his speech rapidly*]. (Ḳ in art. وط; &c.) And قارب بين الكَلِمَةِ وَالكَلِمَةِ فِى التَّسْبِيحِ [*He made the words to follow one another nearly,* or *to be near together, in the act of praise,* or the like.] (M in art. دنو.) And قَارَبْتُ بَيْنَ الأَمْرَيْنِ i. q. دَانَيْتُ [*I made the two affairs,* or *events, to be nearly uninterrupted*]. (T, Ṣ, Mṣb, all in art. دنو.) — قاربهُ also signifies *He thought him,* or *it, to be near.* (Ḥam p. 634.) And قارب الأَمْرَ *He thought the thing.* (MF.) — And *He interchanged with him good,* or *pleasing, speech.* (O, Ḳ, TA.) — And قارب فِى الأَمْرِ *He pursued the right,* or *just,* or *middle, course, neither exceeding it nor falling short of it, in the affair.* (O,* Ḳ,* TA.) — And قَارَبْتُهُ فِى البَيْعِ [app. meaning, in like manner, *I pursued a middle course with him in selling,* or *buying, with respect to the price demanded* or *offered, neither exceeding what was just nor falling short of it*], (Ṣ, O,) inf. n. مُقَارَبَةٌ. (Ṣ.) — قِرَابٌ and مُقَارَبَةٌ signify also The *raising the leg* [or *legs,* of a woman,] *for the purpose of* جِمَاع. (Ḳ.)

4: see 1, second quarter. — [Hence,] أَقْرَبَتْ, (Ṣ, A, O, Ḳ,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (Ṣ, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, Ṣ,* O,* TA,) [though it is sometimes said of a camel, as in the Ṣ and O voce غَمُوس, and in the O and Ḳ in art. ك,] *She was,* or *became, near to bringing forth.* (Lth, Ṣ, A, O, Ḳ.) — And اقرب said of a colt, and of a young camel, (Ḳ, TA,) &c., (TA,) *He was,* or *became, near to the age of shedding his central incisors;* (Ḳ, TA;) and likewise, *to that of shedding other teeth.* (TA.) — And *He nearly filled* a vessel. (Ṣ, O, Ḳ.) — لَأُقْرِبَنَّكُمْ صَلَاةَ رَسُولِ اللّٰهِ occurs in a trad. of Aboo-Hureyreh, meaning *I will indeed perform to you the like of,* or *what will be nearly the same as, the praying of the Apostle of God.*

(TA.) — اقرب الإبلَ *He made the camels to journey by night in order to arrive at the water on the morrow:* (O,* Ḳ, TA:) or اقربوا إِبِلَهُمْ *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels.* (Lth, TA.) — And اقرب القَوْمُ *The people, or party, became persons whose camels were performing a journey such as is termed* قَرَبٌ: the part. n. is [said to be] ▾ قارب, not مُقْرِبٌ: (Aṣ, Ṣ, O:) the former of these is said by A'Obeyd to be anomalous: (Ṣ, O:) [but see قَرَبٌ, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مُتَقَارِبَة (which means *few,* or *near together*): but I think that this word is a mistake of a copyist, for قَوَارِبُ: see قَارِبٌ.] — See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, تَقَرَّبْ, meaning ‡ *Advance thou,* or *come forward:* (A, TA:) or تَقَرَّبْ يا رَجُلُ, meaning *hasten, O man.* (Aṣ, O, L, Ḳ, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] تقرّب signifies *He rendered himself near,* or *allied himself,* [*drew near,* or *ingratiated himself,*] *by affection and friendship.* (TA, voce تَنَسَّبَ. [In this sense it is trans. by means of مِنْ.]) And *He applied himself with gentleness,* or *courtesy, to obtain access,* or *nearness, to a man, by means of some act performed for that purpose,* or *by right.* (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تقرّب مِنَ ٱللّٰهِ [*He drew near unto God*] *by prayer* or *the like,* and *righteous actions:* and تقرّب ٱللّٰهُ مِنْهُ [*God drew near unto him*] *by beneficence towards him.* (TA.) And تقرّب بِهِ إِلَى ٱللّٰهِ, (Ṣ, A, O, Mṣb, Ḳ,*) inf. n. تَقَرُّبٌ and تِقِرَّابٌ, (O, Ḳ,) the latter [of a rare form] like تِحِمَّالٌ and تِكِلَّامٌ and تِمِلَّاقٌ, (O,) *He sought thereby nearness, to bring himself near, to draw near,* or *to approach, unto God;* or *to advance himself in the favour of God:* (Ṣ, Ḳ,* TA:) and فَعَلَهُ تَقَرُّبًا إِلَيْهِ [*He did it by way of seeking nearness,* &c., *to Him*]. (A.) — تقرّب also signifies *He* (a man, O) *put his hand upon his* قُرْب (O, Ḳ, TA) i. e. his *flank,* (O, TA,) *in walking;* or, as some say, *hastening,* or *going quickly.* (TA.)

6. تقاربوا *They were,* or *became,* or *drew, near, one to another:* (Ṣ,* A,* Mṣb:) you say تقاربوا and ▾ اقتربوا [both app. signifying the same, like تخاصموا and اختصموا, and تخالطوا and اختلطوا, and تشاركوا and اشتركوا, &c.]. (A.) — See also 1, second quarter. — تقاربت إِبِلُهُ means ‡ *His camels became few,* [because drawing near together,] (A, O, Ḳ, TA,) *and* (as is also said of other things, TA) *declined,* or *became reduced to a bad state.* (O,* Ḳ,* TA.) — And [for the like reason, because of its becoming dense,] تقارب is said of seed-produce, or standing corn or the like, meaning † *It became nearly ripe.* (O, Ḳ, TA.) — And hence [accord. to some], إِذَا تَقَارَبَ الزَّمَانُ † [*When the time becomes contracted*], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. استقربهُ [contr. of استبعدهُ]. One says, هُوَ يَسْتَقْرِبُ البَعِيدَ [*He reckons near that which is remote*]. (A, Mṣb.)

قُرْبٌ [mentioned in the first sentence of this art. as an inf. n.] is the *contr. of* بُعْدٌ: (Ṣ, O:) [used as a simple subst., it signifies *Nearness,* and] it is said to be [properly, or primarily,] *in respect of place;* [i. e. *vicinity;*] as distinguished from قُرْبَةٌ &c. (Mṣb, TA.) You say, إِنَّ قُرْبَكَ زَيْدًا [*Verily Zeyd is in thy vicinity;* i. e., *near thee in respect of place*]; but not إِنَّ بُعْدَكَ زَيْدًا; because قُرْب is more capable of being used as an adv. n. of place than بُعْد: in like manner they said also ▾ هُوَ قُرَابَتَكَ, meaning [*He is in thy vicinity;* i. e.,] *near thee in respect of place.* (Sb, TA. [See also قَرِيبٌ.]) [And بِالقُرْبِ مِنْهُ is a phrase of frequent occurrence, meaning *In the vicinity of,* or *near in respect of place to, him,* or *it.*] And one says, تَنَاوَلَهُ مِنْ قُرْبٍ and ▾ مِنْ قَرِيبٍ [*He took it,* or *took it with his hand, from a near place* or *spot*]. (A, Mṣb.) And رَأَيْتُهُ مِنْ قُرْبٍ [and ▾ مِنْ قَرِيبٍ *I saw him,* or *it, from a near place* or *spot,* or *from within a short distance*]. (Ṣ in art. امر; &c.) — It is also syn. with ▾ قُرَابٌ [signifying *Nearness in respect of time*] as used in the saying افْعَلْ ذٰلِكَ بِقُرَابٍ [i. e. *Do thou that soon;* like as one says, عَنْ ▾ قَرِيبٍ]: (Ḳ, TA:) accord. to the Ḳ, the word قراب in this case is like سَحَاب: but it is said in a prov., الفِرَارُ بِقِرَابٍ ▾ أَكْيَسُ, thus in the Ṣ, or, as some relate it, ▾ بِقُرَابٍ; and IB says, J has cited this prov. [next] after the قِرَاب of the sword, but should have said that القُرَابُ is also syn. with القُرْبُ, and should then have adduced the prov. as an ex. meaning *The fleeing soon* in eagerness of desire for safety [*is more,* or *most, shrewd*]: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقِرَابٍ, the meaning of the prov. is, that he who flees with the ▾ قِرَاب (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قِرَاب also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قريب is there erroneously put for قُرْب.] — See also قَرَابَةٌ. — It is also a pl. of قَرِيبٌ [q. v.]. (TA in art. زلف.) = قُرْبٌ also, and ▾ قُرُبٌ, (Ṣ, O, Ḳ,) the former of which is the original, (TA,) signify The خَاصِرَة [or *flank*]: (O, Ḳ:) or [the *part*] *from the* شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] *to the* مَرَاقّ [or *soft parts*] *of the belly:* (Ṣ, O, Ḳ:) and likewise *from the* رُفْغ [generally meaning *groin*] *to the armpit, on each side:* (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَابٌ; (T, Ṣ, O, Ḳ;) which is also used in the place of the dual. (T, TA.)

قَرَبٌ [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant:* or, as Aṣ said, on the authority of an Arab of the desert, (Ṣ, O,) *a journey by night in order to arrive at the water on the morrow;* (Ṣ, O, Ḳ;) and so ▾ قِرَابَةٌ [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (Ḳ;) a journey by night in order to arrive at the water on the second following day being called طَلَقٌ: (Ṣ, O:) and the *seeking water by night:* or, *when it is not more than a night's journey distant:* or the *first day in which one journeys to water when it is two days distant;* the second day being called طَلَقٌ: (Ḳ: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَقٌ:]) or the *night after which, in the morning, one arrives at the water:* (TA:) and لَيْلَةُ القَرَبِ is *the night in which people with their camels hasten to the water in a journey such as is termed* قَرَبٌ بَصْبَاصٌ; this latter term being applied to signify *a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it:* (Ṣ, O:) or, as is said on the authority of Aṣ, لَيْلَةُ القَرَبِ is *the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture;* this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَقِ: accord. to AA, [the journey called] القَرَبُ is [*the journey to water*] *during three days,* or *more.* (TA.) And [hence] القَرَبُ is used to signify *What is a night's journey distant.* (Ṣ in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAar, قَرَب there signifies *near,* so as to be visited repeatedly: or, as AA says, *at such a distance as to be visited once in three days.*]) [See also a saying mentioned voce حَوْزٌ.] — Also *A well of which the water is near* [*to the mouth*]. (O, Ḳ.)

قُرُبٌ: see قُرْبٌ, last sentence.

قُرْبَةٌ an inf. n. of قَرُبَ [q. v.: and used as a simple subst. signifying *Nearness*]; like قُرْبٌ: or the former is *in station*, or *grade*, or *rank*. (Mgh, Mṣb.) You say, طَلَبْتُ مِنْهُ القُرْبَةَ [*I sought of him nearness of station*, &c.; or *admission into favour*]. (A.) — See also قَرَابَةٌ. — Also, (A, O, Mṣb,) and ▾ قُرُبَةٌ, (Mṣb,) *A thing* [*such as prayer*, or *any righteous deed* or *work*,] *whereby one seeks nearness, to bring himself near, to draw near*, or *to approach, unto God*; or *to advance himself in the favour of God*; (A,* O, Mṣb;) as also ▾ قُرْبَانٌ: (Ṣ, O, Mṣb, Ḳ:) pl. of the first and second قُرَبٌ and قُرُبَاتٌ and قُرَبَاتٌ and قُرْبَاتٌ. (Mṣb.)

قِرْبَةٌ *A kind of* سِقَآء [or *skin*], (Ṣ,* O,* TA,) *used for water*: (Ṣ, O:) or *a* وَطْب [or *skin*] *that is used for milk, and sometimes for water*: (ISd, Ḳ:) or *such as is sewed on one side*: (Ḳ:) [the modern قِرْبَة, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards: it consists of nearly the whole skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., Ṣ, O) is قِرْبَاتٌ, and قِرَبَاتٌ, and قِرِبَاتٌ, and (of mult., Ṣ, O) قِرَبٌ. (Ṣ, O, Mṣb, Ḳ.)

فِيهِ قَرَبَةٌ and ▾ قَرَابَةٌ are said of a vessel that is nearly filled [meaning *In it is a quantity that nearly fills it*]. (Ḳ, TA.) [See also قِرَابٌ.]

قُرُبَةٌ: see قُرْبَةٌ: — and see also قَرَابَةٌ.

قُرْبَى [mentioned in the first sentence of this art. as an inf. n.: and used as a simple subst.]: see قَرَابَةٌ, in five places: and see also قَرِيبٌ, latter half.

قَرْبَانُ A vessel *nearly full*: fem. قَرْبَى: (Ṣ, O, Ḳ:) and pl. قِرَابٌ: (Ṣ, O:) you say قَدَحٌ قَرْبَانُ مَآءً i. e. [*A drinking vessel*] *nearly full of water*: and the ق in قربان is [said to be] sometimes changed into ك: (TA:) so accord. to Yaạḳoob; but ISd denies this. (TA in art. كرب.) ═ See also the paragraph here following.

قُرْبَانٌ: see قُرْبَةٌ: [it may often be rendered *An offering*, or *oblation*: and hence it sometimes means *a sacrifice*, as in the Ḳur iii. 179:] pl. قَرَابِينُ. (Mṣb.) قُرْبَانُهُمْ دِمَاؤُهُمْ [*Their offering* to God *is their blood*, lit. *bloods*,] occurs in a trad. as cited from the Book of the Law revealed to Moses, and as referring to the Arabs; meaning, they seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the قربان of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ [*The divinely-appointed act of prayer is the offering* to God *of every pious person*]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) — Also, (Ṣ, A, O, Ḳ,) and ▾ قِرْبَانٌ, (Ḳ,) but this latter is by some disapproved, (TA,) [*A near associate*; or] *a particular*, or *special*, (A, Ḳ,) *associate* or *companion* (A) or *consessor*; (Ḳ;) or *a consessor*; and *a particular*, or *special, associate* or *companion*; (Ṣ, ISd, O;) [or *a familiar*, or *favourite*;] of a king, (Ṣ, ISd, A, O, Ḳ,) or of a governor, or prince; (Ṣ, O;) [or of any person who is either a superior or an equal;] so called because of his nearness: (TA:) pl. قَرَابِينُ: (Ṣ, A, O, Ḳ:) and one says also, فُلَانٌ مِنْ قُرْبَانِ الأَمِيرِ [*Such a one is of the near associates*, &c., *of the governor*, or *prince*]; (Ṣ, O;) [for] قُرْبَانٌ is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl.: (so in a marginal note in one of my copies of the Ṣ:) or, in a phrase of this kind, it is a pl. of ▾ قَرِيبٌ. (A in art. بعد.)

قِرَابٌ: see قُرْبٌ, former half.

قُرَابٌ: see قَرِيبٌ, last quarter, in two places: — and قُرْبٌ, near the middle: — and قِرَابٌ, former half: — and قُرَابَةٌ.

قِرَابٌ [an inf. n. of 3. And hence قِرَابَ as an adv. n. of time]. You say, أَتَيْتُهُ قِرَابَ العِشَآءِ *I came to him near nightfall*: and قِرَابَ اللَّيْلِ *near night*. (Lth, TA.) And 'Oweyf El-Ḳawáfee says, describing she-camels, (so in the TA and in one of my copies of the Ṣ,) or 'Oweyf El-Fezáree, (so in the O,)

هُوَ ٱبْنُ مُنَضِّجَاتٍ كُنَّ قِدْمًا
يَزِدْنَ عَلَى العَدِيدِ قِرَابَ شَهْرِ

(O, TA) i. e. *He is the offspring of* [one of the] *she-camels that went beyond the usual time of bringing forth, that used formely to exceed the computed* [time] *near a month*: J give a different reading of this verse, يَرِدْنَ عَلَى الغَدِيرِ; but the correct reading is that given above. (IB, TA.) — See also قُرْبٌ, near the middle. — قِرَابُ الشَّىْءِ and ▾ قُرَابُهُ and ▾ قُرَابَتُهُ signify *What is nearly the equal in quantity*, or *amount*, or *nearly the equivalent, of the thing*. (Ḳ.) One says, مَعَهُ أَلْفُ دِرْهَمٍ أَوْ قِرَابُهُ *He has with him a thousand dirhems, or nearly the equal thereof*: and مَعَهُ مِلْءُ قَدَحٍ مَآءً أَوْ قِرَابُهُ *He has with him a cupful of water, or nearly the equal thereof*. (Lth, TA.) And a poet says, (Ṣ,) namely, El-'Ambar, (so in the O and TA,) or Es-Ṣinnabr, (so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA,*)

إِلَّا تَجِئْ مَلْأَى يَجِئْ قِرَابُهَا

[*If a full* bucket (دَلْو being understood, as is indicated in the Ṣ and O and TA,) *come not, what will be nearly the equal thereof will come*]. (Ṣ, O, TA.) One says also, لَوْ أَنَّ لِى قِرَابَ هٰذَا ذَهَبًا i. e. [*If there belonged to me*] *the quantity nearly sufficient for the filling of this* [*of gold*]: and لَوْ جَآءَ بِقِرَابِ الأَرْضِ i.e. [*If he brought*] *that which would be nearly the equal in quantity of the earth*. (Mṣb.) And المَآءُ قُرَابَةُ ▾ الرُّكْبَتَيْنِ [*The water is such as is nearly the equal in height of the two knees*]. (A.) [See also قَرَابَةٌ.] ═ Also The غِمْد [i. e. *scabbard*, or *sheath*,] of a sword, (Ḳ, TA,) or of a knife: (TA:) or the جَفْن [i. e. *case*, or *receptacle*,] *of the* غِمْد; (Ḳ, TA;) *the* جَفْن, which is a *case*, or *receptacle, wherein is the sword together with its scabbard* (بِغِمْدِهِ) *and its suspensory belt or cord*: (Ṣ, O, TA:) it is *like a* جِرَاب *of leather, into which the rider*, or *rider upon a camel, puts his sword with its* جَفْن [here meaning *scabbard*], *and his whip, and his staff*, or *stick, and his utensils*: (Az, TA:) or *like the* جِرَاب, *into which one puts his sword with its scabbard* (بِغِمْدِهِ), *and his whip, and sometimes his travelling-provisions of dates &c.*: (IAth, TA:) the pl. of the قِرَاب of the sword is قُرُبٌ [a pl. of mult.] (Mṣb, TA) and أَقْرِبَةٌ [a pl. of pauc.], like خُمُرٌ and أَخْمِرَةٌ pls. of خِمَارٌ. (Mṣb.) See also قُرْبٌ, latter half.

قَرِيبٌ *Near in respect of place*: (Ṣ, O, Mṣb, Ḳ,* &c.:) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Mṣb, Ḳ*) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, Ṣ, O, Mṣb,) as is also بَعِيدٌ in the contr. sense: (Kh, ISk, TA:) the Arabs say هُوَ قَرِيبٌ مِنِّى, (ISk, O,* TA,) and هُمَا قَرِيبٌ مِنِّى, and هُمْ قَرِيبٌ مِنِّى, (ISk, TA,) and هِىَ قَرِيبٌ مِنِّى, &c., meaning فِى مَكَانٍ قَرِيبٍ [*in a place near*, to me, or *little removed* from me:] (ISk, O, TA:) or when you say هِنْدٌ قَرِيبٌ مِنْكَ, it is as though you said هِنْدٌ مَوْضِعُهَا قَرِيبٌ مِنْكَ [*Hind, her place is near to thee*:] (AA, Mṣb:) hence, [in the Ḳur vii. 54,] إِنَّ رَحْمَةَ ٱللّٰهِ قَرِيبٌ مِنَ المُحْسِنِينَ [*Verily the mercy of God is near unto the well-doers*]: (AA, ISk, O, Mṣb:) but it is allowable to say قَرِيبَةٌ, as also بَعِيدَةٌ: (ISk, O, Mṣb, TA:) or (accord. to Zj, TA) قريب is here without ة because رحمة is not really [but only conventionally] of the fem. gender: (Ṣ, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure فَعُولٌ, which does not receive the fem. affix ة. (TA.) [Hence the phrase مِنْ قَرِيبٍ: see قُرْبٌ, former half, in two places. And [hence also] you say, إِنَّ قَرِيبًا

مِنْكَ زَيْدًا [*Verily Zeyd is in a place near to thee*]; like as you say, إِنَّ قُرْبَكَ زَيْدًا. (Sb, TA.) —[Also *Near in respect of time*, whether future, as in the Ḳur xlii. 16, &c.; or past, as in the Ḳur lix. 15. And hence قَرِيبًا meaning *Shortly* after and before. And *Nearly*, as when one says, أَقَمْتُ بِالمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ *I remained, stayed*, or *abode, in the place nearly a year*. Hence also the phrase عَنْ قَرِيبٍ: see قُرْبٌ, near the middle. — And *Near* as meaning *related by birth* or *by marriage*: (Ṣ, O, Mṣb, Ḳ:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning *a relation*, or *relative*:] in this sense it receives the fem. form, by universal consent; so that you say, هٰذِهِ المَرْأَةُ قَرِيبَتِى [*This woman is my relation*]: (Fr, Ṣ, O, Mṣb:*) and likewise the dual form; so that you say, [هُمَا قَرِيبَتَانِ and] هُمَا قَرِيبَانِ [*They two are relations*]: (AA, Mṣb:) [and it has a pl., namely, أَقْرِبَآءُ;] you say, هُمْ أَقْرِبَائِى and أَقَارِبِى (Ṣ, A, O, Ḳ) [and أَقْرَبِىَّ, this last originally أَقْرَبُوىَ]; the first signifying *They are my relations*; and the second and third, properly, being pls. of ▼ أَقْرَبُ, *They are my nearer*, or *nearest*, or *very near, relations*; though in the T the second is said to be pl. of قَرِيبٌ; and in most of the copies of the Ḳ, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أَقْرِبَآءُ and أَقَارِبُ and أَقْرَبُونَ (which are mentioned in the Mṣb without any distinction of meaning) are all to be understood in the latter sense]: and قُرْبٌ [also] is a pl. of قَرِيبٌ [app. in the sense here assigned to it], like as غُرْبٌ is of غَرِيبٌ; (TA in art. زلف;) and قُرْبَى is allowable as a pl. of قَرِيبٌ: (T, TA:) the pl. of قَرِيبَةٌ is قَرَائِبُ. (T, Mṣb, TA.) And like as you say, هُوَ قَرِيبِى [meaning *He is my relation*], as too you say, ذُو قَرَابَةٍ ▼ مِنِّى (Ṣ, O, Ḳ) and هُوَ ذُو قَرَابَتِى ▼ and ذُو قُرْبَى ▼ مِنِّى and ذُو مَقْرَبَةٍ ▼ مِنِّى; (TA;) but not هُوَ قَرَابَتِى ▼; (Ḳ;) [for only] the vulgar say this; as also هُمْ قَرَابَاتِى: (Ṣ, O:) or, accord. to Z, هُوَ قَرَابَتِى ▼ is allowable, being accounted for as a phrase in which the prefixed n. [ذُو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: قَرَابَةٌ ▼ also occurs in the trads. in the sense of أَقَارِبُ: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قَرِيبٌ, like as صَحَابَةٌ is of صَاحِبٌ: (MF, TA:) [accord. to Mṭr,] قَرَابَةٌ ▼ is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هُو قَرَابَتِى and هُمْ قَرَابَتِى; though the chaste phrase is ذُو قَرَابَتِى applied to one; and ذَوَا قَرَابَتِى, to two; and ذَوُو قَرَابَتِى, to a pl. number. (Mgh.) — And [it is also applied to relationship:] one says, بَيْنَنَا نَسَبٌ قَرِيبٌ and ▼ قُرَابٌ [*Between us is a near relationship*]. (A.) — It signifies also *Near*, or *allied, by affection and friendship*. (TA voce تَنَسَّبَ.) [You say, فُلَانٌ قَرِيبٌ مِنَ النَّاسِ meaning *Such a one is near*, &c., or *friendly and affectionate, to people*, or *mankind*.] See also قُرْبَانٌ, last sentence. — And one says, مَا هُوَ بِعَالِمٍ وَلَا قُرَابِ ▼ عَالِمٍ and قُرَابَةِ ▼ عَالِمٍ meaning قَرِيبِ عَالِمٍ [i. e. *He is not learned nor near learned*]. (TA.) And مَا هُوَ بِشَبِيهِكَ وَلَا بِقُرَابَةٍ ▼ مِنْ ذٰلِكَ meaning وَلَا بِقَرِيبٍ مِنْ ذٰلِكَ [i. e. *He is not the like of thee nor near that*]; (Ṣ, O;) or وَلَا بِقُرَابَةٍ ▼ مِنْكَ meaning بِقَرِيبٍ [i. e., *nor near* the like of *thee*]. (Ḳ.) — فُلَانٌ قَرِيبُ الثَّرَى and قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ: see in arts. ثرى and نبط. — Also, (O, Ḳ, TA,) but in some of the lexicons written قِرِّيبٌ, (TA,) *Salted fish, while yet in its recent, moist, state*. (O, Ḳ, TA.)

قَرَابَةٌ, (Ṣ, O, Ḳ,) which is originally an inf. n., (Ṣ,) [i. e., of قَرُبَ, as is also, app., every one of its syns. here following,] and ▼ قُرْبَى and ▼ قُرْبَةٌ and ▼ قُرُبَةٌ (Ṣ, O, Ḳ) and ▼ قُرْبٌ (Ṣ, O) and ▼ مَقْرَبَةٌ and ▼ مَقْرُبَةٌ (Ṣ, O, Ḳ) ▼ مَقْرِبَةٌ, (Ḳ,) all of them, (Ṣ, O, Ḳ,) or the first and ▼ قُرْبَى, (Mṣb,) signify *Relationship*, or *relationship by the female side*; (Ṣ, O,* Mṣb, Ḳ,* TA;) or the first has the former of these significations and ▼ قُرْبَى has the latter of them: (T, TA:) [in the S, القَرَابَةُ is expl. signifying القُرْبَى فِى الرَّحِمِ; and in the Mgh and Mṣb, it and ▼ القُرْبَى are expl. as being فِى الرَّحِمِ; but in the T, as cited in the TA, the former is expl. as being فِى النَّسَبِ, and ▼ القُرْبَى as being فِى الرَّحِمِ: see the first sentence of this art.:] you say, بَيْنِى وَبَيْنَهُ قَرَابَةٌ &c. [i. e. *Between me and him is a relationship*, or *a relationship by the female side*]. (Ṣ, O.) — See also قَرِيبٌ, latter half, in six places.

قُرَابَةٌ: see قُرْبٌ, first quarter: — and قُرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. — قُرَابَةُ المُؤْمِنِ and ▼ قُرَابُهُ signify *The believer's* فِرَاسَة [i. e. *insight*, or *intuitive perception*, &c.]; (Fr, O, Ḳ;) and *his opinion, which is near to knowledge and assurance*: occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فِرَاسَةٌ.])

قِرَابَةٌ: see قُرْبَةٌ: — and see also قُرْبٌ.

جَاؤُوا قُرَابَى, (IDrd, O, Ḳ,) the latter word similar to فُرَادَى, (IDrd, O,) *They came near together*. (IDrd, O, Ḳ.)

قُرَيْبَى [dim. of قُرْبَى]. دُونَ كُلِّ قُرَيْبَى قُرْبَى [*There is a relationship nearer than every relationship small in degree*] is a prov. applied to him who asks of thee something wanted which one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دُنَى, in art. دنو.])

قَرَّابٌ *A maker of* [*what are called*] قرب [app. قُرُبٌ, pl. of قِرَابٌ; or perhaps قِرَبٌ, pl. of قِرْبَةٌ]. (TA.)

قُرْنَبٌ: &c.: see art. قرنب.

قَارِبٌ [part. n. of قَرَبَ said of a man journeying to water: and accord. to Aṣ and A'Obeyd, part. n. of أَقْرَبَ used in a similar sense; as such anomalous]. One *seeking*, or *seeking to attain*, [or *journeying to*,] *water*: so says Az, without specifying any time: (TA:) or, accord. to Kh, (Ṣ, O, TA,) one *doing so by night*; (Ṣ, O, Ḳ, TA;) not applied to one doing so by day. (Ṣ, O, TA.) And its pl. قَوَارِبُونَ signifies Persons *whose camels are performing a journey such as is termed* قَرَبٌ: (Aṣ, Ṣ, O:) see 4, latter half. The epithet applied to camels in this case is قَوَارِبُ; (Ṣ, O;) [of which see another explanation voce طَلَقٌ;] and this epithet is also used in relation to birds. (IAạr, TA.) مَا لِى قَارِبٌ وَلَا هَارِبٌ occurs in a trad., meaning *I have not any that goes to water nor any that returns from it*. (L, TA. [See also هَارِبٌ.]) And حِمَارٌ قَارِبٌ means *An ass hastening on in the night of arriving at the water*. (Lth, TA.) — Also *A small* سَفِينَة; (A, Ḳ;) i. e. (A,) [*a skiff*;] *a ship's boat, used by the seamen as a convenient means af accomplishing their needful affairs*; (Ṣ, A, O;) also called سُنْبُوكٌ [or سُنْبُوقٌ]: (A:) pl. قَوَارِبُ: and أَقْرُبٌ occurs in a trad., and is said to be also a pl. of قَارِبٌ; but IAth says that this is not known as a pl. قارب, unless as anomalous; and it is said that أَقْرُبُ السَّفِينَةِ means *the nearest parts of the ship*; i. e., the parts near [or next] to the land. (TA.)

قَوْرَبٌ *Water over which*, or *against which, one has not power*, or *with which one cannot cope, by reason of its copiousness*. (O, Ḳ.)

أَقْرَبُ *Nearer*, and *nearest, in respect of place*, and *in respect of time*, &c.]: see قَرِيبٌ, in the middle of the paragraph.

ظَهَرَتْ تَقْرِبَاتُ المَآءِ ‡ *The foretokens of water appeared*; i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.)

مَقْرَبٌ (A, O, Ḳ) and ▼ مَقْرَبَةٌ (O, Ḳ) ‡ *A near*, or the *nearest, road* or *way*: (A, O, Ḳ, TA:) or *a small road* or *way, leading into a great one*; said to be from القَرَبُ signifying "the journeying by night," or "the journeying [by night] to water:" (TA:) or, the former, *a conspicuous road* or *way*; so says IAạr: (TA voce مَطْرَبٌ:) and the latter, accord. to AA, *a place of alighting* or *sojourning* or *abiding*; from القَرَبُ signifying "the journeying [by night &c.]: the pl. is مَقَارِبُ. (TA.)

مُقْرَبٌ A horse *that is brought* [or *kept*] *near* [*to the tent, or dwelling*], *and treated generously, and not left to seek for pasture:* fem. with ة:] or this is done only with mares, lest a stallion of low race should cover them: (IDrd, Ṣ, O, Ḳ:) or خَيْلٌ مُقْرَبَةٌ signifies *horses that are* [*kept*] *near at hand, and prepared* [*for riding*]: (El-Aḥmar, TA:) or *horses that have been prepared by scant food* (ضُمِّرَتْ) *for riding:* (Sh, TA:) or *horses of generous race, that are not confined in the pasturage, but are confined near to the tents,* or *dwellings, prepared for running.* (R, TA.) And إِبِلٌ مُقْرَبَةٌ *Camels girded for riding:* (Sh, O, Ḳ:) or *camels upon which are saddles* (رِحَال) *cased with leather, whereon kings ride:* but this explanation has been disallowed. (Aboo-Sa'eed [i. e. Aṣ], TA.) [See also مُكْرَبَاتٌ.]

مُقْرِبٌ A woman, and a mare, and a ewe or goat, (Ṣ, O,) and an ass, (Lth, TA,) *near to bringing forth:* (Ṣ, O, Ḳ, TA:) [said to be] not used in relation to a camel; (Ṣ, O, TA;) the epithet used in this case being مُدْنٍ: (TA:) [but see the verb:] the pl. is مَقَارِيبُ; (Ṣ, O, Ḳ, TA;) as though they had imagined the sing. to be مِقْرَابٌ. (TA.)

مَقْرَبَةٌ: see قَرَابَةٌ: = and see also مَقْرَبٌ.

مَقْرُبَةٌ: see قَرَابَةٌ; and see also قَرِيبٌ, latter half.

مَقْرِبَةٌ: see قَرَابَةٌ.

المُقَرَّبُونَ: see الكَرُوبِيُّونَ. = See also what here follows, in two places.

هَلْ مِنْ مُقْرِبَةِ خَبَرٍ and ▼ مُقْرَبٌ, and شَاْوٌ مُقْرِبٌ and ▼ مُقْرِبَةٌ خَبَرٍ, occur thus written, probably by mistake, the ق being thus put in the place of غ: see [مُغْرِبٌ in] art. غرب. (TA.)

مُقَارَبٌ: see the next paragraph, in two places.

شَىْءٌ مُقَارِبٌ, with kesr to the ر, ‡ *A thing of a middling sort, between the good and the bad:* (Ṣ, O, Ḳ:*) and also *a cheap thing:* (Ṣ, O:) and ثَوْبٌ مُقَارِبٌ *a garment that is not good:* (Mṣb:) you should not say ▼ مُقَارَبٌ, (ISk, Ṣ, O, Mṣb,) with fet-ḥ: (ISk, Mṣb:) you say also رَجُلٌ مُقَارِبٌ [*a man of a middling sort*]: and مَتَاعٌ مُقَارِبٌ [*a commodity*, or *commodities*, &c., *of a middling sort*, or *cheap*]: (TA:) or you say دِينٌ مُقَارِبٌ with kesr, [meaning *a religion of a middling sort*], and ▼ مَتَاعٌ مُقَارَبٌ with fet-ḥ, (Ḳ, TA,) meaning [*a commodity*, &c.,] *not precious.* (TA.)

مُتَقَارِبٌ A *short* man: because his extremities are near together. (O.) — And المُتَقَارِبُ is the name of *The fifteenth metre of verse;* (O;) *the metre composed of* فَعُولُنْ *eight times;* (O, Ḳ;*) and [one species of] فَعُولُنْ فَعُولُنْ فَعَلْ *twice:* (Ḳ:) so called because its أَوْتَاد are near together; there being between every two of them one سَبَب. (O, Ḳ.*)

قربس

قَرَبُوسٌ, and قَرْبُوسٌ, but the latter is only used in poetry, (Ṣ,) by poetic license, (Ḳ,) because فَعْلُولٌ is not one of the measures of Arabic words, (Ṣ,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written قُرْبُوسٌ, with ḍamm to the ق and with the ر quiescent, but this is a mistake; (TA;) [*A thing*] *pertaining to the saddle of a horse;* (Ṣ;) *each of the two curved pieces of wood of the saddle of a horse,* (IDrd, Ḳ,) *which form its fore part and its hinder part;* [*one answering to the pommel of our saddle, and the other being the troussequin;*] *together corresponding to the* شَرْخَانِ *of the* [*camel's saddle called*] رَحْل: in the قربوس are the عَضُدَانِ, which are its two legs, that lie against, or upon, the دَفَّتَانِ, which are [the two boards that form] the inner sides of the عضدان: each قربوس has two legs (عضدان) and what are termed ذِئْبَتَانِ: then come the دفّتان, which are the two things against which comes the بَادّ of the horse; and in the دفّتان are the عِرَاقَانِ, which are the two edges of the دفّتان, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is قَرَابِيسُ. (Ḳ.) Some of the people of Syria pronounce the word with teshdeed, [قَرَبُّوس,] which is wrong; and make its pl. قَرَابِيسُ, which is more wrong. (O.)

قرث

1. قَرَثَ, aor. ـِ, (O, Ḳ,) inf. n. قَرْثٌ, (TA,) *He toiled;* and *gained* or *earned*, or *sought gain* or *sustenance.* (O, Ḳ.) = قَرَثَهُ الأَمْرُ *i. q.* كَرَثَهُ. (Ḳ.) You say, قَرَثَنِى الأَمْرُ and كَرَثَنِى, meaning *The affair*, or *event, grieved me;* and *burdened me heavily*, or *overburdened me.* (Aṣ, O.)

8. اِقْتَرَثَتِ البُسْرَتَانِ, and الثَّلَاثُ, *The two unripe dates,* and *the three, grew together, intermingling.* ('Eesà Ibn-'Omar, O and TA in art. سخل.)

قَرْثٌ *A small* [*leathern vessel for water, of the kind called*] رَكْوَة: (O, Ḳ:) mentioned by Th, on the authority of IAar: (O:) فَرْثٌ is a dial. var. thereof; (TA;) [or] this latter, mentioned by Az, in art. فرث, is a mistranscription. (O.)

قَرِيثَى: see قَرِيثَآءُ.

قَرَاثَآءُ: see what next follows, in four places.

بُسْرٌ قَرِيثَآءُ, (Ks, Ṣ, O, Ḳ,) with the lengthened alif and without tenween, (Ks, Ṣ, O,) and ▼ قَرَاثَآءُ: (O, Ḳ;) and تَمْرُ قَرِيثَآءَ and ▼ قَرَاثَآءَ: (Lḥ, Ḳ:) and نَخْلُ قَرِيثَآءَ (Ks, Ṣ, O, Ḳ) and ▼ قَرَاثَآءَ: (Ḳ:) قَرِيثَآءُ is [thus] used as an epithet, and it is also used as the complement of a prefixed noun; [so that one says also بُسْرُ قَرِيثَآءَ, and app. ▼ قَرَاثَآءَ likewise, and each in like manner with تَمْرُ and with نَخْلُ prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except كَرِيثَآءُ, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with قَرِيثَآءُ as applied to بُسْر: (L:) [but كُثَيرَآءُ should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarráḥ, one says ▼ تَمْرٌ قَرِيثَى, (Ṣ, O,) not with the lengthened alif, (Ṣ,) i. e. with the shortened alif: (O:) the meaning is, *A species of dates,* (Ṣ, Ḳ,) *of* (Ḳ) *the sweetest,* or *best, thereof, in the state in which they are termed* بُسْر; (Ṣ, O,* Ḳ;) *a species of dates, which are black, and of which the skin quickly falls off from the* لِحَآء [or *flesh*] *thereof when they become ripe;* as AḤn says, they are *the best of dates in the state in which they are termed* بُسْر; and he adds, *the dried thereof are black:* (L, TA:) [and *palm trees that produce such dates:*] some say that the word [قريثاء] is أَعْجَمِىّ [i. e. foreign or Pers.]. (TA.)

قَرِيثٌ *A certain species of fish;* (Ṣ;) a dial. var. of جِرِّيثٌ [q. v.]. (Ṣ, Ḳ.*)

قرح

1. قَرَحَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,*) aor. ـَ, (Mṣb, Ḳ,) inf. n. قَرْحٌ (Ṣ, A, Mgh, L, Mṣb) and قُرْحٌ, (A,) or the latter is a simple subst., (L, Mṣb,) *He wounded him;* syn. جَرَحَهُ. (Ṣ, Mgh, Mṣb, Ḳ.*) — قَرَحَ بِئْرًا: see 8. — And قُرِحَ said of an arrow: see 8. — قُرِحَ said of a camel, *He was attacked by the disease termed* قُرْحَة [q. v.]; as also ▼ قُرِّحَ. (L.) — قَرَحَهُ بِالحَقِّ, (Ṣ, A, L, Ḳ, [in some copies of the Ḳ قَرَّحَهُ,]) inf. n. قَرْحٌ, (Ṣ,) ‡ *He accused him to his face* (اِسْتَقْبَلَهُ) *with truth:* (Ṣ, A, L, Ḳ:) or [simply] *he accused him* (رَمَاهُ) *with truth.* (L.) See an ex. voce قُرْحَانٌ. [See also 3.] = قَرَحَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (A, Mṣb, Ḳ,) inf. n. قُرُوحٌ; (Ṣ, A, Ḳ;) and قَرِحَ, aor. ـَ, inf. n. قَرْحٌ; and ▼ اقرح; (Ḳ;) the last mentioned by Lḥ, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, Ḳ,) or of a solid-hoofed animal, (Ṣ, Mṣb,) *He finished teething,* (Ṣ, Mṣb, Ḳ,) *completing his fifth year:* (Ṣ, Mṣb:) or *became in the state corresponding to that of the camel that is termed* بَازِل: or *shed* [*his corner-nipper*, i. e.] *the tooth next after the* رَبَاعِيَة: (Ḳ:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed رَبَاعٍ: this is when he has completed his fourth year: and when the time of his قُرُوح comes, [the corner-nipper which is] the tooth next after the رَبَاعِيَة falls out, and

his ناب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his ▼ قَارِح: no tooth is shed, nor is any bred, after قُرُوح: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ: (IAạr, T:) one says أَجْذَعَ المُهْرُ, and أَثْنَى, and أَرْبَعَ, and قَرَحَ; the last, only, without ا: and of every solid-hoofed animal one says يُقْرِحُ; and of [the camel, or] every animal that has a foot of the kind termed خُفّ, يَبْزُلُ; and of every animal that has a divided hoof, يَصْلَغُ. (Ṣ.) [See also قَارِح.] — And قَرَحَ نَابُهُ *His* ناب [here meaning *permanent corner-nipper* as above] *grew forth.* (A.) — [Hence] one says also قَرَحَتْ سِنُّ الصَّبِىِّ ‡ *The tooth of the young male child was about,* or *ready, to grow forth.* (A.) — قَرَحَتْ, (Ṣ, Ḳ, TA,) aor. ـَ, (Ṣ, TA,) inf. n. قُرُوحٌ (Ṣ, Ḳ, TA) and قِرَاحٌ, (TA,) said of a she-camel, *She was,* or *became, in a manifest state of pregnancy:* (Ṣ, Ḳ, TA:) or *began to be in a state of pregnancy:* or *began to show a sign of pregnancy by raising her tail:* (TA:) or *was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly.* (Lth, TA.) [See also قَارِح.] ═ قَرِحَ, aor. ـَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. قَرَحٌ, (Ṣ, A,* Mṣb, Ḳ, TA, [accord. to the CḲ, app. قَرْحٌ, for the v. is there said to be like سَمِعَ, but this is wrong,]) *He,* (a man, Mṣb, Ḳ,*) or *it,* (his skin, Ṣ, A,) *broke out with* قُرُوح [i. e. *purulent pustules*]; (Ṣ, A, Mṣb, Ḳ;) and [in like manner] ▼ تقرّح *it* (his body) *broke out,* or *became affected, therewith.* (Ṣ.) — And [hence] one says, قَرِحَ قَلْبُ الرَّجُلِ مِنَ الحُزْنِ † [*The heart of the man became* as though it were *ulcerated by grief*]. (L.) — قَرِحَ, aor. ـَ, inf. n. قَرَحٌ, said of a horse, *He had a white mark in his face, such as is termed* قُرْحَة. (IAạr, Ṣ.)

2. قرّحهُ *He wounded him much,* or *in many places.* (Mṣb.) — قَرَّحَ said of a camel: see 1, near the beginning. — [قرّحهُ بِالحَقِّ in some copies of the Ḳ is a mistranscription; the verb in this phrase being without teshdeed.] — قرّح الوَشْمَ *He pricked,* or *punctured, the* وشم [or *tattoo*] *with the needle.* (A.) — And [the inf. n.] التَّقْرِيحُ signifies التَّشْوِيكُ [by which may be meant *The pricking* with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوْكُ الزَّرْعِ, q. v.]. (TA.) — قرّح, (A,) inf. n. تَقْرِيحٌ, (TA,) said of the [plant called] عَرْفَج, means ‡ *It put forth its first growth.* (A, TA.*) And قرّح الشَّجَرُ ‡ *The trees put forth the heads* [or *extremities*] *of their leaves.* (A.) Accord. to AḤn, التَّقْرِيحُ signifies † *The first vegetation of* herbs, or leguminous plants, that grow from grain, or seed: and *the growing of the stalk of* herbs, or leguminous plants; i. e. *the appearing of the stem* thereof: IAạr uses the phrase يَنْبُتُ البَقْلُ مُقْتَرِحًا ▼ صُلْبًا [as though meaning *the herbs,* or *leguminous plants, grow putting forth the stem in a hard,* or *firm, state*]; but it should be ▼ مُقَرِّحًا, unless ▼ اقْتَرَحَ be a dial. var. of قَرَّحَ: or it may be that ▼ مُقْتَرِحًا here means *standing upright upon the stem thereof.* (TA.) تَقْرِيحُ الأَرْضِ signifies *The land's beginning to give growth to plants,* or *herbage.* (TA.)

3. قارحهُ, (Ḳ,) inf. n. مُقَارَحَةٌ, (Ṣ, Ḳ,) ‡ *He faced him, confronted him,* or *encountered him.* (Ṣ,* A,* Ḳ.) You say, لَقِيتُهُ مُقَارَحَةً ‡ *I met him face to face.* (Ṣ, A.)

4. اقرحهُ اللّٰهُ *God caused his skin to break out with* قُرُوح [or *purulent pustules*]. (Ṣ.) — And مَا زِلْتُ آكُلُ الوَرَقَ حَتَّى أُقْرِحَ شَفَتِى [app. *I ceased not to eat the leaves until my lip broke out with purulent pustules,* or *sores*]. (A. [So accord. to two copies: but perhaps correctly أَقْرَحَ.]) — And اقرحوا *They had their cattle attached by* [*what is termed*] القَرْح [which may here mean *purulent pustules,* or *sores*]: (Ṣ, L:) or *they had their camels attached by the severe and destructive mange or scab termed* القَرْح (Ḳ) or القُرْح. (L. [But see قُرْح.]) ═ See also 1, first quarter.

5: see 1, near the end. ═ تقرّح لَهُ (Ḳ, TA) بِالشَّرِّ (TA) i. q. تَهَيَّأَ [app. *He prepared himself for him, or it, with evil intent*]: and so تَقَدَّحَ and تَقَدَّحَ [if these be not mistranscriptions]. (TA.)

8. اقترح رَكِيَّةً (A) or بِئْرًا, (Ḳ,) and ▼ قَرَحَهَا, (A, Ḳ,) *He dug a well* (A, Ḳ) *in a place in which one had not been dug,* (A,) or *in a place wherein water was not* [*as yet*] *found.* (Ḳ.) — اقْتَرَحَ and ▼ قَرِحَ, said of an arrow, † *It was begun to be made.* (TA.) — اقترح الجَمَلَ ‡ *He rode the camel before it had been ridden* [*by any other person*]. (Ṣ, A, Ḳ.*) — And اقترح ‡ *He originated, invented,* or *excogitated,* a thing; *made* it, *did* it, *produced* it, or *caused* it *to be or exist, for the first time;* (IAạr, Mṣb, Ḳ, TA;) *spontaneously, without his having heard it;* (IAạr, TA;) or *without there having been any precedent.* (Mṣb.) † *He elicited* a thing, *without having heard it.* (Ḳ.) And ‡ *He uttered,* or *composed,* a speech, or discourse, or the like, *extemporaneously; without premeditation.* (Ṣ, A, Ḳ, TA.) — Also ‡ *He chose for himself, took in preference,* or *selected.* (IAạr, L, Ḳ.) Hence one says, اقترح عَلَيْهِ صَوْتَ كَذَا وَكَذَا † *He desired of him in preference such and such an air,* or *such and such a tune* or *song.* (IAạr, L.) And one says, أَنَا أَوَّلُ مَنِ اقْتَرَحَ مَوَدَّةَ فُلَانٍ ‡ *I am the first* [*who has chosen for himself the love,* or *affection, of such a one,* or] *who has taken such a one as a friend.* (A.) — And ‡ *He exercised his authority,* or *judgment,* (Ḳ, TA,) عَلَيْهِ *over him:* (TA:) or *he demanded* some particular thing of some particular person *by the exercise of his authority,* or *judgment,* (El-Beyhaḳee, TA, and Ḥar* p. 142,) *and with ungentleness, roughness,* or *severity.* (Ḥar ibid.) And اقترح عَلَيْهِ بِكَذَا ‡ *He exercised his authority,* or *judgment, over him, in such a thing, and asked without consideration.* (TA.) And اقترح عَلَيْهِ شَيْئًا ‡ *He asked of him a thing without consideration.* (Ṣ, A.) ═ See also 2, last sentence but one.

قَرْحٌ and ▼ قُرْحٌ *A wound;* (L;) the *bite of a weapon,* and *of a similar thing that wounds the body:* (L, Ḳ: [but in some copies of the Ḳ, for عَضُّ السِّلَاحِ وَنَحْوِهِ مِمَّا يَجْرَحُ البَدَنَ (which is the reading in the CḲ), we find عضّ السلاح وَنَحْوُهُ مِمَّا يَخْرُجُ بِالبَدَنِ, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:]) *i. q.* جُرْحٌ [with which جَرْحٌ is held by many to be syn.]: (TA:) they are two dial. vars., (Ṣ, Mṣb,) like ضَعْفٌ and ضُعْفٌ, (Ṣ,) and جَهْدٌ and جُهْدٌ, (Fr, Mṣb, TA,) and وَجْدٌ and وُجْدٌ; (Fr, TA;) the former of the dial. of El-Ḥijáz: (Mṣb:) or the former is an inf. n. and the latter is a simple subst.: (L, Mṣb:) or the former signifies as above; and the latter signifies *its pain:* (A:) or the latter seems to bear this latter signification; and the former, to signify *wounds* themselves: (Yaạḳoob, TA:) [and the like is said in the L and Ḳ:]) [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is ▼ قَرْحَةٌ; and pl. قُرُوحٌ: (L:) one says, بِهِ قَرْحٌ مِنْ قَرْحٍ *In him is pain from a wound;* (A;) or *from wounds.* (L.) — قَرْحٌ also signifies *Pustules,* or *small swellings, when they have become corrupt;* (L, Ḳ;) [i. e. *purulent pustules;* and *imposthumes, ulcers,* or *sores:* and so ▼ قُرْحٌ accord. to the L and some copies of the Ḳ, as shown above; but this seems to be of doubtful authority: قَرْحٌ in this sense is a coll. gen. n.:] its n. un. is ▼ قَرْحَةٌ; and pl. قُرُوحٌ. (Ṣ.) Imra-el-Ḳeys (the poet, TA) was called ذُو القُرُوحِ because the King of the Greeks sent to him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (Ṣ, Ḳ,* TA:) or, as some say, he was called ذُو الفُرُوجِ, with ف and ج; because he left only daughters. (Es-Suyooṭee, TA.) — Also, (accord. to the Ḳ,) or ▼ قُرْحٌ, (as in the L,) *A severe scab or mange, that destroys young weaned camels;* (L, Ḳ;) or *that attacks young weaned camels, and from which they scarcely ever,* or *never, recover:* so says Lth: Az, however, says that this is a mistake; but that قُرْحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) ═ See also قَرِيحٌ.

قَرْحٌ: see the next preceding paragraph, in three places. ══ See also قَرِيحَةٌ in two places. [Hence] one says, هُوَ فِى قُرْحِ سِنِّهِ ‡ *He is in the first part of his age.* (TA.) ‡ أَنَا فِى قُرْحِ الثَّلَاثِينَ ‡ *I am in the beginning of the thirtieth* [year] was said by an Arab of the desert to IAạr, who had asked him his age. (TA.) And القُرْحُ, (Ḳ,) by some written القُرَحُ [pl. of ↓ القُرْحَةُ], (MF, TA,) signifies *Three nights* (Ḳ, TA) *of the first part* (TA) *of the month.* (Ḳ, TA.)

قَرَحٌ a subst. signifying The *state* (in a camel) *of having never had the mange,* or *scab:* and (in a child) *of having never been attached by the small-pox.* (Ṣ.)

قَرِحٌ A man, (Mṣb,) or a man's skin, (Ṣ,) *breaking out with* قُرُوح [or *purulent pustules*]. (Ṣ, Mṣb.)

قَرْحَةٌ: see قَرْحٌ (of which it is the n. un.) in two places: ══ and see also قُرْحَةٌ.

قُرْحَةٌ *A disease that attacks camels, consisting in* قُرُوح [or *purulent pustules*] *in the mouth, in consequence of which the lip hangs down;* not scab, or mange. (Az, L, TA.) [See also قَرْحٌ, near the end.] ══ Also *A* غُرَّة [meaning *star,* or *blaze,* or *white mark,*] *in the middle of the forehead of a horse:* (T, L:) or *what is less than a* غُرَّة *in the face of a horse:* (Ṣ, Ḳ:) or it is *a whiteness in the forehead of a horse* (Mgh) *of the size of a dirhem,* or *smaller than it;* (AO, Mgh, TA;) whereas the غُرَّة is larger than a dirhem: (AO, TA:) or *what is like a small dirhem between a horse's eyes:* (En-Naḍr, TA:) or *any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose;* differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to a *white mark upon the face of the common fly:* (see قَدُوحٌ:) the pl. is قُرَحٌ, like غُرَرٌ.] —— [Hence] one says, هُوَ قُرْحَةُ أَصْحَابِهِ i. e. غُرَّتُهُمْ [meaning ‡ *He is the noble,* or *eminent, one of his companions;* or *the chief,* or *lord, of them*]. (A.) —— And [hence, likewise,] قُرْحَةٌ signifies also ‡ The *first,* or *commencement,* of the [rain called] وَسْمِىّ; (A;) and of the [season called] رَبِيع; or of the شِتَآء. (Ḳ.) —— See also قُرْحٌ.

قُرْحَانٌ: see قَارِحٌ, last sentence.

قُرْحَانٌ ([i. e. قُرْحَانٌ or قُرْحَانُ] with or without tenween, as you please, Sh, TA) A camel *that has never been attached by the mange,* or *scab:* (Ṣ, Ḳ:) and a child, (Ṣ, Ḳ,) or a man, (A,) *that has never been attacked by the small-pox,* (T,* Ṣ, A, Ḳ,) *nor by the measles,* (T, A,) *nor by purulent pustules or the like:* (T:) applied alike to one (Ṣ, Ḳ) and to two (Ṣ) and to a pl. number, (Ṣ, A, Ḳ,) and expl. as meaning persons *not yet attached by disease,* (Ṣ,) and also applied alike to the male and to the female: (TA:) قُرْحَانُونَ [as a pl. thereof] is of weak authority, (Ḳ,) or disused. (Ṣ, A, L.) —— [Hence] one says, أَنْتَ قُرْحَانٌ مِمَّا قُرِفْتَ بِهِ i. e. ‡ *Thou art clear* [*of that whereof thou hast been accused*]. (A, TA.) And أَنْتَ قُرْحَانٌ مِنْ هٰذَا الأَمْرِ ‡ *Thou art quit of this affair;* and so ↓ قُرَاحِىٌّ. (Az, Ḳ, TA.) —— And قُرْحَان signifies also One *who has not witnessed war;* and so ↓ قُرَاحِىٌّ: —— and One *who has been touched by* قُرُوح [here app. meaning *wounds,* and perhaps also *purulent pustules*]: thus having contr. significations: (Ḳ:) masc. and fem. (TA.) ══ Also, قُرْحَانٌ, [with tenween,] *A species of* كَمْأَة [or *truffle*], (Ṣ, Ḳ, TA,) *white, small, and having heads like those of the* فُطْر [or *toadstool*]: (TA:) one of which is called قُرْحَانَةٌ, (Ṣ, Ḳ,) or ↓ أَقْرَحُ. (Ḳ.) [See also قُرْحَانَةٌ.]

قُرْحِيَآءُ: see the next paragraph.

قَرَاحٌ *Clear, pure,* or *free from admixture;* as also ↓ قَرِيحٌ. (AḤn, Ḳ. [And particularly] Water *not mixed with anything:* (Ṣ, A:) or water *not mixed with camphor nor with* [*any of the perfumes called*] حَنُوط *nor with any other thing:* (Mṣb:) or water *not mixed* (Mgh, Ḳ) *with aught of* سَوِيق, (Mgh,) or *with dregs of* سويق, (Ḳ,) *nor any other thing:* (Mgh, TA:) *such as is drunk after food.* (TA.) And Water *mixed* [thus in the L, and hence in the TA, probably a mistake of a copyist for *not mixed*] *with something to give it a sweet taste, as honey, and dates, and raisins.* (L, TA.) —— Also, (or أَرْضٌ قَرَاحٌ, A,) *A place of seed-produce, having no building upon it, nor any trees in it:* (Ṣ, Mṣb:) or *land* (T, Ḳ) *lying open to view,* (T,) *containing neither water nor trees,* (T, Ḳ,) *and not intermixed with anything:* (T:) or *land having in it no herbage nor any places of growth of herbage:* (A:) or *any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt:* (Mgh:) or *any piece of land by itself, in which palm-trees &c. grow:* (L:) or *land cleared for sowing and planting:* (AḤn, Ḳ:) as also ↓ قِرْوَاحٌ and ↓ قِرْيَاحٌ and ↓ قُرْحِيَآءُ: (Ḳ:) or ↓ قِرْوَاحٌ signifies *land lying open to the sun, not intermixed with anything:* (Ṣ:) or [*a place*] *exposed to the sky, not concealed from it by anything:* (Ḳ:) or *a wide tract of land:* (A:) or *a wide,* or *plain and wide, expanse of land, not having in it any trees, and not intermixed with anything:* (IAạr:) or *a hard and even tract of land, and a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left:* (ISh:) the pl. of قَرَاحٌ is أَقْرِحَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) or, as some say, this is pl. of ↓ قريح. (TA.)

قَرِيحٌ *Wounded;* (Ṣ, A,* Mgh, L, Mṣb, Ḳ;) as also ↓ مَقْرُوحٌ; (A,* Mgh, Mṣb;) and ↓ قَرْحٌ [an inf. n. used as an epithet and therefore by rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرْحَى (Ṣ, A, L) and قَرَاحَى. (L.) El-Mutanakhkhil El-Hudhalee says,

لَا يُسْلِمُونَ قَرِيحًا حَلَّ وَسْطَهُمَا *
يَوْمَ اللِّقَآءِ وَلَا يُشْوُونَ مَنْ قَرَحُوا *

(Ṣ, IB) i. e. *They will not deliver up* to the enemy *a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound.* (IB.) —— See also مَقْرُوحٌ, in two places. ══ And see قَرَاحٌ, first sentence; and end of last sentence. —— Also *A cloud when it first rises.* (Ḳ.) —— And The *water* of a cloud (Ḳ, TA) *when it descends.* (TA.)

قَرِيحَةٌ The *first water that is drawn forth,* or *produced,* of a well, (Ṣ, A, Ḳ, TA,) when it is dug; (TA;) and ↓ قَرْحٌ signifies the same. (Ḳ.) —— And The *first of what pours forth,* or *descends,* [for اصاب in my original I read صَابَ] *of the contents* of clouds. (A.) —— And ‡ The *first* of a thing; (A;) and so ↓ قَرْحٌ; and the former, the *first* of anything. (Ḳ.) —— And ‡ *A faculty whereby intellectual things are elicited,* or *excogitated.* (MF.) One says, لِفُلَانٍ قَرِيحَةٌ جَيِّدَةٌ i. e. ‡ *Such a one has a good,* or *an excellent, natural faculty for the elicitation of matters of science:* (Ṣ, A:) from قَرِيحَةٌ in the first of the senses expl. above. (Ṣ.) —— And ‡ The *natural, native,* or *innate, disposition, temper,* or *other quality,* of a person: (Ḳ, TA:) and, as some expl. it, the *mind,* and *intellect:* (TA:) pl. قَرَائِحُ. (L.)

قُرَاحِىٌّ: see قُرْحَانٌ, in two places. —— Also One *who keeps to the town,* or *village, not going forth into the desert:* (Ḳ:) or it is a rel. n. from قُرَاحٌ, a certain town, or village, on the shore of the sea. (T.)

القُرَاحِيَّتَانِ *The two flanks.* (Ḳ.)

قُرَيْحَآءُ *A certain thing* (هَنَةٌ [perhaps *a large calculus,* which may weigh several pounds,]) *that is found in the belly of the horse, like the head of a man:* thus in the Ḳ, and the like is said in the T and L. (TA.) —— And, of the camel, [The *ventricle into which it conveys whatever it eats of earth and pebbles;*] *what is called* نَقَّاطَةُ الحَصَى [and *more commonly* لَاقِطَةُ الحَصَى, q. v.]. (Ḳ.)

قِرْوَاحٌ: see قَرَاحٌ, in two places. —— هَضْبَةٌ قِرْوَاحٌ *A* [*hill,* or *mountain, such as is termed*] هضبة, *that is smooth, bare of herbage, and tall,* or *long.* (TA.) —— And نَخْلَةٌ قِرْوَاحٌ *A tall palm-tree:* (Ṣ,* A:) or *a tall and smooth palm-tree,* (Ḳ, TA,) *of which the lower parts of the branches are bare and long:* (TA:) pl. قَرَاوِيحُ, (Ḳ,) and (by poetic license, L) قَرَاوِحُ. (Ṣ.) —— And نَاقَةٌ قِرْوَاحٌ, (Ṣ, Ḳ,) or قِرْوَاحُ القَوَائِمِ, (A,) *A long-legged she-camel;* (Ṣ, A, Ḳ;) described by an Arab of the

desert to Aṣ as one *that walks as though upon spears* [i. e. as though her legs were spears]. (Ṣ.) — And جَمَلٌ قُرْوَاحٌ *A camel that dislikes the drinking with the great*, or *old, ones, but drinks with the small*, or *young, ones, when they come.* (AA, Ḳ.)

قِرْيَاحٌ : see قَرَاحٌ.

قَارِحٌ A solid-hoofed animal *finishing teething, completing his fifth year:* (Ṣ, Mṣb:) or *in the state corresponding to that of the camel that is termed* بَازِلٌ: (Ḳ:) [or *shedding his corner-nipper:* (see قَرَحَ:)] in the first year he is termed حَوْلِىٌّ; then, جَذَعٌ; then, ثَنِىٌّ; then, رَبَاعٍ; and then قَارِحٌ: (Ṣ:) or in the second year, فَلُوٌّ; and in the third, جَذَعٌ: (TA:) pl. قُرَّحٌ (Ṣ, Ḳ) and قَوَارِحُ (Ḳ) and ▼ مَقَارِيحُ, (Ṣ, Ḳ,) the last (which occurs in a verse of Aboo-Dhu-eyb, Ṣ) anomalous, (Ḳ, TA,) as though pl. of مِقْرَاحٌ: (TA:) fem. قَارِحٌ and قَارِحَةٌ, (Ḳ,) but the former is the more approved, and the latter is by Az disallowed; (TA;) pl. قَوَارِحُ. (Ṣ.) — The *tooth by* [*the growing*, or *shedding, of*] *which a horse*, or *other solid-hoofed animal becomes what is termed* قَارِحٌ; (Ḳ;) the [*permanent*, or the *deciduous, corner-nipper*, or] *tooth next but one to the central pair of incisors:* pl. قَوَارِحُ: the teeth thus called are four. (Ṣ.) [See قَرَحَ.] — Also A she-camel *becoming in a manifest state of pregnancy:* (Ṣ, Ḳ:) or *in the first stage of pregnancy:* or *showing a sign of pregnancy by raising her tail:* (TA:) or *not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly:* (Lth:) or *not known to have conceived until her pregnancy has become manifest:* or *whose pregnancy is complete:* (TA:) or a she-camel is so termed *in the days when she is covered by the stallion;* after which, when her pregnancy has become manifest, she is termed خَلِفَةٌ, until she enters upon the term called التَّعْشِير: (IAạr:) also a mare *that has gone forty days from the commencement of her pregnancy*, and *more, until it has become known:* pl. قَوَارِحُ and قُرَّحٌ. (TA.) — See also مَقْرُوحٌ. — Also A bow *having a space between it and its string.* (Ḳ.) — And القَارِحُ signifies *The lion;* as also ▼ القُرْحَانُ. (Ḳ.)

أَقْرَحُ A horse *having in his face a* [*star*, or *blaze, such as is termed*] قُرْحَة: [fem. قَرْحَآءُ:] (Ṣ, A, Mgh:) pl. قُرْحٌ. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See قُدُوحٌ.]) — [Hence,] رَوْضَةٌ قَرْحَآءُ ‡ [*A meadow*] *in which*, (Ṣ, Ḳ,) or *in the middle of which*, (TA,) *is a white* نُوَّارَة [or *flower*]; (Ṣ, Ḳ, TA;) or *in the middle of which are white* نَوْر [or *flowers*]: (A:) and *of which the herbage has appeared.* (TA.) — And [hence also] تَعَرَّى الدُّجَى عَنْ وَجْهِ أَقْرَحَ ‡ [*The darkness became stripped*] *from the dawn*, or *daybreak.* (A, TA.) — See also قُرْحَانٌ, last signification. — [أَقْرَحُ in the CḲ voce قَسَامِىّ is a mistake for the verb أَقْرَحَ; not an epithet as Freytag has supposed it to be.]

مُقَرَّحٌ : see مَقْرُوحٌ, in two places. — المُقَرَّحَةُ also signifies أَوَّلُ الإِرْطَابِ; (so in copies of the Ḳ; but in one copy المُقَرَّحَةُ; [the right explanation, however, is evidently, I think, أَوَّلُ الأَرْطَابِ, and the meaning †*The first*, or *earliest*, of the ripe dates; المُقَرَّحَة being an epithet applied to them;]) this being the case when there appear [upon them] what are like قُرُوح [or purulent pustules]. (TA.)

مُقَرِّحٌ : see 2, last quarter.

مَقْرُوحٌ : see قَرِيحٌ. — Also *Having* قُرُوح [or *purulent pustules*]. (Ḳ.) — Also A young weaned camel *attacked by the disease termed* قَرْح; [see قَرْحٌ;] as also ▼ قَارِحٌ: or a camel *attacked by the disease termed* قُرْحَة; as also ▼ قَرِيحٌ and ▼ مُقَرَّحٌ: (L:) one says ▼ إِبِلٌ مُقَرَّحَةٌ, [accord. to some copies of the Ḳ مُقْرِحَةٌ, but erroneously, for it is from قَرَّحَ,] meaning *camels having* قُرُوح [or *purulent pustules*] *in their mouths, in consequence of which their lips hang down;* (Ḳ;) and so إِبِلٌ قَرْحَى [in which the epithet is pl. of ▼ قَرِيحٌ]. (L.) — And طَرِيقٌ مَقْرُوحٌ †*A road in which marks*, or *tracks, have been made* [*by the feet of men and of beasts*], *so that it has been rendered conspicuous.* (Ḳ, TA.)

مَقَارِيحُ an anomalous pl. of قَارِحٌ, q. v.

مُقْتَرِحٌ : see 2, last quarter, in two places.

قرد

1. قَرِدَ, aor. ـَ, (Ṣ, L, Ḳ,) inf. n. قَرَدٌ, (Ṣ, L), *It* (wool) *fell off by degrees from the sheep, and became compacted in lumps*, or *clotted:* (Ṣ:) or *it* (wool, L, and hair, L, Ḳ) *became contracted together*, (L, Ḳ,) *and knotted in its extremities;* (L;) as also ▼ تَقَرَّدَ. (L, Ḳ.) — *It* (a tanned skin) *became worm-eaten.* (Ṣ, Ḳ.) = ‡ *He* (a man) *was*, or *became, silent by reason of impotence of speech;* (Ṣ, Ḳ;) as also ▼ اقرد and ▼ قرّد: (Ḳ:) or *he was*, or *became, abject*, and *humble*, or *submissive:* or, acc. to IAạr ▼ اقرد signifies *he* (a man) *was*, or *became, silent by reason of abjectness:* [see also خَرِدَ:] or, acc. to another, *he was*, or *became, still and abject.* (TA.) See اقرد below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (قِرْدَان), the beast remains still on account of the ease which it occasions him. (TA.) = قَرَدَ, (L, Ḳ,) aor. ـِ, (Ḳ,) inf. n. قَرْدٌ, (L,) *He collected together, and gained*, (L, Ḳ,) *for his family.* (L.) [You say] قَرَدَ فِى السِّقَآءِ *He collected clarified butter in the skin;* (L, Ḳ;) as also قَرَدَ سَمْنًا فِى السِّقَآءِ: (Ṣ, L:) or *he collected milk in the skin.* (L, Ḳ.) See also قَلَدَ.

2. قرّدهُ, inf. n. تَقْرِيدٌ, (Ḳ,) *He plucked off his* (a camel's, Ṣ, A) قِرْدَان [or *ticks*]: (Ṣ, A, Ḳ:) *it* (a raven, or crow) *lighted upon him* (a camel), *and picked off his* قِرْدَان [or *ticks*]. (A.) — [Hence,] ‡ *He rendered him* (a camel, L,) *submissive*, or *tractable:* (L, Ḳ:) because a camel, when he is freed from his ticks (قِرْدَان), becomes quiet. (L.) [And, of a camel (?) it is said,] قرّد, ‡ *he became submissive, and tractable.* (Ḳ.) [And] قرّدهُ, (A, L, Ḳ,) and ▼ نَزَعَ قُرَادَهُ, (A,) [signify] ‡ *He beguiled him* (Ṣ, A, L, Ḳ) and *wheedled*, or *cajoled, him;* (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (يُقَرِّدُهُ). (Ṣ, L.) See also قَرِدَ.

4. اقرد *He* (a camel) *became still, quiet*, or *tranquil, in consequence of his having his ticks pulled off.* (A.) [And hence] ‡ *He* (a camel) *went at a gentle pace, not shaking, or jolting, his rider.* (A.) — ‡ *He was*, or *became, silent*, (Ḳ,) *still*, or *quiet*, (Ṣ, Ḳ,) *and submissive*, (Ḳ,) and *feigned himself dead.* (Ṣ, Ḳ. See قَرِدَ in two places.) — ‡ *He* (a man) *clave to the ground by reason of abjectness*, or *submissiveness.* (A.) See art. خرد.

5. تقرّد, see قَرِدَ — *It* (flour) *became heaped up*, one *part upon another.* (L, from a trad.)

قِرْدٌ [The *ape;* the *monkey;* and the *baboon;*] *a certain animal*, (TA,) *well known:* (L, Ḳ:) fem. with ة: (Ṣ, L, Mṣb:) pl. [of pauc., of the masc.,] أَقْرَادٌ, (L, Mṣb,) and أَقْرُدٌ, (L, Ḳ,) and [of mult., of the same,] قُرُودٌ and قِرَدَةٌ, (Ṣ, L, Mṣb, Ḳ,) and [quasi-pl. n.] قِرَدَةٌ; (Ḳ;) and pl. of the fem., (Ṣ, L, Mṣb,) قِرَدٌ. (Ṣ, L, Mṣb, Ḳ.) Hence the proverb أَزْنَى مِنْ قِرْدٍ [*More incontinent than an ape*]; because the قِرْد is the most incontinent of animals: (Ḳ:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, Ṣ, L) by قرد is here meant a man of the tribe of Hudheyl, named Ḳird, the son of Mo'áwiyeh. (Ṣ, L, Ḳ.) = اِبْنُ القِرْدِ *The* حَوْدَل. (TA in art. بنى.)

قَرَدٌ [a coll. gen. n.] *Refuse of wool;* (L, Ḳ;) afterwards applied also to *soft hair* (وَبَر), *and other hair, and flax:* (L:) or *soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted:* (L, Ḳ:) or *refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps*, or *clotted:* (Ṣ:) or *bad wool:* (R:) or the *worst of wool and soft hair, and what is picked up thereof from the ground:* (Nh:) a piece thereof

is termed قَرَدَةٌ. (Ṣ.) It is said in a proverb, عَكَرَتْ ,عَكَرَتْ عَلَى الغَزْلِ بِأَخَرَةٍ فَلَمْ تَدَعْ بِنَجْدٍ قَرَدَةً meaning عَطَفَتْ, [*She returned to spinning at last, and left not in Nejd a piece of refuse of wool*]: (Ṣ, L:) in the Ḳ, عَثَرَتْ is put for عَكَرَتْ; and both readings are mentioned by the relaters of proverbs: [عثرت على الغزل app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (Ḳ:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, Ḳ.) — Also, *Palm-branches stripped of their leaves:* n. un. with ة. (Ḳ.) — Also, *A thing like down, sticking to the* [*plant called*] طُرْثُوث. (Ḳ.) — Also, *Little things,* [i. e., *little flocks of clouds,*] *less than* [*what are termed*] سَحَاب [or *clouds in the common acceptation of the term*] *not conjoined*; as also ▾ مُتَقَرِّدٌ; (Ḳ;) in some copies of the Ḳ ▾ مُتَقَرِّدَةٌ. (TA.) See also قَرِدٌ. — Also, *A hesitation in speech;* (El-Hejeree, L, Ḳ;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also قَرِدَ.

قَرِدٌ Wool *sticking together,* and *compacted in a lump* or *lumps:* (A:) wool, and hair, *contracted together,* and *knotted in its extremities.* (L.) — [Hence,] a cloud, or collection of clouds, *dissundered, in the tracts of the sky, in parts,* or *portions, one upon another; cirro-cumulus:* (Ṣ, L:) or *of which the several portions are compacted together,* (M, Ḳ,) *one upon another;* likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also ▾ مُتَقَرِّدٌ. (AḤn.) See also قَرَدٌ. — قَرِدُ الخَصِيلِ A horse [*compact in frame;*] *not lax.* (L, Ḳ.) — A camel [&c.] abounding with قِرْدَان [or *ticks*]. (Ḳ.) — And قَرِدٌ [an epithet used as a subst.] *Accumulated foam* which the camel casts forth from his mouth. (TA in art. توج. See an ex. in that art. voce مُتَاوِجٌ.)

قَرْدَدٌ (in which the second د is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure فَعْلَلٌ, Ṣ, L,) *Elevated ground;* (L, Ḳ;) as also ▾ قُرْدُودَةٌ: (Ḳ:) or *elevated and rugged ground;* as also ▾ قُرْدُودٌ: (L:) or *a rugged and elevated place;* (Ṣ, L;) as also ▾ قُرْدُودٌ: (Ṣ:) or *a tract similar to what is termed* قُفّ: (Aṣ:) or *a prominent portion of ground by the side of a depressed place, or hollow:* (M:) also, *even,* or *plain, ground:* (L:) pl. قَرَادِدُ and قَرَادِيدُ; (Ṣ, L, Ḳ;) the latter form being adopted from a dislike to [the concurrence of] the two dáls: (Ṣ, L:) Sb says, that قَرَادِيدُ is a pl. of قَرْدَدٌ; but as one also says قُرْدُودٌ, there is no reason for this assertion: (L:) ISh says, that ▾ قُرْدُودَةٌ signifies *elevated and rugged ground producing little herbage, and all of it gibbous:* and Sh, that it signifies *an extended strip* [*of ground*], like the قردودة of the back. (TA.)

قُرْدُودٌ: see قَرْدَدٌ, in two places.

قُرْدُودَةٌ: see قَرْدَدٌ. — قُرْدُودَةُ الظَّهْرِ *The upper,* or *highest, part of the back* (L, Ḳ) of any beast of carriage: (L:) or the *withers;* syn. سِيسَآءٌ: (Aṣ, L:) or *the elevated portion of the part called the* قَبَج; (Ṣ, L;) also called قُرْدُودَةُ الثَّبَجِ. (L.) — قُرْدُودَةُ الشِّتَآءِ *The severity and sharpness of winter:* (Ḳ:) or its *sterility and severity.* (Aboo-Málik, L.)

قُرَادٌ [a coll. gen. n., The *tick;* or *ticks;*] *a certain insect,* (L, Ḳ,) *well known,* (L,) *that clings to camels and the like,* (Mṣb,) [*and to dogs* &c.,] *and bites them;* (L;) *it is, to them, like the louse to man:* (Mṣb:) [see also حَلَمَةٌ and حَمْنَانٌ:] n. un. with ة: (Mṣb:) pl. (of pauc., TA,) أَقْرِدَةٌ, (L,) and (of mult., L,) قِرْدَانٌ (Ṣ, L, Mṣb, Ḳ) and قُرْدٌ: (L:) قُرْدٌ also signifies the same as قُرَادٌ, (Ḳ,) or is a contraction of the pl. قُرُدٌ. (L.) أَذَلُّ مِنْ قُرَادٍ and أَسْفَلُ من قراد [*Viler than a tick*] are proverbial sayings. (TA.) — القُرَادُ, (Ḳ,) or قُرَادُ الصَّدْرِ, (L,) or قُرَادُ الثَّدْيِ, (Ṣ, A,) ‡ *The nipple* (حَلَمَة) *of the breast:* (Ṣ, A, L, Ḳ:) called قُرَادٌ and حَلَمَةٌ as being likened to a large tick: (Mgh in art. حلم:) *the nipple of the dug* of a mare. (Ḳ.) — أُمُّ القِرْدَانِ *The place between the fetlock and hoof of a horse:* (Ṣ, L:) also, *the part between the phalanges* (سُلَامَيَات) *of the foot of a camel.* (L.) — See also 2.

قَرُودٌ A camel *that does not impatiently avoid having his ticks* (قِرْدَان,) *plucked off.* (L, Ḳ.) — [Hence,] ‡ *a still,* or *quiet,* man. (A.)

قَرَّادٌ *A trainer of the* قِرْد [or *ape, monkey,* or *baboon*]. (Ḳ.)

مُتَقَرِّدٌ: see قَرِدٌ and قَرَدٌ.

مُتَقَرِّدَةٌ: see قَرَدٌ.

قرزح

قُرْزُحٌ, (AA, Ṣ, Ḳ,) and قُرْزُوحٌ, (TA, and so in one copy of the Ṣ.) *A certain species of tree:* (Ṣ, Ḳ:) n. un. قُرْزُحَةٌ. (TA.) — Also قُرْزُحَةٌ *A certain herb,* or *leguminous plant.* (Kr, Ḳ.) — And *A certain small tree,* (AḤn, Ḳ,) *curling and contracting,* (جَعْدَة,) *and having black* حَبّ [i. e. *grains, or berries, or the like*]. (AḤn.)

قرس

1. قَرَسَ, aor. ـِ, (Ṣ, A, Ḳ,) inf. n. قَرْسٌ, (Ṣ,) *It* (cold) *was,* or *became, intense,* or *vehement;* (Ṣ, A, Ḳ;) as also قَرِسَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. قَرَسٌ. (Ṣ.) — *It* (water) *became congealed,* or *frozen.* (Ṣ, Ḳ.) — قرس, inf. n. قرس, [so in the TA, without any syll. signs,] *He* (a man) *was,* or *became, cold.* (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — قُرِسَ, inf. n. قَرْسٌ; (TA;) or قَرِسَ, [inf. n. قَرَسٌ;] (JK;) *He* (a man smitten by cold) *became unable to work* (JK, TA) *with his hands,* (JK,) or *with his hand, by reason of the intenseness of the cold,* or, as in the L, *by reason of cold in his extremities.* (TA.) — قَرَسَ قَرِيسًا, (TA,) or ▾ قَرَّسَهُ, (accord. to a copy of the A,) *He made,* or *prepared, what is termed* قَرِيس, (A,* TA,) i. e., *broth with flesh-meat.* (A.) — قَرَسَ المَآءَ: see 4.

2: see 4, in two places: — and see 1, last signification.

4. اقرس العُودُ *The branch,* or *twig, had its sap congealed in it.* In the M, instead of جَمَسَ مَاؤُهُ فِيهِ, we find حَبَسَ فِيهِ مَاؤُهُ [which is probably a mistake of a copyist]. (TA.) — اقرسهُ البَرْدُ [*The cold*] *made him cold;* as also ▾ قَرَّسَهُ, inf. n. تَقْرِيسٌ: (Ṣ, Ḳ:) [or,] accord. to some, by البرد is here meant *sleep:* (TA:) or *the cold made him unable to work with his hand:* (JK:) and اقرس البَرْدُ أَصَابِعَهُ *the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work.* (A, L.) — اقرس المَآءَ فِى الشَّنِّ *He cooled the water in the old worn-out skin;* (A'Obeyd, TA.) as also ▾ قَرَّسَهُ فيه; (A'Obeyd, Ṣ, A;) and ▾ قَرَسَهُ فيه, inf. n. قَرْسٌ. (A'Obeyd, TA.)

قَرْسٌ *Intense,* or *vehement, cold;* (Ṣ, A, Ḳ;) as also ▾ قَرِيسٌ and ▾ قَارِسٌ. (Ḳ.) You say, لَيْلَةٌ ذَاتُ قَرْسٍ *A night of* [*intense*] *cold.* (Ṣ.) — *The densest and coldest hoar-frost* or *rime:* (Lth, JK, Ḳ:) or the *coldest and most copious hoar-frost* or *rime;* as also ▾ قَرَسٌ. (M, TA.) — See also قَارِسٌ.

قَرَسٌ: see قَرْسٌ: — and قَارِسٌ.

قَرِسٌ: see قَارِسٌ, in three places: — and قَرْسٌ.

قَرِيسٌ: see قَرْسٌ. — *Broth with flesh-meat.* (A.) — سَمَكٌ قَرِيسٌ *Fish that is cooked, and for which a sauce* (صِبَاغ) *is then made, in which it is left until it becomes concreted:* (Ṣ:) or *cooked fish in which a sauce is made, wherein it is left until it becomes concreted,* (Ḳ,* TA,) *but neither congealed nor fluid;* [*being converted into a gelatinous substance;*] as also قَرِيصٌ: the former is of the dial. of Ḳeys. (TA.)

قَارِسٌ *Intense,* or *vehement, cold;* as also ▾ قَرِيسٌ: you should not say قَارِصٌ. (Ṣ.) — See also قَرْسٌ. — *In a state of congelation,* or *freezing;* as also ▾ قَرِيسٌ; (Ṣ;) and ▾ قَرِسٌ: (IAạr, ISk, Ṣ, Ḳ:) the first and second applied to water: (Ṣ:) the last, to anything; (IAạr;) but this last was unknown to Abu-l-Gheyth. (Ṣ.) — *Cold; chill;* as also ▾ قَرِيسٌ, (TA,) and ▾ قَرِسٌ. (Ḳ.) You say

لَيْلَةٌ يَوْمٌ قَارِسٌ [A cold day]. (A, TA.) And قَارِسَةٌ [A cold night]. (TA.)

قرشب

قِرْشَبٌّ Advanced in years: (Aṣ, Ṣ, Ḳ:) applied to a man. (Ṣ.) — One who is in a bad state, or condition. (IAạr, Ḳ.) — A man of bad disposition. (Kr, Ḳ.) — Having a capacious belly. (Ḳ.) — A great eater; voracious. (Ḳ.) — A man (TA) corpulent, or bulky, and tall. (Ḳ.) — القِرْشَبُّ The lion. (Ḳ.) — Pl. (in each of the above senses, TA) قَرَاشِبُ. (Ḳ.) [See also كِرْشَبٌّ.]

قرص

1. قَرَصَهُ, (Ṣ, M, A, Mṣb,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. قَرْصٌ, (Ṣ, M, Mṣb, Mgh, Ḳ,) [He pinched him, or it,] with the two fingers: (Ṣ:) or it (a person's skin) with his fingers, so as to pain him: (A:) or he took, or took hold of, it (a man's flesh) with his two fingers, so as to pain him: (Ḳ:) or he twisted round two fingers upon it, namely, a thing; or the extremities of the fingers, only: (Mṣb:) or he scratched him, or it, with his nails: and he pressed, or squeezed, or pinched, him, or it, with the fingers, so as to pain: (M:) or he took it with the ends of his fingers: (Mgh, CḲ: [one of the explanations of القَرْصُ in the latter being القَبْضُ:]) or he seized it (so accord. to a MS. copy of the Ḳ, [the inf. n. being there rendered by القَبْضُ; in the place of which I find in the TA, القرض; but this I think a mistranscription;]) with the two fingers, (so in some copies of the K, and in the TA,) so as to pain. (TA.) You say also, قَرَصَهُ بِظُفْرَيْهِ He took [or pinched] his skin with his two nails. (Z, Mṣb.) — [Hence,] ‡ It (a flea) bit him: (Ṣ, Ḳ:) also said of a gnat; (A, TA;) and of a serpent. (TA.) — Also, ‡ [as meaning It pinched him, or pained him,] said of the cold. (A, TA.) — And قَرَصَ, aor. and inf. n. as above, [and قُرُوصَةٌ seems to be another inf. n. of the same,] ‡ It (beverage) bit the tongue. (M.) You say also of [the beverage called] نَبِيذ, فِيهِ قُرُوصَةٌ ‡ In it is a biting quality, affecting the tongue. (A, TA.) — Also, قَرَصَهُ بِلِسَانِهِ, (M, Mṣb,) inf n. قَرْصٌ, (Mṣb,) ‡ He hurt him with his tongue, by saying something which gave pain. (M,* Mṣb.) And لَا تَزَالُ تَقْرُصُنِى مِنْكَ قَارِصَةٌ ‡ [A hurtful saying proceeding from thee does not cease to hurt me]. (A.) — قَرَصَهُ also signifies He took it, (M, TA,) or cut it in pieces, namely, anything, (TA,) between two things; (M, TA;) as also ▼ قَرَّصَهُ: (Mṣb:) or the former signifies [simply] he cut it: (Ḳ:) and the latter, he cut it in pieces. (A.) Hence, (TA,) أُقْرُصِيهِ, بِالْمَآءِ (Ṣ, Mgh,* Mṣb,* TA,) or ▼ قَرِّصِيهِ بالماء, (Ṣ, M, TA,) said in a trad., (Ṣ, M, Mṣb,) respecting the menstrual blood, (Ṣ, M,) accord. to different relations: (Ṣ, TA:) the latter means, Separate thou its particles [so I here render قَطِّعِيهِ] with water; (A'Obeyd, Ṣ, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, wash it with the ends of thy fingers; (Ṣ, Mṣb;) and remove it with the nail or the like: (Mṣb:) or take it [off] with the ends of the fingers: (Mgh:) or rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it. (Az, in Mṣb, art. حت; and IAth,* in TA, in the present art.) — You say also, قَرَصَ العَجِينَ, (A,) inf. n. قَرْصٌ; (Ḳ;) or ▼ قَرَّصَهُ; (M;) He cut the dough to spread it out: (M, A:) or the former, [simply,] he spread out the dough: (Ḳ:) or قَرَصَتِ العَجِينَ, aor. ـُ, inf. n. as above, (Ṣ, TA,) she cut the dough, (Ṣ,) or spread it out and cut it, (TA,) into pieces, each such as is termed قُرْصَة: (Ṣ, TA:) and ▼ قَرَّصَتْهُ, (Ṣ, Mṣb,) inf. n. تَقْرِيصٌ, (Ṣ, Ḳ,) she cut it into many pieces, (Ṣ, Mṣb, Ḳ,) each such as is termed قُرْصَة, (Ṣ,) or قُرْص. (Mṣb.) = قَرِصَ, aor. ـَ, (Ḳ,) inf. n. قَرَصٌ, (TḲ,) signifies دَامَ عَلَى المُنَافَرَةِ وَالغِيبَةِ ‡ [He continued in a course of mutual aversion and defamation]. (Ḳ, TA.)

2: see 1, latter half, in four places. — قرّص المَآءَ ‡ He cooled the water; or made it cold; as also with س: (TA:) or he made the water cold so that its coldness pinched, or pained. (A.) — قرّص اللَّبَنَ ‡ He rendered the milk biting to the tongue; or acid.] (TA.) See قَارِصٌ.

3. [قارصهُ, inf. n. مُقَارَصَةٌ, originally, He pinched him, being pinched by him. — And hence, ‡ He regarded him with mutual aversion, and mutually defamed him; or exchanged bad words with him; for] المُقَارَصَةُ signifies المُنَافَرَةُ وَالغِيبَةُ: (TA:) or the speaking bad words, one to another. (KL.) You say, بَيْنَهُمَا مُقَارَصَاتٌ ‡ [Between them two are mutual aversions and defamations]. (A, TA.) See also 6.

6. رَأَيْتُهُمَا يَتَقَارَظَانِ ثُمَّ رَأَيْتُهُمَا يَتَقَارَصَانِ ‡ [I saw them two eulogizing each other: then I saw them two regarding each other with aversion, and defaming each other, or speaking bad words, each to the other]. (A, TA.) See 3.

قُرْصٌ and ▼ قُرْصَةٌ A round cake (Ḳ,* TA,) of bread; (Ṣ, Ḳ, TA;) syn. خُبْزَةٌ (Ḳ, TA) and رَغِيفٌ: (TA:) or such as is very small: (TA:) [or, accord. to present usage, small, but thick:] the former word is the more common: (TA:) or a [round] piece of dough: (M, A:*) [and any similar thing, small, and of a round, flattened form:] pl., (of the former, Ṣ, Mṣb,) أَقْرَاصٌ [a pl. of pauc.] and قِرَصَةٌ (Ṣ, M, Mṣb, Ḳ) and قِرَاصٌ, (M, TA,) [both pls. of mult.;] and (of قُرْصَةٌ, Ṣ, TA,) قُرَصٌ; (Ṣ, Ḳ;) and أَقْرِصَةٌ [is a pl. of pauc. of either]. (Ḳ, art. بت.) — Hence, as being likened to the thing above mentioned, (M,) القُرْصُ, (M, TA,) or قُرْصُ الشَّمْسِ, (Ṣ, A, TA,) or ▼ القُرْصَةُ, (Ḳ,) The disk (عَيْن) of the sun: (Ṣ, M, Ḳ, TA:) and sometimes the sun, as a common, or general, term: (M:) or the disk (عين) of the sun when it is setting: (TA:) you say, غَابَ قُرْصُ الشَّمْسِ [the disk of the sun set, or disappeared]: (A, TA:) or the عين of the sun is called ▼ قُرْصَة, with ة, at the setting. (Lth, TA.) — See also مُقَرَّصٌ. — [قُرْصُ شَهْدٍ or عَسَلٍ A honey-comb: or the same, and ▼ قُرْصَةُ شَهْدٍ or عَسَلٍ, a portion of a honey-comb: pl. قِرَصَة.]

[قَرْصَةٌ inf. n. of un. of قَرَصَهُ; A pinch, or a pinching: &c.: pl. قَرَصَاتٌ.] You say, قَرَصَهُمُ البَعُوضُ قَرَصَاتٍ رَقَصُوا مِنْهَا رَقَصَاتٍ ‡ [The gnats bit them with several bitings, in consequence of which they danced with several dancings.] (A, TA.)

قُرْصَةٌ: see قُرْصٌ, in four places.

قَرُوصٌ: see قَرَّاصٌ, in two places.

قَرِيصٌ A kind of condiment, or seasoning; (Lth, M, Ḳ;) called in the dial. of Ḳeys قَرِيسٌ, q. v. (TA.)

قَرَّاصٌ [an intensive epithet from قَرَصَهُ; That pinches much: &c.: as also ▼ قَرُوصٌ. — And hence,] لِجَامٌ قَرَّاصٌ and ▼ قَرُوصٌ ‡ A bit that hurts the beast of carriage. (A, TA.)

قَارِصٌ [act. part. n. of قَرَصَهُ; Pinching: &c. (See an ex. voce مَوْقُوصٌ.) — ‡ Biting; applied to a flea, &c. — And hence,] ‡ A certain insect, like the بَقّ, [q. v.,] (Ḳ,) that bites. (TA.) — [Hence also, ‡ Pinching, or paining;] applied to cold. (A, TA.) — And, applied to milk, (Aṣ, Ṣ, A, Ḳ,) and beverage, (M,) or such as is termed نَبِيذ, (A, TA,) ‡ That bites the tongue: (Aṣ, Ṣ, M, A, Ḳ:) or, when applied to milk, it is to camels' milk in particular, and signifies sour: (M, TA:) in the Ḳ is added, or sour milk upon which much fresh is milked so that the acidity goes away: but this is a mistake; for it is an explanation, given by Ṣgh, of the epithet مُمَحَّلٌ, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِصٌ. (TA.) It is said in a proverb, عَدَا القَارِصُ فَحَزَرَ ‡ What was biting to the tongue attained to an excessive degree, so that it became acid: meaning, the affair, or case, became distressing. (Ṣ.) — [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] ‡ A saying that hurts; (Ṣ, M, A;) or that pains; (Mṣb;) or that troubles and pains one (Ḳ,* TA) like the pinching of the body: (TA:) pl. قَوَارِصُ. (Ṣ, A, Ḳ.)

مِقْرَصَةٌ A receptacle for milk, in which it is rendered biting to the tongue, or acid: يُقَرَّصُ فِيهِ: pl. مَقَارِصُ. (TA.)

مُقَرَّصٌ Cut in pieces, [by being] taken between two things. (M, TA.) — A woman's ornament round like a قُرْص: (IF, Ḳ:) or set, or adorned, with jewels: (IDrd, M:) such is also called ▼ قُرْص. (TA.) [This latter name is now applied

to *A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women.* For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians,* Appendix A.]

قرض

1. قَرَضَهُ, aor. ـِ, (Ṣ, M, A, &c.,) inf. n. قَرْضٌ, (Ṣ, M, Mṣb,) *He cut it;* (Ṣ, M, A, Mgh, Mṣb, Ḳ;) namely a thing, (Ṣ, Mṣb,) or a garment, or piece of cloth, (A, Mgh,) with the مِقْرَاض, (A, Mgh, Mṣb,) and with the مِقْرَاضَانِ; (Mṣb;) and in like manner, [or as signifying *he cut it much,* or *frequently,* or *repeatedly,*] you say, ▼ قرّضه, (M, TA,) inf. n. تَقْرِيضٌ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, Ṣ, A, Mgh, Mṣb,) aor. and inf. n. as above, (Ṣ,* Mṣb, TA,) *He* [*cut it with his teeth; gnawed it;* or] *ate it;* (Mṣb;) namely a garment, or piece of cloth, (Ṣ, A, Mgh, Mṣb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ *He cut it with his canine tooth,* or *fang.* (A.) And قَرَضَ البَعِيرُ جِرَّتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud:* (M, A, TA:) or *returned it* [*to his mouth, to be chewed again,* or *to his stomach*]. (TA.) — [Hence also,] قَرَضَ رِبَاطَهُ, (Ṣ, M, A, Ḳ,) [lit. *He cut,* or *severed, his bond,* i. e. the bond of his heart; and consequently, (TA,) † *he died;* (IAạr, M, Ḳ, TA;) as also قَرَضَ alone, (Ṣ, [in which the former is not explained] O, Mṣb, Ḳ,) and قُرِضَ: (IAạr, O, Ḳ:) or † *he was at the point of death.* (Ḳ.) And you say, جَآءَ وَقَدْ قَرَضَ رِبَاطَهُ (AZ, Az, Ṣ, &c.) † *He came harassed,* or *distressed,* or *fatigued, and at the point of death:* (AZ, Az:) or ‡ *harassed,* or *distressed, by thirst,* or *by fatigue:* (A:) or † *in a state of intense thirst and hunger:* (M:) said of a man: (Ṣ:) mentioned in the Ṣ in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the Ṣ itself in art. ربط]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الوَادِىَ † *I passed through,* or *across, the valley.* (Mṣb.) It is said in the Ḳur, [xviii. 16,] وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ † *And when it* [the sun] *set, to leave them behind on the left; to pass by and beyond them, leaving them on its left:* (Ṣ, Ḳ:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the Ṣ,) *to leave them and pass by them on the left;* not falling upon them at all: (Jel:) or *to turn aside,* or *away, from them, on the left:* (Mṣb:) or *to be over against them, on the left:* from قَرَضْتُهُ, meaning حَذَوْتُهُ, i. e. *I was over against him,* or *it;* as also ▼ أَقْرَضْتُهُ. (JK.) And a man says to his companion, Hast thou passed by such and such a place? and the man asked says قَرَضْتُهُ ذَاتَ اليَمِينِ لَيْلًا † [*I passed by it, leaving it behind, on the right, by night*]. (Ṣ.) The Arabs say, قَرَضْتُهُ ذَاتَ اليَمِينِ, and ذَاتَ الشِّمَالِ, and قُبُلًا, and دُبُرًا, † *I was over against him,* or *it, on the right,* and *on the left,* and *before,* and *behind.* (Fr.) You say also, قَرَضَ المَكَانَ, (M, Mṣb, Ḳ,) aor. and inf. n. as above, (M,) † *He turned aside,* or *away, from the place.* (M, Mṣb, Ḳ.) And قَرَضَ فِى الأَرْضِ † *He traversed the land.* (Ẓ.) And قَرَضَ فِى سَيْرِهِ, (M, Ḳ,) aor. and inf. n. as above, (M,) † *He turned to the right and left in his going* or *journeying.* (M, Ḳ.) And قَرِضَ, like سَمِعَ, † *He,* or *it, passed away from a thing to another thing.* (IAạr, Ṣgh, L, Ḳ.) — Hence also, (TA,) قَرَضَ الشِّعْرَ, (Ṣ, Mṣb, Ḳ,) aor. as above, (Ṣ, Mṣb,) and so the inf. n., (Ṣ,) ‡ *He said, spoke, uttered,* or *recited, poetry;* or *he poetized,* or *versified;* syn. قَالَ الشِّعْرَ: (A'Obeyd, Ṣ, Ḳ:) or *he composed poetry according to rule:* (Mṣb:) because poetry consists of cut feet: or because it is called قَرِيض as being likened to the cud: (A:) or because it is language cut out: (Mṣb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying "he cut:" he has also assigned to قَرْضُ الشِّعْرِ a signification which belongs to تَقْرِيض, q. v. (TA.) — Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. — تَقْرِيضٌ also signifies † The *art of poetry:* (M, TA:) or the *criticism thereof;* the *picking out the faults thereof;* and the *discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative.* (TA.) — Also, like تَقْرِيظ; † The act of *praising:* or *dispraising:* (Ṣ, TA:) or it has both these contr. significations; (Ḳ, TA;) relating to good and to evil; whereas تقريظ relates only to praise and good. (TA.) You say, فُلَانٌ يُقَرِّضُ صَاحِبَهُ † *Such a one praises his companion:* or *dispraises him.* (Ṣ.)

3. قارضهُ, inf. n. مُقَارَضَةٌ and قِرَاضٌ, (M,) [*He lent to him, and received from him, a loan:* or it signifies, or signifies also,] *i. q.* أَقْرَضَهُ, q. v. (L, TA.) — قِرَاضٌ (Ṣ, A, Mṣb, Ḳ) and مُقَارَضَةٌ, (Ṣ, A, Ḳ,) with the people of El-Ḥijáz, (TA,) also signify *i. q.* مُضَارَبَةٌ; (Ṣ, A, Mgh, Mṣb, Ḳ;) as though it were a contract for traversing the land [for traffic], (Ḳ,) from القَرْضُ فِى السَّيْرِ, or, as Z says, from القَرْضُ فِى الأَرْضِ, meaning "the traversing the land," like as مضاربة is from الضَّرْبُ فِى الأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (Ḳ.) You say, قَارَضْتُهُ, (Ṣ, A, Mgh,) or قَارَضْتُهُ مِنَ المَالِ, (Mṣb,) *I gave to him property* (Ṣ, A, Mgh, Ḳ*) مُضَارَبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the condition that the gain should be between us, and the loss should fall upon the property.* (Ṣ, Ḳ. [See also ضَارَبَهُ.]) — قارضهُ, (Ṣ, Ḳ,) inf. n. مُقَارَضَةٌ, (TA,) also signifies ‡ *He requited him; he compensated him;* (Ṣ, Ḳ;) and so ▼ قَرَضَهُ, (Ṣ, Ḳ,) inf. n. قَرْضٌ. (TA.) Hence the saying of Abu-l-Wardà, (TA,) إِنْ قَارَضْتَ النَّاسَ قَارَضُوكَ وَإِنْ تَرَكْتَهُمْ لَمْ يَتْرُكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَدْرَكُوكَ ‡ (A,* TA) [*If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee*]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of "cutting." (TA.) [See also قَرْضٌ, below.] You say also, فُلَانٌ يُقَارِضُ النَّاسَ, inf. n. مُقَارَضَةٌ, ‡ *Such a one accords,* or *agrees, with men.* (A.) And قَارَضْتُهُ الزِّيَارَةَ ‡ [*I interchanged visiting with him*]. (A.)

4. اقرضهُ *He cut off for him a portion, to be requited,* or *compensated, for it.* (Ṣgh, Ḳ.) [And hence,] *He gave him,* or *granted him, a* قَرْض [or *loan,* or *the like*]; (Ṣ, M, A,* Mgh,* Ḳ;) and ▼ قَارَضَهُ signifies the same as اقرضهُ. (L, TA.) You say also, اقرضهُ المَالَ, (M, Mṣb,) وَغَيْرَهُ, (M,) [*He lent him the property, &c.;*] *he gave him the property, &c., as a* قَرْض; (M;) *he gave him the property,* [*&c.,*] *to demand its return.* (Mṣb.) It is said in the Ḳur, [lxxiii. 20,] وَأَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا [lit. *And lend ye to God a good loan;* meaning † *give ye to God good service for which to be requited*]: (Ṣ, TA:) it is not here said إِقْرَاضًا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] مَنْ ذَا الَّذِى يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا, meaning, accord. to Aboo-Is-ḥáḳ the Grammarian, † [*Who is he who will offer unto God*] *a good action* or *gift,* or *anything for which a requital may be sought?* or, as Akh says, † *Who will do a good action by following and obeying the command of God?* (TA.) The Arabs say, قَدْ أَقْرَضْتَنِى قَرْضًا حَسَنًا † *Thou hast done to me a good deed* [*which I am bound to requite*]. (TA.) And it is said in a trad., أَقْرِضْ عِرْضَكَ لِيَوْمِ فَقْرِكَ † [*Lend thou thine honour for the day of thy poverty*]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عِرْضٌ.] — [And hence,] أَقْرَضَنِى الشَّىْءَ *He gave,* or *paid, to me the thing.* (M.) — مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ العُيُونَ فَيَسْتُرُهُ † [*There is not upon him what will turn aside,* or *away, from him the eyes, and cover him*]. (Ibn-'Abbád, Ṣgh.) — See also 1, latter half.

6. [تَقَارَضَا *They lent and received loans, each to and from the other.*] — [And hence,] هُمَا يَتَقَارَضَانِ الخَيْرَ وَالشَّرَّ † [*They two interchanged good and evil, each with the other*]; (IKh, Ṣ, Ḳ;) as also يتقارظان : (IKh :) [but see the latter in its proper place.] And هُمَا يَتَقَارَضَانِ المَدْحَ, (AZ,) or الثَّنَآءَ بَيْنَهُمْ, (A, Mṣb,) or الثَّنَآءَ, (TA,) [or بَيْنَهُمَا, (in the M, هُمْ يَتَقَارَضُونَ الثَّنَآءَ بَيْنَهُمْ,)] ‡ *They praise each other*; (AZ, Mṣb;) as also يتقارظان : (AZ :) or *they requite*, or *compensate, each other with praise.* (TA.) And القِرْنَانِ يَتَقَارَضَانِ النَّظَرَ † *The two opponents*, or *adversaries, look askance, with anger, each at the other :* (Ṣ, Ḳ:) and يَتَقَارَضُونَ نَظَرًا † *They look with enmity and vehement hatred, one at another.* (TA.) And هُمْ يَتَقَارَضُونَ الزِّيَارَةَ ‡ [*They interchange visiting*]. (A.) El-Kumeyt, says,

* يَتَقَارَضُ الحَسَنَ الجَمِيلَ مِنَ التَّآلُفِ وَالتَّزَاوُرِ *

meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) — El-Ḥasan El-Baṣree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نَعَمْ وَيَتَقَارَضُونَ, (Ḳ,* TA,) i. e. *Yes, and they used to recite poetry* [*one to another*]: (TA:) from قَرِيضٌ as signifying "poetry." (Ḳ.)

7. انقرضوا † *They passed away*, or *perished*, [as though cut off,] (Ṣ, Ḳ,) *all of them*, (Ḳ,) *not one of them remaining*; (Ṣ;) as also ↓ قُرِضُوا [perhaps a mistake for قَرِضُوا : see 1]. (TA.)

8. اقترض *He received what is termed* قَرْض [*a loan*, or *the like*], (Ṣ, Mṣb, Ḳ,) *i. q.* اِسْتَلَفَ; (A;) مِنْهُ *from him.* (Ṣ, A, Ḳ.) — اقترض عِرْضَهُ † *He defamed him*, or *spoke evil of him, behind his back* or *in his absence*, or *otherwise*; syn. اِغْتَابَهُ: (Ḳ:) as though he cut off [somewhat] from his honour. (TA.)

10. استقرضهُ, (Ṣ, Mṣb,*) or استقرض مِنْ فُلَانٍ, (A, Mgh,) *He sought*, or *demanded, of such a one what is termed* قَرْض [*a loan, or the like*]. (Ṣ, A,* Mgh,* Mṣb.) — [And hence,] اِسْتَقْرَضْتُهُ الشَّىْءَ *I sought*, or *demanded, of him the gift*, or *payment* [*in advance*], *of the thing.* (M.)

قَرْضٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and ↓ قِرْضٌ ; (Ks, Ṣ, M, Ḳ;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from أَقْرَضْتُهُ المَالَ; (Mṣb;) [*A loan: and the like:*] *a piece of property which a man cuts off from his* [*other*] *articles of property, and which, itself, he receives back*; [in rendering the explanation in the Mgh, for the words فَيُعْطِيهِ عينًا in my copy of that work; I read فَيُقْضَاهُ عَيْنًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called; (Mgh, [see دَيْنٌ;]) *what one gives*, (Ṣ, Mṣb, Ḳ,) *to another*, (Mṣb,) *of property*, (Ṣ, Mṣb,) *to receive it back*, (Ṣ, Ḳ,) or *to demand it back:* (Mṣb:) or *a thing that one gives to be requited for it*, or *to receive it back*: (TA in art. قرض :) or *a thing of which men demand the payment* [or *restitution*], *one of another:* (M, L:) or *a thing which a man gives*, or † *does, to be requited for it:* (Aboo-Is-ḥáḳ the Grammarian, and TA:) pl. قُرُوضٌ. (M, Mṣb.) You say, عَلَيْهِ قَرْضٌ [*He owes a loan*], and قُرُوضٌ [*loans*]. (A.) — Hence, (Ṣ, TA,) ‡ *What one does, in order to be requited it, of good*, and *of evil.* (Ṣ, Ḳ, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِى, meaning † *Thou hast done to me a good deed* [*which I am bound to requite*]. (TA.) And لَكَ عِنْدِى قَرْضٌ حَسَنٌ and قَرْضٌ سَيِّئٌ, † *I owe thee a good deed, and an evil deed.* (Aboo-Is-ḥáḳ the Grammarian, and TA.)

قِرْضٌ : see قَرْضٌ.

قَرِيضٌ The *cud:* (Lth, A:) or *what the camel returns* [*to his mouth, to be chewed again*, or *to his stomach,*] *of his cud*; (Ṣ, Ḳ;) as also ↓ مَقْرُوضٌ: (Ṣ:) or it is applied to the cud (جِرَّة) of the camel, and signifies *chewed:* or, accord. to Kr, this is فَرِيضٌ, with ف. (M.) And hence, accord. to some, the saying حَالَ الجَرِيضُ دُونَ القَرِيضِ [explained in art. جرض]: but accord. to others, the last word in this saying has the signification next but one following. (Ṣ.) — The *sound*, or *voice, of a man in dying.* (Er-Riyáshee, in TA, art. جرض.) — ‡ *Poetry:* (Ṣ, M, A, Mṣb, Ḳ:) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Mṣb, TA;) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَز. (IB.)

قُرَاضَةٌ [*Cuttings; clippings;* and *the like;*] *what falls by the action termed* القَرْض; (Ṣ, A,* Mgh,* Ḳ;) as, for instance, of gold, (Ṣ, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قُرَاضَاتٌ. (TA.) — [Hence,] أَخَذَ الأَمْرَ بِقُرَاضَتِهِ † *He took the thing*, or *affair, in its fresh state.* (M, L.) — [Hence also,] قُرَاضَةُ المَالِ † [*The refuse*, or] *what is bad, vile, paltry*, or *of no account, of property.* (TA.) — قُرَاضَةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قَرَّاضَةٌ *A certain creeping insect* (دُوَيْبَّة) *that eats wool.* (TA.) — [And hence, app.,] † *A man who defames others*, or *speaks evil of them, behind their backs*, or *otherwise*; syn. مُغْتَابٌ لِلنَّاسِ. (TA.)

اِبْنُ مِقْرَضٍ, (Ṣ, M, A, Mṣb,) [in one copy of the Ṣ, ابن مُقْرِضٍ, and in another, ابن مُقَرِّضٍ,] like مِقْوَد, (Mṣb,) [*A species of weasel;*] *a certain small beast* (دُوَيْبَّة), (Ṣ, M, Mṣb,) *called in Persian* دَلَهْ, (Ṣ, Mṣb,) or دَلَّهْ, (as in one copy of the Ṣ,) whence the arabicized word دَلَق, (Mṣb,) *which kills pigeons*, (Ṣ, M, A,) *seizing upon their throats, and it is a species of rat*; (A;) *the long-backed quadruped that kills pigeons:* (Lth, O, Mṣb:) this last explanation is given by the author of the Bári', after saying that it is *a small beast* (دويبة), *like the cat, which is in houses, and, when angry, gnaws clothes:* (Mṣb:) accord. to some, *i. q.* النِّمْس [q. v.]: (Mṣb:) pl. بَنَاتُ مِقْرَضٍ. (A, Mṣb.)

مُقَرِّضَاتُ الأَسَاقِى *A* [*kind of*] *small creeping thing* (دُوَيْبَّة), *which makes holes in, and cuts, skins used for water or milk.* (M.)

مِقْرَاضٌ is the sing. of مَقَارِيضُ; (Ṣ, Mṣb, Ḳ;) and a pair thereof is called مِقْرَاضَانِ: (Mṣb, Ḳ:) the مِقْرَاض is [*A single blade of a pair of shears* or *scissors;*] *a thing with which one* [*shears*, or *clips*, or] *cuts;* and when you speak of the two together, you do not say مِقْرَاضٌ, as the vulgar say, but مِقْرَاضَانِ; (Mṣb;) which last is syn. with جَلَمَانِ [*a pair of shears*]; a word, accord. to the lexicologists having no sing.; but Sb mentions مِقْرَاض, thus using the sing. form: (M:) or مِقْرَاضٌ and مِقْرَاضَانِ signify the same; [*a pair of shears;*] like جَلَمٌ and جَلَمَانِ, and قَلَمٌ and قَلَمَانِ: (Mṣb in art. جلم :) or مِقْرَاضٌ signifies جَلَمٌ صَغِيرٌ [*a small pair of shears;* i. e. *a pair of scissors*]: (JK:) 'Adee Ibn-Zeyd uses the expression شَفْرَتَا مِقْرَاضٍ [*the two blades of a pair of shears* or *scissors*] in a poem; (IB;) and other poets use the sing., مقراض: (TA:) and مِفْرَاضٌ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانُ فُلَانٍ مِقْرَاضُ الأَعْرَاضِ ‡ [*The tongue of such a one is the detractor of reputations*]. (TA.)

مَقْرُوضٌ pass. part. n. of قَرَضَهُ. — See قَرِيضٌ.

قرضا

قُرْضِئٌ *One of the strange species of trees of the desert;* (AA, O, Ḳ, TA;) *a certain plant that attaches itself to trees, and wraps itself about them;* (TA;) *a species of plant* (AḤn, O, TA) *the flower of which is yellower than the* وَرْس, (AḤn, O, Ḳ, TA,) *and which grows at the base*, or *on the stem, of the* سَلَم *and* سَمُر *and* عُرْفُط (O, TA) *and the like:* (O:) n. un. with ة. (O, Ḳ, TA.)

قرضب

Q. 1. قَرْضَبَهُ *He cut it;* (Ṣ, Ḳ;) and so قَرْصَبَهُ; (Ḳ in art. قرصب;) but the former is the more approved: (TA in that art.:) and [the inf. n.] قَرْضَبَةٌ signifies the *cutting vehemently.* (TA in the present art.) [See also قِرْضَابٌ, below; first

sentence.] — And *He separated it*; or *separated it into several*, or *many parts*; or *dispersed it*; i. e., a thing. (Ḳ.) — And *He collected it together*; namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (Ḳ.) — And *He ate it entirely*; namely, flesh-meat: (Ḳ:) and in like manner, قَرْضَبَ الشَّاةَ, said of the wolf, *he ate entirely the sheep*, or *goat*. (TA.) And [the inf. n.] قَرْضَبَةٌ is said to signify The [*eating indiscriminately*,] *not clearing*, or *freeing*, *the moist*, or *tender*, *from the dry*, or *tough*, *by reason of vehement voracity*. (TA.) — And قرضب said of a man, *He ate a dry*, or *tough*, *thing*. (Ṣ, O, Ḳ.) — And *He* (a man) *ran in the manner termed* عَدْوٌ: (Ḳ:) or قَرْضَبَةٌ signifies [*a running*] *such as falls short of what is termed* عَدْوٌ. (O.)

قِرْضِبٌ The *refuse remaining in the sieve, that is thrown away*. (O, Ḳ, TA.)

قِرْضَابٌ A *sharp* sword; as also ▼قُرْضُوبٌ: (O:) or both signify a *very sharp* sword; (Ḳ;) as also ▼قُرَاضِبٌ: (TA in art. قرطب:) or the first signifies, (Ṣ,) or signifies also, (O,) a *sharp* sword, *that cuts bones*. (Ṣ, O.) Both the first and second of these words are compounded from قَرَضَ and قَضَبَ, which signify "he cut." (O.) — And One *who eats much*: (TA:) or, as also ▼مُقَرْضِبٌ and ▼قِرْضَابَةٌ and ▼قُرَاضِبٌ and ▼قُرْضُوبٌ, one *who leaves nothing uneaten by him*. (Ḳ, TA.) — And A man *who eats what is dry*, or *tough*. (Th, Ṣ, O, Ḳ.) — And القِرْضَابُ signifies *The lion*. (O, Ḳ.) — And قِرْضَابٌ and ▼قُرْضُوبٌ signify *A thief*, or *robber*: pl. قَرَاضِبَةٌ. (Ṣ, O, Ḳ.) And both words, (the latter, Ṣ, O, Ḳ, and the former also, Ḳ, TA,) sometimes, (Ṣ,) A *poor* man; (Ṣ, O, Ḳ, TA;) *a pauper*: (TA:) pl. as above. (Ḳ, TA.) — مَا رَزَأْتُهُ قِرْضَابًا means *I did not get*, or *obtain*, or *take*, *from him*, or *it*, *anything*. (O, Ḳ.)

قُرْضُوبٌ: see the next preceding paragraph, in three places.

قِرْضَابَةٌ:, قُرَاضِبٌ:, مُقَرْضِبٌ: } see قِرْضَابٌ; the second in two places.

قرط

2. قَرَّطَ الجَارِيَةَ, (Ṣ, Ḳ,) inf. n. تَقْرِيطٌ, (TA,) *He adorned the girl*, or *young woman with the* [*ornament called*] قُرْط. (Ṣ,* Ḳ.) A rájiz says, addressing his wife, (Ṣ, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA,)

• قَرَّطَكِ ٱللّٰهُ عَلَى العَيْنَيْنِ •
• عَقَارِبًا سُودًا وَأَرْقَمَيْنِ •

† [*May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents*]. (Ṣ, TA.) [See also another tropical usage of the verb voce شَنَّفَ.] — Hence, (TA,) قَرَّطَ الفَرَسَ ‡ *He put*, or *threw*, *the bridle* (لِجَام) *upon the horse's head*; (Ṣ, TA;) this is what is meant by the explanation أَلْجَمَهَا in the Ḳ: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head*: (Ṣgh, Ḳ:*) or it has the former of the meanings explained above, and also signifies, *he* (the rider) *stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the* عِذَار *is tied, while the horse was running*: (IDrd:) or *he incited the horse to the most vehement running*; (TA, and so in the CḲ, excepting that الخَيْلَ is there put in this instance in the place of الفرس;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the قُرْط: accord. to the A, قرّط الفرسَ عِنَانَهُ means ‡ *he slackened the horse's rein so that it fell upon*, or *against*, *the part behind the ear, the place of the* قُرْط, *in urging him to run*. (TA.) — And hence, (A,) قَرَّطْتُ إِلَيْهِ رَسُولًا ‡ *I hastened to him a messenger*: (Ibn-'Abbád, TA:) or *I dismissed* (lit. *flung*) *in haste to him a messenger*: a phrase doubly tropical. (A, TA.) And hence تَقْرِيطٌ is used by the vulgar to signify the act of ‡*notifying*: and ‡*desiring to hasten*: and ‡*straitening*: and ‡*confirming*, or *corroborating*, in an affair or a command: in all which senses it is trebly tropical. (TA.) = قرّط عَلَيْهِ ‡ *He gave him little*; (Ḳ, TA;) or *by little and little*. (TA.) [This is said in the TA to be from القُرَاطُ; app. meaning from القُرَاطُ as a dial. var. of القِيرَاطُ: but IDrd says, that from this phrase is derived القيراط.] = [*He cut*, or *clipped*, money.]

5. تقرّطت الجَارِيَةُ *The girl adorned herself with the* [*ornament called*] قُرْط. (Ṣ,* TA.)

قُرْطٌ [*An ear-ring*, or *ear-drop*;] *i. q.* شَنْفٌ: (Ḳ:) or the *thing that is suspended to the lobe of the ear*; (Ṣ, Mgh, Mṣb, Ḳ, TA;) *such as a silver bead fashioned like a pearl, or a pendant of gold*; the شنف being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أَقْرِطَةٌ (Mgh, Mṣb) and أَقْرَاطٌ, (Ḳ,) and [of mult.] قِرَطَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and قِرَاطٌ (Ṣ, Ḳ) and قُرُوطٌ. (Ḳ.) It is said in a proverb, خُذْهُ وَلَوْ بِقُرْطَىْ مَارِيَةَ [*Take thou it, although by means of* giving for it *the two ear-rings of Máriyeh*]; (TA, Ṣ, Ḳ, in art. مرى;) i. e., take thou it at all events: (Ḳ in art. مرى:) this Máriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) — القُرْطُ ‡ *The Pleiades* (الثُّرَيَّا): so called by way of comparison. (TA.) = *A certain plant, like the* رُطْبَة [or رَطْبَة, *a species of trefoil, or clover*], *except that it is superior in size*, or *quality, to the latter*, (AḤn, Ḳ,) *and larger in the leaves, fed upon by horses and the like*; (AḤn, TA;) *in Persian* شَبْذَر [or شَبْدَر]. (AḤn, Ḳ.) [See بِرْسِيم.]

قُرَاطٌ:, قِرَّاطٌ: } see what next follows.

قِيرَاطٌ (Ṣ, Mṣb, Ḳ) and ▼قِرَاطٌ, (Ḳ, TA,) like كِتَاب, (TA,) or ▼قِرَّاطٌ; (as in some copies of the Ḳ) which last is the original form, as is shown by its pl., قَرَارِيطُ, (Ṣ, Mṣb,) and by its dim., قُرَيْرِيطٌ, (Mṣb,) the same change being made in this instance as is made in دِينَارٌ; (Ṣ, Mṣb;) in the ancient Greek language, [κεράτιον,] said to signify *A grain of the* خُرْنُوب [or *carob-tree*]: (Mṣb:) [and hence, the *weight thereof*; *a carat*; i. e. *four grains*;] the *half of a* دَانِق, (Ṣ, Mṣb,) *accord. to the ancient Greeks*: (Mṣb voce دانق, q. v.) or it is *a weight differing in different countries*; *in Mekkeh being the twenty-fourth part of a deenár*; and *in El-'Irák, the twentieth part thereof*: (Ḳ:) or *the twentieth part of a deenár in most countries*; but *accord. to the people of Syria, the twenty-fourth part thereof*. (IAth.) As occurring in a trad., (Ṣ, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a قِيرَاط, and he who attends it until it is buried shall have قِيرَاطَانِ, (TA,) قيراط is explained as meaning, *The like of Mount Ohod*; (Ṣ, TA;) [i. e. a very great reward;] and قيراطان as meaning *the like of two great mountains*. (TA.) — قِيرَاطٌ is also applied by accountants to The *twenty-fourth part* of a thing; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Mṣb.)

قُرَيْرِيطٌ dim. of قِيرَاطٌ. (Mṣb.)

جَارِيَةٌ مُقَرَّطَةٌ *A girl having* [or *being adorned with*] *the* [*ornament called*] قُرْط. (Ḳ.)

قرطس

Q. 1. قَرْطَسَ, (Mṣb, Ḳ,) inf. n. قَرْطَسَةٌ, (Mṣb,) *He* (an archer) [and *it* (an arrow)] *hit the* قِرْطَاس [or *target*]. (Mṣb, Ḳ.) It is also allowable to say, قَرْطَسَتِ الرَّمِيَّةُ *The shot went right to the* قِرْطَاس. (Mṣb.)

Q. 2. تَقَرْطَسَ *He perished*. (Ṣgh, Ḳ.)

قِرْطَسٌ and قَرْطَسٌ: see قِرْطَاسٌ.

قِرْطَاسٌ *Paper*; syn. كَاغَدٌ: (Ḳ:) or *such as is made of the* بَرْدِىّ [or *papyrus*], *found in Egypt*: (TA:) [and particularly *a roll*, or *scroll*, *thereof*: see also طُومَارٌ, and سُرْفَةٌ:] *what one writes upon*: (Ṣ, Mṣb:) also written قُرْطَاسٌ; (Ṣ, Mṣb, Ḳ;) but the former is the better known, (Mṣb), or the former only is of established authority, for El-Járabardee says the contrary of the latter; (MF;) and قَرْطَاسٌ; (Lḥ, ISd, Ḳ;) but this is not mentioned by most of the lexicographers; (MF;) and ▼قِرْطَسٌ signifies the same; (AZ, Ṣ, Mṣb, Ḳ;) and so does ▼قَرْطَسٌ. (Ḳ [app. on the authority of El-Fárábee and Aboo-'Alyá; but the

names are imperfectly written in the TA.]) — قِرْطَاسٌ also signifies *A writing*, or *book*, (صَحِيفَةٌ,) *of whatever thing it be:* (Ḳ:) pl. قَرَاطِيسُ. (TA.) — Also, *A butt*, or *target, to shoot at;* (Ṣ;) *a piece of skin*, (Mṣb,) or *any skin*, (Ḳ,) *set up for persons contending in shooting.* (Mṣb, Ḳ.) — And *A kind of* بُرْد [q. v.] *of the fabric of Egypt.* (Ḳ, TA.) — And *A white*, or *fair, girl, of tall stature.* (IAạr, Ḳ.) — And *A camel such as is termed* آدَم. (Sgh, Ḳ.) — And *A young she-camel.* (IAạr, Ḳ.)

دَابَّةٌ قِرْطَاسِيَّةٌ *A beast of carriage in whose whiteness is no mixture of any other colour.* (Ḳ.)

مُقَرْطِسٌ An archer [and in like manner an arrow] *hitting the* قِرْطَاس. (Mṣb.) And رَمْيَةٌ مُقَرْطِسَةٌ *A shot going right to the* قِرْطَاس. (TA.)

قرظ

1. قَرَظَهُ, aor. ـِ, inf. n. قَرْظٌ, *He tanned it*, (Mṣb, TA,) namely, a skin, or hide, (Mṣb,) or a skin for water or milk, (TA,) *with* قَرَظ, q. v. infra: (Mṣb, TA:) or *he dyed it therewith.* (TA.) — *He plucked it*, or *gathered it, from the tree;* namely, what is called قَرَظ. (Mṣb.) = قَرَظْتُهُ a dial. var. of قَرَضْتُهُ, in the phrase قَرَظْتُهُ ذَاتَ الشِّمَالِ, q. v. (Fr, Ḳ.) — And [in like manner as a dial. var. of قَرَضْتُهُ,] *I cut it*, or *made it and cut it according to a measure and pattern.* (Fr.) = قَرُظَ, aor. ـُ, *He was*, or *became, a lord, master, chief*, or *man of rank* or *quality, after being in a base* or *abject state.* (IAạr, O, Ḳ; and T in art. قرض.)

2. قرّظهُ, inf. n. تَقْرِيظٌ, *He took extraordinary pains*, or *exceeded the usual degree, in tanning it*, namely, a skin, or hide, *with* قَرَظ. (Z.) — [And hence, (see 6,)] ‡ *He praised*, or *eulogized, him*, he, the latter, *being living;* (Ṣ, Ḳ, TA;) تَأْبِينٌ signifying the "doing so when the man is dead;" (Ṣ;) the former signifies he did so *truly* or *falsely.* (Ḳ.) And فُلَانٌ يُقَرِّظُ صَاحِبَهُ, and يُقَرِّضُهُ, ‡ *Such a one praises his companion, falsely* or *truly.* (AZ, Ṣ, TA.) And يُقَرِّظُنِي بِمَا لَيْسَ فِىَّ ‡ [*He praises me for that which is not in me*]. (TA, from a trad.) — And *He praised him immoderately:* like فرّطهُ. (O in art. فرط.) — Also, [like قرّضهُ,] † *He dispraised him:* (Kitáb el-Addád, cited by Freytag:) or it relates only to praise and good; but تَقْرِيضٌ relates to good and to evil. (TA in art. قرض.)

6. هُمَا يَتَقَارَظَانِ الْمَدْحَ ‡ *They two praise each other;* (Ṣ, Ḳ, TA;) from 2 in the first of the senses assigned to it above; *each embellishing the other like as the* قَارِظ *embellishes the skin, or hide;* (Z, TA;) and يتقارضان is like it: (TA:) and you say also, هُمَا يَتَقَارَظَانِ الْخَيْرَ وَالشَّرَّ [*They two interchange good and evil, each with the other*]; as also يتقارضان: (IKh, in TA, art. قرض:) or تَقَارُظٌ relates only to praise and good; but تَقَارُضٌ, to good and evil. (TA.)

قَرَظٌ, accord. to some, (Mṣb,) The *leaves of the* سَلَم [*mimosa flava*], (Lth, Ṣ, Mgh, Ḳ,) *with which they tan;* (Lth, Ṣ, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called خَبَط, and camels are fed with them, and they are not used for tanning: some say, that it is *a kind of tree;* but this also is inaccurate; for one says, "I plucked, or gathered, قَرَظ;" and trees are not plucked, or gathered: (Mṣb:) AḤn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is *the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit:* [the pods of the سَنْط, which is also called قَرَظ, are used for tanning;] and in one place he says, it is *a large kind of trees, having thick stems* (سوق [app. a mistranscription for شَوْك, *thorns*,]) *resembling the walnut-tree*, [in the Mgh, evidently from the same source, "or, as some say, *a large kind of trees, having thick thorns* (شَوْك), *resembling the walnut-tree*,"] *the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances* [*for weights, like as are those of the carob-tree*]: *it grows in the low plains:* (TA:) or *a kind of tree, whereof the* سَنْط [*mimosa Nilotica, also called acacia Nilotica*,] *is a species:* (M, Ḳ, in art. سنط:) [or,] correctly speaking, it is [the *fruit*, or *seed with its pericarp, of that tree;*] *a well-known grain, which comes forth in envelopes, like lentils, from the trees called* عِضَاه; (Mṣb;) or, [to speak more precisely,] the *fruit of the* سَنْط, *whence is expressed* أَقَاقِيَا [*acacia, i. e. succus acaciæ*]; (Ḳ;) *which is termed* عُصَارَةُ الْقَرَظِ, [*and when inspissated,* رُبُّ الْقَرَظِ,] *and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them:* (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Laṭeef, pp. 48—52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is قَرَظَةٌ: (AḤn, Mgh, Mṣb:) and the dim. of this is قُرَيْظَةٌ. (AḤn, Mṣb.) Hence بِلَادُ الْقَرَظِ, applied to *El-Yemen*, because the قَرَظ grows there [most plentifully]. (Ṣ.) See also صَمْغٌ.

قَرَظِيٌّ The *dye* (صِبْغ [a mistranscription for دِبْغ i. e. *tan*]) *of the* قَرَظ. (TA.) — See also مَقْرُوظٌ. — إِبِلٌ قَرَظِيَّةٌ *Camels that eat* قَرَظ. (TA.) — كَبْشٌ قَرَظِيٌّ and قُرَظِيٌّ *A ram of El-Yemen;* because the قَرَظ grows there [most plentifully]. (Ṣ, Ḳ.)

قَرَّاظٌ *A seller of* قَرَظ. (Mṣb, Ḳ.)

قَارِظٌ *A plucker*, or *gatherer, of* قَرَظ. (Ṣ, Mṣb, Ḳ.) It is said in a proverb, (Ṣ,) لَا آتِيكَ أَوْ يَؤُوبَ الْقَارِظُ الْعَنَزِيُّ [*I will not come to thee unless the gatherer of* قرظ, *of the tribe of 'Anazeh, return*]: (Ṣ, Ḳ, but in the latter العنزى is omitted:) and Aboo-Dhu-eyb says,

• وَحَتَّى يَؤُوبَ الْقَارِظَانِ كِلَاهُمَا •

[*And until the two gatherers of* قرظ *return, each of them*]: (Ṣ:) the قَارِظَانِ were two men of the tribe of 'Anazeh, who went forth in search of قَرَظ, and did not return. (Ṣ, Ḳ.) We also find in the M, لَا آتِيكَ الْقَارِظَ الْعَنَزِىَّ, i. e. *I will not come to thee as long as the gatherer of* قرظ, *of the tribe of 'Anazeh, is absent:* القارظ العنزى being made to occupy the place of الدَّهْرَ, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.)

تَقْرِيظٌ: see 2. [Used as a subst., ‡ *An encomium*, or *eulogy, on a living person:* pl. تَقَارِيظُ and تَقْرِيظَاتٌ.]

مُقْرَظٌ: see what next follows.

مَقْرُوظٌ A skin, or hide, *tanned with* قَرَظ; (Ṣ, Mṣb, Ḳ;) as also ↓ قَرَظِيٌّ; and AḤn mentions, on the authority of Aboo-Mis-ḥal, ↓ مُقْرَظٌ, as though from أَقْرَظَهُ, which, he says, we have not heard: (TA:) or *dyed therewith.* (Ḳ.)

[قرع

قرف

See Supplement.]

قرفص

Q. 1. قَرْفَصَهُ = [قَرْفَصَ: see قُرْفُصَآءَ, below.], (JK, TA,) inf. n. قَرْفَصَةٌ (JK, Ṣ, Ḳ) and قِرْفَاصٌ, (TA,) *He bound his arms beneath his legs:* (JK, Ḳ:) or *he drew him together*, (namely, a man,) *binding his legs and arms.* (Ṣ.) — [Hence,] قَرْفَصَةٌ also signifies *A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast her arms beneath her legs:* (JK, Ḳ:) transmitted by Ibn-'Abbád. (TA.)

Q. 2. تَقَرْفَصَتْ *She* (an old woman) *wrapped herself up in her clothes.* (JK, Ḳ.)

قُرْفُصَى and its variations: see what follows.

قُرْفُصَآءُ, with ḍamm, (Ḳ,) [in a copy of the Ṣ written without any vowel-sign to the ف,] or قُرْفَصَآءُ, (so in a copy of the Ṣ) or both, (El-Ashmoonee, in his Expos. of the Alfeeyeh of Ibn-'Aḳeel,) and قُرُفْصَآءُ, with ḍamm to the ق and ر, (IJ, Ḳ,) and قُرْفُصَى, (Ṣ,* Ḳ,) and قِرْفِصَى, (Fr, Ḳ,) and قَرْفَصَى, (Ḳ,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is قَرْفَصَ, but I have met with no instance of its occurrence,] *A certain mode of sitting;* (Ṣ;) the *sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks*, (A'Obeyd, Ṣ, Ḳ,) *like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth:* (A'Obeyd, Ṣ:) or the *sitting upon the knees, bending down*, (مُتَّكِئًا, [in the L مُتَّكِئًا, which is a mistranscription,]) *making the belly cleave to the thighs, and putting the hands under the arm-pits;* (Abu-l-Mahdee, Ṣ, Ḳ;) *a mode of*

sitting of the Arabs of the desert: (Ṣ:) or the *sitting upon the legs, putting the knees together, and contracting the arms to the breast.* (IAạr, TA.) You say, قَعَدَ القُرفُصَآءَ *He sat in the manner above described.* (IAạr, Ṣ.)

[قرق]

قرم

See Supplement.]

قرمد

Q. 1. قَرْمَدَ *He plastered* a pool, (Ṣ, L,) or a tank, or cistern, (L,) *with the burnt stones called* قَرْمَدٌ: (Ṣ, L:) or *he plastered thickly.* (TA, art. كلس.) — *He constructed* a building *with such stones.* (L.) — [*He smeared* a garment *with saffron, or perfume.* See مُقَرْمَدٌ.]

قَرْمَدٌ *A kind of stones,* (Ṣ, L, Ḳ,) *which have holes,* (L, Ḳ,) *and upon which a fire is lighted and kept up until they are thoroughly burnt,* (Ṣ, L, Ḳ,*) *when they are used for plastering pools,* (Ṣ, L,) *and tanks, or cisterns,* (L,) *and for building;* (L, Ḳ;) as also ↓ قِرْمِيدٌ: (L:) or *a thing* [or *substance*] *like gypsum, with which one plasters:* (TA:) and قَرْمَدٌ (L, Ḳ) or ↓ قِرْمِيدٌ (Mṣb) signifies *anything* (L) *with which one plasters, or smears,* (L, Mṣb, Ḳ,) *for the purpose of ornament,* (Az, L, Mṣb,) *as gypsum, and saffron,* (L, Mṣb, Ḳ,) *and perfume, &c.* (Mṣb.) — *Rocks, or masses of stone.* (L.) — *Baked pottery.* (L, Ḳ.) — Also قَرْمَدٌ (L, Ḳ) and ↓ قِرْمِيدٌ (IAạr, Aṣ, Ṣ, L, Mṣb, Ḳ) [coll. gen. ns.: the n. un. of the latter, قِرْمِيدَةٌ, occurs in the M and TA, voce إِرْدَبَّةٌ:] *Baked bricks:* (Ṣ, L, Mṣb, Ḳ:) or the *baked bricks of baths;* in the dial. of Syria: (Aṣ, L:) or *large baked bricks:* (Ṣ, voce إِرْدَبَّةٌ:) or the *large baked bricks of houses:* (IAạr, L:) or *a thing resembling baked brick:* (TA:) originally Greek, [κεραμίς,] (L, Mṣb,) used by the Arabs in ancient times: (L:) pl. of the latter, قَرَامِيدُ: (IAạr, Aṣ, Ṣ, L:) which is the word in common use. (TA.) — Also ↓ قِرْمِيدٌ *i. q.* إِرْدَبَّةٌ, (Ḳ,) i. e., *A* [*cover for a*] *wide sink-hole* (بَالُوعَة) *made of baked clay:* (TA:) [but see إِرْدَبَّةٌ].

قُرْمُودٌ The *male mountain-goat:* (L, Ḳ:) or a *mountain-kid:* pl. قَرَامِيدُ, (AO, Az, Ṣ, L,) with which قَرَاهِيدُ is syn. (Az, L) — The *fruit of the* غَضَاة: (L, Ḳ:) or *a species thereof;* as also قُرْمُوطٌ. (T, L.)

قِرْمِيدٌ: see قَرْمَدٌ, in four places. — The *female mountain-goat,* أُرْوِيَّةٌ: or this word is corruptly written [for إِرْدَبَّةٌ]. (Ḳ.)

مُقَرْمَدٌ: see the verb, of which it is the pass. part. n. — A building *constructed with baked bricks* (آجُرّ [or قرميد]) or (in the Ḳ, and) *with stones:* (Ṣ, L, Mṣb, Ḳ:) or *lofty,* or *high.* (Ḳ.) — A building *thickly plastered.* (TA, art. كلس.) — *Narrow:* (TA:) or *made narrow.* (L.) — A garment *smeared* with saffron and perfume: (L, Mṣb:) or *smeared with the like of saffron.* (Ḳ. [in the CḲ, for بِشِبْهِ الزعفرانِ is put يُشْبِهُ الزعفرانَ.])

قرمز

قِرْمِزٌ, a Persian word, arabicized; (TA;) [The *insect called coccus:* and particularly the *coccus baphica,* or *coccus ilicis;* commonly called by us, from the Persian and Arabic, *kermes:* and also applied to that species which is the true *cochineal:*] *a certain Armenian dye,* (Lth, Ḳ,) *of a red colour,* (Lth, TA,) *obtained from the expressed fluid of a kind of worm found in the woods of Armenia:* (Lth, Ḳ:) such is said to be the case: and in some of the correct copies of the Ḳ we find the following addition: *it is said to be red like the lentil, in the form of grains: it falls upon a species of* بَلُّوط, [or *oak,*] *in the month of* آذَار, [or March, O.S.,] *and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and silk, but not cotton.* (TA.)

قِرْمِزِىٌّ *Dyed with* قرمز: or *resembling the colour of that dye:* (the book entitled ما لا يسع الطبيب جهله, by Ibn-El-Kutbee; cited by Golius:) [in the present day, *crimson;* or *of a deep red colour.*]

قرمط

Q. 1. قَرْمَطَ, (TA,) [or, as is implied in the Ṣ, قَرْمَطَ فِى الخَطِّ, or فى خَطِّهِ,] inf. n. قَرْمَطَةٌ, (Ṣ, Ḳ,) *He made the lines near together in writing:* (Ṣ:) or *he made the characters fine,* or *slender,* or *minute,* (Ḳ, TA,) *and the letters and lines near together.* (TA.) — قرمط فِى خَطْوِهِ, (TA,) [or, as implied in the Ṣ, فى المَشْىِ, or فى مَشْيِهِ,] inf. n. as above, (Ṣ, Ḳ,) *He* (a man, TA) *contracted his steps in walking* or *going:* (Ṣ, Ḳ, TA:) and in the same sense قرمط is said of a camel. (TA.)

Q. 3. إِقْرَنْمَطَ, (Ṣ,) or إِقْرَمَّطَ, (Ḳ,) [the former being the original form,] *It* (skin, Ṣ, TA) *became contracted,* or *shrivelled:* (Ḳ, TA:) or *became drawn together, one part to another.* (Ṣ, TA.) — *He* (a man, AA) *became angry.* (AA, Ḳ.)

قِرْمِطِىٌّ *One of the* ↓ قَرَامِطَة [or *Karmathians*]; (Ṣ, Ḳ;) i. e. *of the people* [or *sect*] *thus called.* (Ḳ.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.]

قِرْمِطِيطٌ One *who contracts his steps in walking* or *going.* (Ḳ,* TA.)

القَرَامِطَةُ: see قِرْمِطِىٌّ.

[قرن]

See Supplement.]

قرنب

قَرْنَبٌ The *jerboa;* or a *rat,* or *mouse;* syn. فَأْرَةٌ: or the *young one generated between it and a jerboa:* (Ḳ:) and فرنب [i. e. فِرْنَبٌ, with kesr,] is a dial. var. thereof. (So in the TA. [But I incline to think that قَرْنَبٌ is a mistranscription for فِرْنَبٌ.])

قُرْنُبٌ The *flank:* (IAạr, O, Ḳ:) or *a flabby flank.* (TA.)

قَرَنْبَى *An insect resembling the* [*beetle called*] خُنْفُسَآء, or *somewhat larger than the latter, with long hind-legs:* (Aṣ, T, TA:) or *an insect with long hind-legs, resembling the* خنفسآء, (Ṣ, O, Meyd,) *but somewhat larger,* (Ṣ, O,) *having a speckled back.* (Meyd.) It is said in a prov., القَرَنْبَى فِى عَيْنِ أُمِّهَا حَسَنَةٌ [*The ḳarembà in the eye of its mother is beautiful*]. (Ṣ, O, Meyd. [Mentioned in the Ṣ and O, in art. قرب.]) [See اِبْنُ الفَاسِيَآءِ, in art. فسو.]

قرنبط

قُرُنْبِيطٌ: see قُنَّبِيطٌ, in art. قنبط.

قرنس

قَرْنَسَ: see قرنص.

قرنص

Q. 1. قَرْنَصَ البَازِىَ *He acquired for himself, permanently, for the chase, the hawk,* or *falcon,* (Ṣ, Ḳ, TA,) *by tying it up in order that its feathers might drop off.* (TA.) = قَرْنَصَ البَازِىُ *The hawk,* or *falcon, became a permanent acquisition for the chase:* the verb being intrans. as well as trans. (Ḳ.) Lth mentions it as being written with س [i. e. قَرْنَسَ]. (TA.)

بَازٌ مُقَرْنَصٌ *A hawk,* or *falcon, permanently acquired for the chase,* (Ṣ, TA,) *by the means mentioned above.* (TA.)

[قرو and قرى

See Supplement.]

قز

1. قَزَّ, [sec. pers., app., قَزِزْتَ,] aor. ـِ, inf. n. قَزَازَةٌ, *He felt,* or *had a sense of,* or *was moved with, shame,* or *pudency; his soul shrank from foul things:* (M:) and [in like manner] ↓ تقزّز *he was scrupulous in shunning, or avoiding, unclean things, or impurities;* (Ṣ, M;) *he removed himself far from such things;* (Ṣ, Mgh, Ḳ;) and قَزٌّ [an inf. n. of قَزَّ] signifies the same as تَقَزُّزٌ. (Ḳ, TA.) You say also, قَزَّ مِنَ الدَّنَسِ, inf. n. قَزٌّ, *He removed himself far from what was unclean.* (TḲ.) And قَزَّتْ نَفْسِى عَنِ الشَّىْءِ, and قَزَّتْهُ, with and without a prep., (M, TA,) inf. n. قَزٌّ, (M, Ḳ,) *My soul,* or *mind, refused the thing,* or *rejected it;* (M, Ḳ,* TA;) a meaning said by IḲṭṭ to be of the dial. of El-Yemen: (TA:) and *it loathed the thing;* which latter is the more common signification: (M, TA:) and [in like manner] ↓ تقزّز عَنِ الشَّىْءِ *he did not eat the thing, nor drink it, willingly:* (M, TA:) and ↓ تقزّز مِنْ أَكْلِ الضَّبِّ وَغَيْرِهِ [*he loathed,* or *shunned,* or

avoided, the eating of the lizard called ضبّ *&c.*]. (S, Mgh, TA.)

5: see 1, in three places.

قَزٌّ *A quality*, or *thing, that is to be loathed*, or *shunned*, or *avoided, for its uncleanness*, in food; as also ▾**قُزٌّ** and ▾**قَزَازَةٌ**. (M, TA.) See also 1. ═ A man *who feels*, or *has a sense of*, or *is moved with, shame*, or *pudency; whose soul shrinks from foul things:* (M, TA:) and, as also ▾**قُزٌّ** and ▾**قِزٌّ**, a man *scrupulous in shunning, or avoiding, unclean things, or impurities;* (Ṣ;) *who removes himself far from such things;* (Ṣ, Ḳ;) *who does not eat nor drink a thing willingly:* (M:) and the same three epithets, (TA,) and ▾**قَزَزٌ** (Ḳ) and ▾**قُزَّازٌ**, (IAạr, Ḳ,) a man *well-bred*, or *polite*, (ظَرِيفٌ,) *who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride:* (Ḳ, TA:) fem. قَزَّةٌ and قُزَّةٌ and قِزَّةٌ: (M, Ḳ:*) the pl. of قَزٌّ is أَقْزَازٌ, which is anomalous. (M, TA.) ═ *I. q.* إِبْرِيسَمٌ [*Silk:* or *raw silk:*] (Ḳ:) or *a kind thereof:* (Ṣ:) or *that whereof* ابريسم *is made;* (Lth, Az, Mṣb, TA;) wherefore some say, that قزّ and ابريسم are like wheat and flour: (Mṣb:) a Persian word, [originally كَژ,] (M, TA,) arabicized: (Ṣ, M, Mṣb:) pl. قُزُوزٌ. (M, TA.) — [Hence, دُودُ القَزِّ *The silk-worm.*]

قُزٌّ: } see قَزٌّ; the first in three places, and the second in two.
قِزٌّ: }
قَزَزٌ: }

قَزَازَةٌ: see قَزٌّ, and see also 1.

قَزَّازٌ *A seller of* قَزّ, q. v. (Ḳ.)

قُزَّازٌ: see قَزٌّ.

قزح

1. قَزَحَ القِدْرَ: see 2. ═ قَزَحَتِ القِدْرُ, [aor. ـَ,] inf. n. قَزْحٌ and قَزَحَانٌ, *The cooking-pot made what came forth* [or *overflowed*] *from it to drip*, or *fall in drops.* (AZ, Ḳ, TA.) — And قَزَحَ بِبَوْلِهِ, (Ṣ, A, Mgh, Ḳ,) and قَزَحَ بِهِ, (A, Mgh, Ḳ,) aor. of each ـَ, (Ḳ,) inf. n. قَزْحٌ (Ṣ, Ḳ) and قُزُوحٌ; (Ḳ;) and ▾قَزَّحَ بِهِ, inf. n. تَقْزِيحٌ; (A;) said of a dog, (Ṣ, A, Mgh, Ḳ,) *He ejected his urine*, (Ṣ, Mgh, TA,) *and sprinkled it:* (Ṣ:) or *raised his hind leg, and emitted his urine:* (TA:) or *ejected his urine with an impetus*, or *in several discharges.* (Ḳ, accord. to different copies; as is said in the TA.) — قَزَحَ أَصْلَ الشَّجَرَةِ: see 2. ═ قَزَحَ also signifies *It* (a thing, TA) *was* or *became, high*, or *elevated.* (Ḳ, TA.) — And قَزَحَتْ, said of a plant or tree [شَجَرَةٌ or نَبْتَةٌ], *It had*, or *produced, what is termed a* تَقْزِيح [q. v.]. (TA.)

2. قَزَّحَ القِدْرَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. تَقْزِيحٌ; (Ṣ;) and ▾قَزَحَهَا, (Mgh, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) [inf. n. قَزْحٌ, as indicated in the Ḳ;] [*He put into the cooking-pot seeds for seasoning*, (Ṣ, A, Mgh, Mṣb, Ḳ,) *called* قِزْح. (Mṣb, Ḳ.) — [Hence,] قَزَّحَ كَلَامَهُ ‡ *He seasoned* [meaning *he embellished*] *his speech*, or *language;* syn. تَوْبَلَهُ. (TA in art. تبل.) تَقْزِيحُ الحَدِيثِ means ‡ *The embellishing of discourse* (Ḳ, TA) *without lying therein.* (TA.) — قَزَّحَ أَصْلَ الشَّجَرَةِ, in copies of the Ḳ incorrectly ▾قَزَحَ, without teshdeed, (TA,) *He made water upon* (بَوَّلَ) *the root*, or *stem, of the tree:* (Ḳ, TA:) or *he put urine at the root of the tree to render its fruit abundant.* (JḲ.) — See also 1.

5. تَقَزَّحَ النَّبَاتُ, (Ḳ, TA,) and الشَّجَرُ, (TA,) *The herbage*, and *the trees, branched forth into many branches.* (Ḳ, TA.)

قَزْحٌ: see قِزْحٌ. — Also The *urine of the dog.* (Ḳ.)

قِزْحٌ (IAạr, Ṣ, Mṣb, Ḳ) and ▾**قَزْحٌ** (IAạr, Ḳ) *Seeds that are used in cooking, for seasoning food;* syn. تَابَلٌ; (Ṣ, Ḳ;) or أَبْزَارٌ; (Mṣb;) *that are put into the cooking-pot; such as cumin-seeds and coriander-seeds:* pl. أَقْزَاحٌ: (TA:) and ▾تَقَازِيحُ (a pl. that has no sing., TA) signifies the same as [أَقْزَاحٌ, i. e.] أَبَازِيرُ. (Ṣ, Ḳ, TA.) — And the former (قِزْحٌ) signifies also *Onion-seed:* (Ḳ, TA:) so in the dial. of Syria. (TA.) — And The *dung of the serpent:* (Ḳ, TA:) pl. أَقْزَاحٌ, as above. (TA.)

قَوْسُ قُزَحَ, (Ṣ, Mṣb, Ḳ, &c.,) which is [an appellation applied to *The rainbow*] *in the sky*, (Ṣ,) i. e. *certain streaks of an arched form appearing in the sky in the days of the* [season called] رَبِيع, *after rain, red and yellow and green*, (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say تَأَمَّلْ قُزَحَ فَمَا أَبْيَنَ قَوْسَهُ [*Consider thou Kuzah, for how plain is his bow!*], (TA,) and the latter word is said to be the name of *a certain devil*, as such, imperfectly decl., (TA, Mṣb,) assigned to the same class as زُحَل, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye قَوْسُ قُزَحَ, for قُزَحُ is the name of a devil, but say قَوْسُ ٱللّٰهِ: (Mṣb, TA:) or قُزَحُ is the name of *a certain angel who is charged with the management of the clouds:* or the name of *a certain king of the 'Ajam* [i. e. *Persians* or *foreigners*]: (Ḳ: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the Ḳ:]) or قُزَحُ is the name of *a mountain in El-Muzdelifeh*, and the word قوس was prefixed to it because this was the first place over which the قوس thus called appeared in the Time of Ignorance: (TA:) or قُزَح thus used is from قُزْحَةٌ, (Mṣb, Ḳ, TA,) of which قُزَحٌ is pl., (Mṣb,) and which signifies *a streak of yellow* and *of red* and *of green*, (Mṣb, Ḳ, TA,) which are the colours that are in the [said] قوس; (TA;) and if so, it is perfectly decl. [i. e. one says قَوْسُ قُزَحٍ]: (Mṣb:) or it is from قَزَحَ signifying *it was*, or *became, high*, or *elevated:* (Ḳ, TA:) Dmr strangely asserts that قوس قزح is a mistake, and that it is correctly قَوْسُ قَزَعٍ, from قَزَعٌ signifying "clouds." (MF, TA.)

قُزْحَةٌ *A streak of yellow* and *of red* and *of green:* (Mṣb, Ḳ:) pl. قُزَحٌ. (Mṣb.)

قُزَاحٌ *A certain disease that attacks sheep* or *goats.* (Ḳ.)

مَلِيحٌ قَزِيحٌ [*Seasoned with salt* and *with the seeds called* قِزْح;] two epithets applied to food: (A:) accord. to the Ḳ, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from المِلْحُ; and the latter, from القِزْح. (TA.)

قَزَّاحٌ *One who sells the seeds called* قِزْح, *that are used in cooking, for seasoning food.* (Ḳ.)

قَازِحٌ *A hard penis:* (Ḳ, TA:) an epithet in which the quality of a subst. predominates. (TA.) — سِعْرٌ قَازِحٌ ‡ *A dear* [or *high*] *current price.* (Ḳ. [For سِعْرٌ, Freytag appears to have read شَعِيرٌ.])

قَوَازِحُ المَآءِ *The bubbles of water*, (Ḳ, TA,) *that become inflated, and pass away.* (TA.)

تَقْزِيحٌ *A thing upon the head of a plant* or *tree*, (Ḳ, TA,) *that divides into several divisions*, (Ḳ,* TA,) *like the paw of the dog:* (Ḳ, TA:) a subst. like تَمْتِينٌ and تَنْبِيتٌ. (TA.)

تَقَازِيحُ (a pl. that has no sing., TA): see قِزْح.

مَقْزَحَةٌ, (Ṣ, Ḳ,) and accord. to some مِقْزَحَةٌ also is allowable, (MF,) [*A vessel*, or *other receptacle, for the kind of seeds called* قِزْح, *that are used in cooking, for seasoning food;*] *a thing like a* مِمْلَحَة. (Ṣ, Ḳ.)

مُقَزِّحٌ *A species of trees* (شَجَرٌ) *resembling the fig*, (Ḳ, TA,) *of the strange trees of the desert, having short branches*, (Mgh, TA,) *at the heads of which are what resemble the paw of the dog:* so says IAạr. (Mgh.) الشَّجَرَةُ المُقَزِّحَةُ, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be *A tree of the sort above-mentioned:* so says Az: (Mgh:) or, as some

say, *a tree that branches forth into many branches*: (TA: [see 5:]) or *a tree at which the dogs and the beasts of prey have emitted their urine* may be meant thereby. (Mgh, TA.)

قزع]
قزل
قزم
See Supplement.]

قس

1. قَسَّهُ, aor. ـُ, (M,) inf. n. قَسٌّ (Ṣ, M, A, Ḳ) and قُسٌّ and قِسٌّ (A, Ḳ) and قَسَسٌ, (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after*, or *pursued, it*: and *he did so repeatedly*, or *by degrees, and leisurely*, or *repeatedly and by degrees and leisurely*: (Ṣ, M, A, Ḳ:) as also ▼تَقَسَّسَهُ. (A,* Ḳ.) [See also قَصَّهُ, which, accord. to the TA, is a dial. form of قَسَّهُ.] You say, تقسّس ▼الأَخْبَارَ [*He sought after, or sought after repeatedly, &c., news, or tidings*]. (A.) — [Hence, app.,] قَسٌّ signifies *Calumniation*; or *malicious and mischievous misrepresentation*; (Ṣ, M, Ḳ;) as also قُسٌّ and قِسٌّ; (Ḳ;) and the *spreading*, or *publishing, of discourse, and speaking evil of men behind their backs*, or *in their absence*: (TA:) [probably inf. ns., of which the verb is قَسَّ; perhaps a trans. verb; for] قَسَّهُمْ signifies *He hurt them*, or *annoyed them, by foul speech*; (Ḳ;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.) — [Hence also,] قَسَّ مَا عَلَى العَظْمِ مِنَ اللَّحْمِ, (A, Ḳ,) (A,) aor. ـُ, inf. n. قَسٌّ; (TA;) and ▼قَسْقَسَهُ; (Ḳ;) or قَسْقَسَ العَظْمَ; of the dial. of El-Yemen; (M;) *He sought*, or *sought repeatedly*, or *by degrees and leisurely*, or *repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it*: (A:) or *he ate the flesh that was upon the bone, and extracted its marrow*: (M, Ḳ:) and قَسْقَسَ ▼مَا عَلَى المَائِدَةِ *he ate what was upon the table*. (M.) = قَسَّ, [of which the sec. pers. is app. قَسُسْتَ, and the aor. ـُ,] (TḲ,) inf. n. ▼قُسُوسَةٌ and ▼قِسِّيسَةٌ, accord. to all the copies of the Ḳ, [so says SM, in the TA, but in the CḲ ▼قُسُوسَةٌ and ▼قِسِّيسَةٌ, and in a MṢ copy of the Ḳ I find the latter written ▼قِسِيسَةٌ,] but correctly ▼قِسِّيسِيَّةٌ, as written by Lth, (TA,) *He became a* قَسّ [or قِسِّيس]: (Ḳ,* TḲ:) or ▼قُسُوسَةٌ and ▼قِسِّيسِيَّةٌ [so in a copy of the M, but in a copy of the A ▼قُسُوسِيَّةٌ and ▼قِسِّيسِيَّةٌ, which I hold to be the correct forms of these two words, the former from the pl. of قَسٌّ and the latter from قِسِّيس,] are simple substs., (M,) and you say, [using them as such,] لَهُ القُسُوسِيَّةُ and القِسِّيسِيَّةُ *To him belongs the rank*, or *office, of* قَسّ or قِسِّيس. (A.)

5: see قَسَّهُ, in two places. — تقسّس أَصْوَاتَهُمْ (Ṣ, M, A*) بِاللَّيْلِ, (Ṣ, A,) or تَقَسَّسَ ▼الصَّوْتَ, (Ḳ,) *He listened to*, or *endeavoured to hear*, (Ṣ, M, A, Ḳ,) *their voices*, (Ṣ, M, A,*) or *the voice*, (Ḳ,) *by night*, or *in the night*. (Ṣ, M, A.)

8. اقتسّ *He* (a lion) *sought what he might eat*. (M.)

R. Q. 1. قَسْقَسَ, inf. n. قَسْقَسَةٌ, *He asked*, or *inquired, respecting the affairs of others*. (M: but only the inf. n. is there mentioned.) — See also 1, in two places.

R. Q. 2: see 5.

قَسٌّ and ▼قِسِّيسٌ, (Ṣ, M, A, Mṣb, Ḳ,) and sometimes the latter is without teshdeed in the sing., [i.e., ▼قِسِيسٌ, vulgo ▼قَسِيسٌ,] though the pl. is with teshdeed, like as the Arabs sometimes make أَتَاتِينُ pl. of أَتُونٌ, (Fr,) [Syr. ܩܫܝܫܐ, a consenuit, (Golius,)] The *head*, or *chief, of the Christians, in knowledge*, or *science*: (A, Ḳ:) or *one of the heads*, or *chiefs, of the Christians*, (Ṣ, M,) *in religion and knowledge* or *science*: (Ṣ:) or the *learned man of the Christians*: (Mṣb:) or *an intelligent, an ingenious*, or *a clever, and a learned, man*: (M:) [in the present day applied to *a Christian presbyter*, or *priest*: see جَاثَلِيقٌ:] pl. (of the first, Mṣb) قُسُوسٌ, (Mṣb, Ḳ,) and (of the second, M, Mṣb) قِسِّيسُونَ (Fr, M, Mṣb, Ḳ) and قَسَاقِسَةٌ, (Fr, and so in some copies of the Ḳ,) contr. to rule, (TA,) or قَسَاوِسَةٌ, (M, Ṣgh, and so in some copies of the Ḳ,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَاسِسَةٌ,] being changed into wáw. (CḲ [but in the copies of the Ḳ which have قَسَاقِسَةٌ, we find added "and the seens being many," meaning, in the original form قَسَاسِسَةٌ, or in قِسِّيسٌ, "they change one of them into wáw."]) = قَسٌّ also signifies *Hoar-frost*, or *rime*. (A, Ḳ.) See قَسِّيّ.

قَسِيسٌ and قِسِيسٌ: see قَسٌّ.

قُسُوسَةٌ and قُسُوسَةٌ :
قِسِيسَةٌ and قَسِيسَةٌ : } see قَسٌّ.
قُسُوسِيَّةٌ :
قِسِيسِيَّةٌ :

قَسِّيٌّ, (Ṣ, A, Mgh,) coll. n. قَسِّيَّةٌ, (M, Mgh, Ḳ,) also pronounced with kesr to the ق, [قِسِّيٌّ and قِسِّيَّةٌ,] (Ḳ,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-ḥ, (A'Obeyd, Ṣ,) *A kind of cloths*, or *garments*, (Ṣ, M, A, Mgh, Ḳ,) *of flax* (A, TA) *mixed with silk, brought from Egypt*, (Ṣ, M, A,) *and forbidden to be worn* [*by the Muslims*]: (Ṣ, M, Mgh:) so called in relation to a district, (A'Obeyd, Ṣ,) or place, (M, Ḳ,) or town or village, upon the shore of the sea, (A,) called القَسّ, (A'Obeyd, Ṣ, M, Ḳ,) or قَسّ, (M, A, Mgh,) between El-'Areesh and El-Faramà, (Ḳ,) in Egypt, (A'Obeyd, Ṣ, Mgh,) seen by A'Obeyd, but not known to As: (Ṣ:) or so called in relation to ▼قَسّ, meaning "hoar-frost," or "rime;" because of the pure whiteness thereof: (A:) or [originally] قَزِّيٌّ, (A,) and قَزِّيَّةٌ, (Sh, Ḳ,) from قَزٌّ, meaning "a kind of silk;" (TA;) the ز being changed into س: (Sh, Ḳ:) it was said to 'Alee, What are قَسِّيَّة? and he answered, *Cloths*, or *garments, that come to us from Syria*, or *from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons*. (Mgh.)

قَسَّاسٌ *A calumniator*; *a slanderer*: (M:) or *one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like*, (TA, voce قَتَّاتٌ.)

قِسِّيسٌ: see قَسٌّ.

قُسُوسَةٌ :
قِسِّيسَةٌ : } see قَسٌّ.
قِسِّيسِيَّةٌ :

قَسْقَاسٌ: see قَسْقَسٌ.

قَسْقَاسٌ *A seeker*, or *one who seeks repeatedly or leisurely, without inadvertence*; as also ▼قَسْقَسٌ. (TA.) — *One who inquires respecting the affairs of others*. (M.)

قسب

1. قَسَبَ, aor. ـِ, *It* (water) *ran*, or *flowed*: (Ṣ, O, Ḳ:) or *it ran*, or *flowed, with a sound, beneath trees* or *leaves*. (So accord. to different copies of the A.) — And قَسَبَتِ الشَّمْسُ *The sun began to set*. (Ḳ.) = قَسُبَ, aor. ـُ, inf. n. قُسُوبَةٌ (A, O, Ḳ) and قُسُوبٌ, (Ḳ,) *It was*, or *became, hard*: (O, Ḳ:) or *hard, and dry*, or *tough*: you say, قَسُبَ التَّمْرُ *The dates were*, or *became, hard, and dry*, or *tough*. (A, TA.)

قَسْبٌ *Hard*. (Ṣ, O, Ḳ.) You say, إِنَّهُ لَقَسْبُ العِلْبَاءِ [*Verily he is hard in respect of the tendon*, or *sinew, of the neck*.] (TA.) — And *Hard, and dry*, or *tough*; (TA;) and so ▼قَسِيبٌ. (A, TA.) تَمْرٌ قَسْبٌ signifies *Hard, and dry*, or *tough, dates*, (Ṣ, Mgh,* O, Ḳ,) *that crumble in the mouth and have hard stones*: (Ṣ, Mgh, O:) [see an ex. in a verse cited in art. رمى, conj. 4:] or [simply] *dry*, or *tough, dates*: n. un. with ة: (Mṣb:) or *bad dates*, (A,) or so ▼قُسَابَةٌ. (Ḳ.) — See also قَسِيبٌ.

خُفٌّ قَسُوبٌ *A* خُفّ [or *boot*]; (IAạr, O, Ḳ;) accord. to IAạr, *i. q.* قَفْشٌ [expl. by him as meaning *a short boot*] and نِخَافٌ [expl. by him as *syn. with* خُفّ]. (TA.) [See also قُسُوبٌ.]

قَسِيبٌ *A current*, or *flow*, of water: (ISk, Ṣ, O:) or its *current*, or *flow*, *with a sound:* (Ḳ:) or its *current*, or *flow*, *beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish.* (T, TA.) = See also قَسْبٌ.

قَسَابَةٌ: see قَسْبٌ.

قُسَّيْبٌ *Long, and hard*, or *strong;* (Ṣ, O, Ḳ, TA;) as applied to anything; and so ▾ قَسْبٌ. (TA.) — And A *tall* man. (TA.)

قُسُوبٌ *Boots:* a word having no [proper] singular. (ISd, Ḳ.) [The word used in the sing. sense is قُسُوبٌ, without teshdeed.]

قَاسِبٌ [or ?ذَكَرٌ قَاسِبٌ] *i. q.* غُرْمُولٌ مُتْمَهِلٌ, (O, Ḳ, [المُتَمَهِّل in the CḲ is a mistake for المُتْمَهِلّ,] i. e. ذَكَرٌ صُلْبٌ [*Penis durus*]. (TA.)

قَيْسَبٌ *A species of* شَجَر [meaning *plants*]; (IDrd, O, Ḳ;*) *of the* [*kind termed*] حَمْض; (Ḳ;) said by AḤn to be the اصل [app. أَصْل, and, if not a mistranscription, meaning *best sort*,] *of the* حَمْض; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Omán, (O,) the قَيْسَبَة is *a plant* (شُجَيْرَة, O, or شَجَرَة, TA) *which grows in the manner of slender stalks, from one root* or *stem, and rises to the measure of a cubit,* (O, TA,) *having a leaf intensely green, round, and somewhat long,* (O,) *the flower of which is like that of the violet,* (O, TA,) *exactly;* (O;) *and it serves as fuel in its fresh*, or *moist, state, like as does the dry.* (TA.)

ذَكَرٌ قَيْسَبَانٌ [in the CḲ قَيْسَبانٌ] *Penis durus et crassus.* (Ḳ.)

[مُقَسِّبٌ said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it*, is evidently a mistranscription for مُقَشَّبٌ.]

قسح

1. قَسَحَ, aor. ـَ, inf. n. قَسَاحَةٌ and قُسُوحَةٌ, *It was*, or *became, hard, firm*, or *tough.* (Ṣ, [in two copies belonging to me, but omitted in a third,] Ḳ.) — And قَسَحَ *He twisted* a rope. (Ḳ.) = Also, aor. as above, inf. n. قُسُوحٌ, (TA,) and ▾ أَقْسَحَ (in some copies of the Ḳ ▾ اقتسح, TA,) *He* (a man) *was much*, or *frequently, excited by vehement lust:* (Ṣ, [in two copies belonging to me, but omitted in a third,] Ḳ:) or *was excited by vehement lust.* (TA.)

3. قَاسَحَهُ *He treated him with dryness and hardness*, or *niggardliness;* syn. يَابَسَهُ. (L, Ḳ.)

4: see 1.

8: see 1.

قَسْحٌ, (Ḳ,) and ▾ قُسُوحٌ, and ▾ قُسَاحٌ, (TA,) *Dryness*, syn. يُبْسٌ; — or *the remains of vehement lust*, (Ḳ,) or *its continuance*, or *its intenseness.* (L.)

قَاسِحٌ *A hard and strong spear.* (TA.) — *A thick* or *coarse garment*, syn. غَلِيظٌ. (Ḳ.) = Also, and ▾ قُسَاحٌ, and ▾ مَقْسُوحٌ, A man *in a state of excitement, or frequently in a state of excitement, by vehement lust.* ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like مَأْتِيًّا in the Ḳur, xix, 62, for آتِيًا. (TA.)

قُسَاحٌ: see قَسْحٌ.

قُسَاحٌ: see قَاسِحٌ — [You say also] إِنَّهُ لَقُسَاحٌ ▾ مَقْسُوحٌ (T, Ḳ) *Verily he is dry* or *hard.* (TA.)

قُسُوحٌ: see قَسْحٌ.

مَقْسُوحٌ: see قَاسِحٌ and قُسَاحٌ.

قسر

1. قَسَرَهُ عَلَى الأَمْرِ, (Ṣ, Ḳ,) aor. ـِ, (M, Ṣ, TA,) inf. n. قَسْرٌ; (Ṣ, TA;) and ▾ اقتسرهُ عَلَيْهِ; (Ṣ, Ḳ;) *He made him to do the thing against his will;* (Ṣ;) *he forced him to do the thing:* (Ṣ, Ḳ:) or قَسَرَهُ على الامر has the former of these two significations; (TA;) and قَسَرَهُ and ▾ اقتسرهُ signify *he overcame him; he overpowered, subdued*, or *oppressed, him;* (M, TA;) and ▾ تَقَسَّرَهُ signifies the same as اقتسرهُ. (TA.)

5 and 8: see 1.

قَسْوَرٌ (Ṣ, TA) and قَسْوَرَةٌ, (Ḳ, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant,* (Ṣ, M, Ḳ,) *which grows in plain*, or *soft, land;* (M, Ḳ;) *a sour plant, of the kind called* نَجِيل, *which is like the* جُمَّة [or *full and long hair of the head*] *of a man, and becomes tall and large, of which camels are greedily fond,* (AḤn, M,) *and which fattens them, and makes them plentiful in milk.* (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAạr and AḤn and others have said. = See also قَسْوَرَةٌ, in two places.

قَسْوَرَةٌ *Mighty;* (M, Ḳ;) *that overpowers*, or *subdues, others:* (M, TA:) also *strong;* applied to a man: and *courageous:* (TA:) pl. قَسَاوِرُ. (M.) — *A lion;* as also ▾ قَسْوَرٌ: (Ṣ, M, Ḳ:) because he overcomes and overpowers. (TA.) So in the Ḳur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ [*As though they were asses taking fright and running away at random that have fled from a lion*]. (Ṣ, M.) Or it has here the signification next following. (Ṣ.) — *Hunters that shoot, or cast:* (Ṣ, Ḳ:) sing. ▾ قَسْوَرٌ; (Ḳ;) accord. to Lth.; [and in the M it is said that ▾ قَسْوَرٌ signifies *a shooter*, or *caster:* or, accord. to some, *a hunter:*] but this is a mistake; for قسورة is a coll. n., having no sing.; and Fr says, that in the verse of the Ḳur cited above, it means *shooters*, or *casters of missile weapons:* it is also related of 'Ikrimeh, that it was said to him that قسورة signifies, in the Abyssinian language, a lion; but he said that its signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called عَنْبَسَة: and Ibn-'Arafeh says قسورة is of the measure فَعْوَلَة from القَسْر; and that the meaning [in the Ḳur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to IAb, in the passage above cited, it has the signification here next following. (IḲt, TA.) = The *sound of men,* (IḲt, Ḳ, TA,) *and their voices*, or *cries.* (IḲt, TA.)

قَوْسَرَةٌ and قَوْسَرَّةٌ dial. forms of قَوْصَرَةٌ and قَوْصَرَّةٌ, which see. (M, Ḳ.)

قسط

1. قَسَطَ, (Ṣ, M, &c.,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. قُسُوطٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and قَسْطٌ, (Mgh, Mṣb, Ḳ,) *He declined*, or *deviated, from the right course; acted unjustly, wrongfully, injuriously*, or *tyrannically.* (Ṣ, M, Mgh, Mṣb, Ḳ.) = See also 4, in two places: = and see 2.

2. قَسَّطهُ, (IAạr, M, TA,) inf. n. تَقْسِيطٌ, (IAạr, TA,) *He distributed it;* or *dispersed it.* (IAạr, M, TA.) It is implied in the Ḳ that the verb in this sense is ▾ قَسَطَ, of three letters [only, without teshdeed]. (TA.) You say, قَسَّطَ المَالَ بَيْنَهُمْ *He distributed the property among them.* (TA.) And قَسَّطَ الخَرَاجَ عَلَيْهِمْ *He assigned the several portions which each one of them should pay of the* [*tax called*] خَرَاج: (TA:) or قسّط الخَرَاجَ, inf. n. as above, signifies *he assessed*, or *apportioned, the* خراج (Mgh, Mṣb) *with equity and equality,* (Mgh,) *to be paid at certain times.* (Mṣb.) — قَسَّطَ عَلَى عِيَالِهِ النَّفَقَةَ, (TA,) inf. n. as above, (Ḳ,) *He was niggardly*, or *parsimonious, towards his household in expenditure.* (Ḳ,* TA.)

4. اقسط, (Ṣ, M, Mgh, Mṣb,) inf. n. إِقْسَاطٌ, (Mgh, Ḳ,) *He acted equitably*, or *justly,* (Ṣ, M, Mgh, Mṣb, Ḳ,) in his judgment or the like; (M, TA;) as also, (Mṣb, Ḳ,) accord. to IḲtt, (Mṣb,) ▾ قَسَطَ, aor. ـِ (Mṣb, Ḳ) and ـُ, (Ḳ,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. قَسْطٌ, (Mṣb, TA,) or قِسْطٌ [q. v. infra]; (M, Ḳ;) or إِقْسَاطٌ is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Mṣb, TA:) in the former of them, accord. to some, the ا has a privative effect, [so that the verb properly signifies *he did away with*, or *put away, injustice*, or *the like,*] as [it has in اشكاه] in the phrase شَكَى إِلَيْهِ فَأَشْكَاهُ [he complained to him and he made his complaint to cease]. (TA.) It is said in the Ḳur,

[iv. 3,] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِى اليَتَامَى [*And if ye fear lest ye should not act equitably with respect to the orphans*]: (Mgh:) or, accord. to one reading, ↓ تَقْسُطُوا, with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [*I acted equitably between them*], and إِلَيْهِمْ [*towards them*]. (TA.)

5. تَقَسَّطُوا الشَّىْءَ بَيْنَهُمْ *They divided the thing among themselves* (Lth, Ṣ,* M [in which last بينهم is omitted] and O, L, Ḳ) *equitably*, (M, O,) or *equitably and equally*, (L,) or *with equality.* (Lth, Ḳ.) You say also, إِقْتَسَطُوا ↓ المَالَ بَيْنَهُمْ *They divided the property among themselves*; (TḲ;) إِقْتِسَاطٌ being syn. with إِقْتِسَامٌ. (Ḳ.)

8: see 5.

قُسْطٌ a dial. var. of كُسْطٌ, or, accord. to Yaạḳoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mṣb;) [*Costus*; so in the present day;] *a certain substance*, (AA, Mṣb,) or *perfume*, (Mgh,) or *wood*, (M,) or *a certain Indian wood*, and also *Arabian*, (Ḳ,) *with which one fumigates*; (AA, M, Mgh, Mṣb;) *well known*; (Mṣb;) also called كُسْطٌ and كُشْطٌ (AA) and قُشْطٌ: (TA in art. قشط:) or *a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine*: (Lth:) or *a certain drug of the sea*: (Ṣ:) [it is said in the Ṣ and TA, voce جِنْزَابٌ, that the *carrot of the* (جَزَرُ البَحْرِ) is called قُسْطٌ:] in a trad., القُسْطُ البَحْرِىُّ [or قسط *of the sea*] is mentioned as one of the best of remedies: and in another trad., قسط is coupled by the conjunction و with أَظْفَار, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and IAth says, that it is *a sort of perfume*: but some say that it is *aloes-wood* (عُود, q. v.): [see also ظَفَارِىٌّ:] and others, *a well-known drug, of sweet odour, with which women and infants are fumigated*: (TA:) *it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the* [*leprous-like disorder called*] بَهَق, *and the* [*discolouration of the face termed*] كَلَف, *when applied as a liniment*; (Ḳ;) *and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith.* (TA.)

قِسْطٌ *Equity; justice*: (Ṣ,* M, Mgh, Mṣb, Ḳ:*) [an inf. n. having no proper verb, or] a subst. from أَقْسَطَ. (Mgh, Mṣb.) ═ *Equitable; just*: (Ṣ,* M, Ḳ:) an inf. n. used as an epithet, like its syn. عَدْلٌ; (M, Ḳ;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (Ḳ:) you say مِيزَانٌ قِسْطٌ *an equitable, or a just, balance*; and مِيزَانَانِ قِسْطٌ; and, agreeably with the usage of the Ḳur, xxi. 48, مَوَازِينُ قِسْطٌ. (M.) ═ *A portion, share, or lot*; (Ṣ, M, Mṣb, Ḳ;) of a thing; (Ḳ;) and pertaining to a person: (TA:) pl. أَقْسَاطٌ. (Mṣb.) You say, وَفَّاهُ قِسْطَهُ *He gave him in full his portion, share, or lot.* (TA.) And أَخَذَ كُلٌّ مِنَ الشُّرَكَآءِ قِسْطَهُ *Every one of the partners took his portion, or share.* (TA.) — *A portion, or piece.* (So accord. to an explanation of the pl., أَقْسَاط, in the TA.) — The *means of subsistence*: (Ḳ:) or the *portion thereof which is the share of every created being.* (TA.) يَخْفِضُ القِسْطَ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning *He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much.* (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. خفض.] — *A quantity*, (Ḳ, TA,) of water only; or *any quantity*, of water and of other things. (TA.) — *A measure with which corn is measured*, (Ṣ, Mgh, Ḳ,) *which holds* (Ḳ) *half of a* صَاع; (Ṣ, Mgh, Ḳ;) *six thereof making a* فَرَق: (Ṣ:) accord. to Mbr, *four hundred and eighty-one dirhems.* (TA.) *Sometimes it is used for performing the ablution termed* وُضُوء: and hence it is said in a trad., إِنَّ النِّسَآءَ مِنْ أَسْفَهِ السُّفَهَآءِ إِلَّا صَاحِبَةَ القِسْطِ وَالسِّرَاجِ; (Ḳ;) the قسط being here the *vessel in which the* وضوء *is performed*; (TA;) the meaning app. being, [*Women are of the most lightwitted of the lightwitted,*] *except she who serves her husband, and assists him to perform the* وضوء, [so I render تُوَضِّئُهُ,] *and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp*: (Ḳ:) or *who performs his affairs with respect to his* وضوء *and his lamp.* (Nh.) — *A* [*mug of the kind called*] كُوز; (M, Ḳ;) so called by the people of the great towns: (M:) now applied to *one with which olive-oil is measured.* (TA.) — *A balance, or weighing-instrument.* (Ḳ.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ القِسْطَ وَيَرْفَعُهُ *He depresseth the balance, and raiseth it*: alluding to the means of subsistence which He decrees. (TA.)

قَاسِطٌ *Declining*, or *deviating, from the right course; acting unjustly, wrongfully, injuriously*, or *tyrannically*: pl. قَاسِطُونَ (Ṣ, M, Mgh, TA) and قُسَّاطٌ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ *He is declining*, or *deviating, from the right course*; &c.: *not acting equitably*, or *justly.* (TA.) And it is said in the Ḳur, [lxxii. 15,] أَمَّا القَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [*As for the deviators from the right course, they shall be fuel for hell*]. (Ṣ, M, Mgh.) [See also عَادِلٌ.] — القَاسِطُونَ is also specially applied to *The party of Mo'áwiyeh*; (Mgh;) *the people of Ṣiffeen.* (TA.) — [And it has the contr. meaning, i. e. *Acting equitably*, or *justly.* See, again, عَادِلٌ.]

أَقْسَطُ *More* [and *most*] *equitable, just*, or *right*: occurring in the Ḳur, ii. 282, and xxxiii. 5: (TA:) formed from the triliteral verb [قَسَطَ], not from the quadriliteral [أَقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطٌ The *register in which is written a man's portion*, or *share*, (قِسْط,) *of property &c.*: a subst., like تَمْتِينٌ. (TA.)

مُقْسِطٌ *Acting equitably*, or *justly.* (Ṣ, M.) It is said in the Ḳur, [v. 46, and xlix. 9, and lx. 8,] إِنَّ ٱللّٰهَ يُحِبُّ المُقْسِطِينَ [*God loveth those who act equitably*, or *justly*]. (Ṣ, M.) — المُقْسِطُ is one of the names of God, meaning *The Equitable.* (TA.)

قسطس

قِسْطَاسٌ and قُسْطَاسٌ *A balance*, or *instrument for weighing*: (Ṣ, Mṣb, Ḳ; and Bḍ in xvii. 37:) or *the most even and most just kind thereof*: or *such as is just, of whatever kind it be*: (Ḳ:) or i. q. قَبَّانٌ [*a steelyard*]: or, as Lth thinks, the *iron of the* قبّان: or i. q. شَاهِينٌ [the *beam of a balance*]: (TA:) or i. q. قَرَسْطُونٌ [an arabicized Persian word, signifying *a public standard of weights or measures*]: (Zj, TA:) also written قصطاس: (Ḳ:) said to be Arabic, from القِسْط, meaning "justice:" (Mṣb:) or a Greek word arabicized; (IDrd, Mṣb, Ḳ;) and its being so does not impugn the truth of the Ḳur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bḍ, ubi supra:) pl. قَسَاطِيسُ. (Mṣb.)

قسم]
قسن
قسو
قش
See Supplement.]

قشب

1. قَشْبٌ signifies The act of *mixing.* (Ṣ, Mgh, O, Ḳ.) You say, قَشَبَ, aor. ـِ, inf. n. قَشْبٌ, *He mixed.* (Ḳ.) And قَشِبَ, said of anything, *It was mixed.* (M.) — And قَشَبَهُ, aor. and inf. n. as above, *He corrupted*, or *vitiated, it*: (Ḳ, TA:) or *he mixed it* (i. e. anything) *with a thing that corrupted*, or *vitiated, it.* (TA.) — [Hence,] قَشَبَ الطَّعَامَ, (Ṣ, M,) aor. and inf. n. as above, (M,) *He poisoned the food*; (Ṣ;) *he mixed the food with poison*; as also ↓ قشّبهُ: (M, TA:) or قَشَبَ signifies *he mixed poison, and so prepared it that it should take effect upon the body.* (IAạr, TA.) — And قَشَبَهُ, (Ṣ, O, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., *He gave him poison to drink*; (Ṣ, O, Ḳ;) and (TA) so ↓ قشّب لَهُ. (M, TA.) And قَشَبَ النَّسْرَ *He put poison on flesh-*

meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — And [hence] قَشَبَنِى رِيحُهُ; (Ḳ, TA;) and (TA) قَشَّبَنِى ↓ رِيحُهُ, inf. n. تَقْشِيبٌ; (Ṣ, TA;) *His,* or *its, odour annoyed me:* (Ṣ, Ḳ, TA:) as though meaning it poisoned me. (Ṣ, TA.) قَشَبَهُ and قَشَّبَهُ ↓ both signify *He,* or *it, annoyed him.* (Mgh.) And قَشَبَهُ الدُّخَانُ means *The smoke annoyed him by its odour;* and *oppressed,* or *overpowered, him.* (O.) قَشْبٌ [in a case of this kind], (O, Ḳ,) as inf. n. of قَشَبَ, aor. ـِ, (Ḳ,) means The *affecting* [a person] *with what is displeasing,* or *hateful,* and *with what is deemed unclean,* or *filthy:* (O, Ḳ: [in the former القَشْبُ is expl. by the words الاصابةُ بما يُكْرَهُ ويُسْتَقْذَرُ; which, as well as what here follows, shows that an assertion in the TḲ (copied from the TA, and adopted by Freytag) respecting the explanation in the Ḳ, is erroneous:]) and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'áwiyeh when the latter was a pilgrim, مَنْ قَشَبَنَا [i. e. *Who has affected us with what is displeasing* &c.?]; likening the odour of perfume in this case to a stink. (O.) — قَشْبٌ also signifies The *depriving* [one] *of reason;* (Ḳ, TA;) from the same word as signifying the act of "corrupting," or "vitiating:" (TA:) and its verb is قَشَبَ, aor. ـِ. (Ḳ, TA.) 'Omar said to one of his sons, قَشَبَكَ المَالُ (M, O, TA) i. e. *Wealth has deprived thee of thy reason:* (M:) or *has corrupted,* or *vitiated, thee, and deprived thee of thy reason.* (O, TA.) — And قَشَبَهُ, (Ṣ, M, O, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (M, Ḳ,) † *He spoke evil of him:* (Ṣ, O:) ‡ *he aspersed him,* or *upbraided him,* (M, Ḳ, TA,) بِشَىْءٍ *with a thing;* (Ḳ, TA;) and so قَشَّبَهُ ↓, inf. n. تَقْشِيبٌ: (accord. to some copies of the Ḳ, and said in the TA to be agreeable with usage:) and ‡ *he reproached him with disgraceful conduct.* (M, Ḳ, TA.) You say, قَشَبَهُ بِقَبِيحٍ ‡ *He charged,* or *upbraided, him with something bad, evil, abominable,* or *foul.* (Ṣ, O, TA.) And قَشَبَهُ بِشَرٍّ † *He cast upon him an evil imputation that was a mark whereby he should,* or *would, be known.* (M, TA.)* And قَشَبَهُ بِعَيْبِ نَفْسِهِ † *He imputed to him,* or *charged him with, his own vice,* or *fault.* (IAạr, TA.) And قَشَبَنَا † *He reproached,* or *upbraided, us with,* or *accused us of, a thing that was not in us:* (O:) [or] *he commanded us to forbear from a thing that was not in us.* (TA.) And قَشَبَ, aor. and inf. n. as above, † *He forged,* or *fabricated, a lie,* or *falsehood.* (Ḳ, TA.) ═ قَشَبَ السَّيْفَ, (O, Ḳ,) aor. and inf. n. as above, (Ḳ,) *He polished the sword;* (O, Ḳ;) *removed its* قشب [i. e. rust]. (O.) ═ And قَشَبَ, (Ṣ, M, Ḳ,) aor. and inf. n. as above; (M, Ḳ;) or قَشِبَ, with kesr; (O, as on the authority of Fr;) *He* (a man, Ṣ, M, O) *gained,* or *acquired, praise* or *blame;* (Fr, Ṣ, M, O, Ḳ;) as also اقتشب ↓. (Ṣ, M, Ḳ.) ═ قَشُبَ, (Th, M, Ḳ,) aor. ـُ, inf. n. قَشَابَةٌ, (Ḳ,) *It* (a garment, Th, M, TA) *was new and clean:* (Th, M, TA:) or *it was white and clean.* (Ḳ, TA.) — And قَشِبَ, (thus written in my copy of the TA,) or قَشُبَ, (thus in a copy of the M,) *It* (a thing) *was,* or *became, unclean, dirty,* or *filthy.* (M, TA.)

2. قَشَّبَ: see the preceding paragraph, in five places. — Also, *He rendered* a thing *unclean, dirty,* or *filthy.* (M, TA.)

4. مَا أَقْشَبَ بَيْتَهُمْ *How unclean, dirty,* or *filthy, is their tent* or *house!* (O,) or, *what surrounds their tent* or *house, by reason of the human excrement,* or *ordure!* (TA.)

8: see 1, last sentence but two.

10. استقشبهُ *He deemed it* (i. e. a thing) *unclean, dirty,* or *filthy.* (M, TA.)

قَشْبٌ inf. n. of قَشَبَ [q. v.] — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TḲ mentioned above), are erroneous.]

قِشْبٌ *Poison;* (Ṣ, M, Mgh, O, Ḳ;) because consisting of things mixed together; (Mgh;) as also قَشَبٌ ↓: (M, Ḳ:) pl. of the former أَقْشَابٌ. (Ṣ, M.) — And [hence, app.,] *A certain plant,* (M, O, Ḳ,) *resembling the* مَقْر, (M, [which is generally said to mean the *aloe,* and by AḤn to be *a certain plant consisting of leaves without branches,* agreeably with what follows, in the O and Ḳ *resembling the* مَقْد,]) *from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence,* or *suppleness; having upon its head a fruit* (ثَمَرَة, M, O, [in the TA عقدة,]) *with which birds of prey are killed,* (M, O,) *being poisoned therewith by its being put into flesh and thrown where they alight:* he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AḤn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) — And *Anything unclean, dirty,* or *filthy;* as also قَشَبٌ ↓: (M, TA:) or *anything that is deemed unclean, dirty,* or *filthy.* (Mgh.) — *Rust* (Ḳ, TA) upon iron: (TA:) or *dirt* upon a sword. (A, TA.) — The *refuse, that is thrown away, as being of no good,* of طَعَام [i. e. wheat, or other food]. (M, TA.) — See also [the pl.] أَقْشَابٌ, voce قَاشِبٌ. — Also, i. e. قِشْبٌ A man *in whom is no good;* (Ḳ, TA;) and (TA) so قِشْبٌ خِشْبٌ; (Ṣ, M, O, TA;) or this means *with whom is no good:* the latter word is an imitative sequent. (TA in art. خشب.) [See also قِشْبَةٌ.] — And *Dry,* or *tough, and hard.* (M, TA. [Like قَشَبٌ.]) ═ And القِشْبُ signifies *The* نَفْس [here meaning جَسَد, i. e. *body,* as is shown below, voce قَاشِبٌ]. (O, Ḳ.)

قَشَبٌ: see قِشْبٌ, in two places.

قَشِبٌ: see قَشِيبٌ.

قِشْبَةٌ A *low, vile, ignoble,* or *mean,* man, (IDrd, M, O, Ḳ, TA,) *possessing no good:* (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قِشْبٌ, last quarter.] — And The *young one of the ape,* or *of the monkey:* (M, O, Ḳ:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قِشَّةٌ. (M, TA.)

قَشِيبٌ Food *mixed with poison:* (M, TA:) and anything *poisoned;* as also مُقَشَّبٌ ↓. (Nh, TA.) [Hence,] نَسْرٌ قَشِيبٌ *A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him;* and then his feathers are taken: (Ṣ, O:) *a vulture killed by means of* غَلْثَى [q. v.]. (M, TA.) ═ And *White,* (O, Ḳ,) and *clean.* (Ḳ.) — And, (Ṣ, M, O, Ḳ,) as also قَشِبٌ ↓, (M,) *New:* (Ṣ, M, O, Ḳ:) — and *Old, and worn-out:* (M, O, Ḳ:) thus having two contr. meanings: (O, Ḳ:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قُشُبٌ [and by contraction قُشْبٌ, mentioned by Golius on the authority of Meyd]. (M.) — And the former, applied to a sword, (Ṣ, O, Ḳ,) *Polished:* (Ḳ:) or *recently polished:* (Ṣ, O:) — and, (O, Ḳ,) so applied, (A, O, Ḳ,) *Rusty:* (O, Ḳ:) or *dirty:* (A:) thus, again, having two contr. meanings. (O, Ḳ.)

قُشْبَانِيَّتَانِ (occurring in a trad., O) *Two old and worn-out* [*garments of the kind called*] *burdehs* (بُرْدَتَانِ): (O, Ḳ, TA:) or, as some say, *new:* (Nh, TA:) the assertion that قُشْبَانٌ is a pl. of قَشِيبٌ, and that قُشْبَانِيَّةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, Ḳ,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَار]: it is an innovated form of rel. n. (O.)

قَاشِبٌ [act. part. n. of قَشَبَ; *Mixing:* &c.]. — One *who imputes to others,* or *charges them with, vices,* or *faults, that are in himself.* (IAạr, TA.) — And *A tailor* (O, Ḳ) *who ejects his* أَقْشَاب ↓, i. e. *the knots of the threads,* [meaning *who spits them out,*] *when he ejects them.* (O.) ═ And [A man] *weak in respect of the body* (ضَعِيفُ النَّفْسِ); (Ḳ, TA;) i. e. (TA) one *whose* قشب [meaning *body*] *is weak,* or *emaciated;* (O, TA;) by his قشب being meant his نَفْس [as syn. with جَسَد]. (O.)

مُقَشَّبٌ Poison *with which medicaments* [or *drugs*] *are mixed to render it potent.* (Ḥam p. 331.) See also قَشِيبٌ, first sentence. — And, (M, Ḳ,) or مُقَشَّبُ الحَسَبِ, (Ṣ,) ‡ A man *whose grounds of pretension to respect are mixed* (Ṣ, M, Ḳ,* TA) *with ignobleness.* (M, TA.)

قشد

1. قَشَدَهُ *i. q.* كَشَطَهُ. (Ḳ.)

8. اقتشد *He collected* clarified butter. (L.)

قِشْدَةٌ The *dregs*, or *sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat* (سَوِيق) *to be made into clarified butter:* (Ṣ, M, L:) or the *dregs*, or *sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat* (سويق) *and with dates;* as also ↓ قُشَادَةٌ: (Ḳ:) or the *dregs*, or *sediment, of clarified butter:* (Ks, L:) or (in the Ḳ, and) *thin fresh butter:* (L, Ḳ:) it is also called قِلْدَةٌ, and كُدَادَةٌ, (Ks, L,) and إِثْرٌ, and أَلَاقَةٌ, and خُلَاصَةٌ; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — Also, *A certain herb, abounding with milk* (L, Ḳ) *and grease.* (L.)

قُشَادَةٌ: see قِشْدَةٌ.

قشر

1. قَشَرَهُ, aor. ـُ and ـِ, inf. n. قَشْرٌ; and ↓ قشّرهُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. تَقْشِيرٌ; (Ṣ;) *He divested* or *stripped it of*, or *stripped off* or *removed from it*, namely a branch, (Ṣ, Mṣb,) or other thing, (Ṣ,) *its* قِشْر [i. e. *peel, rind, bark, coat, covering, husk, shale* or *shell, crust, scab, skin,* or *outer integument*, or *superficial part; he*, or *it, pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned*, or *excoriated, it; he*, or *it, stripped off, scraped off, rubbed off, abraded*, or *otherwise removed, its outer covering* or *integument*, or *superficial part*]; (Ṣ, Mṣb;) but the ↓ latter verb has an intensive signification; (Mṣb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] *he pared off*, or *removed, its peel, rind, bark*, or *the like,* (لِحَاءَهُ,) or *its skin:* (M, Ḳ:) [and *he pared, peeled, stripped, scraped,* or *rubbed, it off;* namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, يُقْشَرُ عَنْ حَبَّةٍ, *Its covering, being removed, shells off from a grain* or *the like.*] — قَشَرَهُ بِالسَّوْطِ [*He excoriated him with the whip*]. (TA, art. حمر.) — قَشَرَهُ بِاللِّسَانِ † [*He galled him, as though he flayed him, with the tongue;* i. e., with reproof, &c.] (TA, ibid.) — قَشِرَ, aor. ـَ, *It* (a date) *had a thick skin.* (TA.) — قَشِرَ, (TA,) [aor. ـَ,] inf. n. قَشَرٌ, (Ṣ, TA,) *He had his nose excoriated by intense heat:* or ‡ *he was intensely red, as though he were flayed,* (M,) or *as though his scarf-skin were peeled off.* (TA.)

2: see 1.

5: see 7.

7. انقشر and ↓ تقشّر quasi-passives of قَشَرَهُ and قَشَّرَهُ, respectively; [*It became divested*, or *stripped, of its peel, rind, bark, coat, covering, husk, shale* or *shell, crust, scab, skin,* or *superficial part; it became pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned*, or *excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded*, or *otherwise removed:* and *it peeled off; it scaled off*, or *exfoliated:*] (Ṣ, M, Ḳ:) both signify the same: (Ṣ:) [or the latter, as quasi-pass. of قشّره, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies *it became divested*, or *stripped, of its peel,* &c. *part after part:* and *it peeled off*, or *scaled off, part after part.*]

قِشْرٌ — القِشْرَانِ [dual], with ḍamm, (Ḳ,) or ↓ القَشْرَانِ, (so written in a copy of the M,) *The two wings,* (Ḳ,) or *the two thin wings,* (M,) *of the locust.* (M, Ḳ.)

قِشْرٌ The *covering* of a thing, whether *natural* or *accidental;* (M, Ḳ;) i. e., of anything; (M;) [the *exterior part, peel, rind, bark, coat, crust, integument, skin*, or *covering*, of a branch, plant, fruit, or the like; *a coat such as one of those of an onion or other bulbous root*, as is shown in the Ḳ, voce مُصَّاخ; *a case, husk, shale, shard*, or *shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales* or *laminæ*, and *any similar thing, that peels off from the skin* &c.; the *skin* of fruits &c.;] of a branch [and the like], the *part which is like the skin of a human being;* and hence the قِشْر of a melon and the like: (Mṣb:) pl. قُشُورٌ. (Ṣ, M, Mṣb, Ḳ.) ↓ قِشْرَةٌ is a more particular term [signifying *A piece*, or *particle, of peel, rind, bark,* &c.]: (Ṣ:) and likewise signifies the *skin* of a هَبْرَة [or piece of flesh-meat] *which remains when its liquor has been sucked;* as also ↓ قُشْرَةٌ. (M.) ↓ قُشَارٌ also signifies the same as قِشْرٌ: and likewise the *skin* [or *slough*] of a serpent. (TA.) — [Hence,] قِشْرٌ also signifies ‡ The *dress*, or *apparel*, of a man; (Ṣ;) *any dress*, or *apparel:* (M, Ḳ:) and *a garment;* (TA;) as also ↓ قِشْرَةٌ: (M, TA:) and the pl. is قُشُورٌ. (M, Ḳ.) You say, عَلَيْهِ قِشْرٌ حَسَنٌ ‡ [*Upon him is goodly apparel*]. And خَرَجَ بَيْنَ قِشْرَتَيْنِ نَظِيفَتَيْنِ ‡ *He went forth in two clean garments.* (TA.) And in a trad. of Ḳeyleh it is said, كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رُوَآءٍ وَذَا قِشْرٍ طَمَحَ بَصَرِى إِلَيْهِ ‡ [*I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him*]. (Ṣ.) — [Hence, also,] ↓ قُشَارٌ signifies † The *refuse*, or *lowest* or *basest* or *meanest sort*, of mankind, or of people. (IAạr, in TA, arts. بشر and خشر.) See also قُشَارَةٌ. — And see قُشْرٌ.

تَمْرٌ قَشِرٌ *Dates*, or *dried dates, having much* قِشْر [or *skin*]; (Ṣ, M, Ḳ;) as also ↓ قَشِيرٌ. (TA.) See قِشْر.

قِشْرَةٌ: see قِشْرٌ — and see قَاشِرَةٌ.

قُشْرَةٌ: see قِشْرٌ, in two places.

قَشْرَةٌ: see قَاشِرَةٌ.

قُشَارٌ: see قِشْرٌ, in two places.

قَشُورٌ *A medicine with which the face is peeled, in order that it may become clear* (M, Ḳ) *in complexion.* (M.) See قَاشِرَةٌ.

قَشِيرٌ: see قَشِرٌ.

قُشَارَةٌ *Peel, rind, bark*, or *the like,* (لِحَاء,) or *skin, pared off*, or *removed, from a thing;* (M, Ḳ;) [*parings*, or *bits*, or *particles*, of a thing, *that fall off*, or *are pared off.*]

قَاشِرَةٌ [A شَجَّة (or wound upon the head) *which merely peels off the external skin;* also termed حَارِصَةٌ; (see شَجَّةٌ;)] the *first* شَجَّة, (Ṣ, Ḳ,) because it peels off the skin, (Ṣ,) or *which peels off the skin.* (Ḳ.) — A woman *who peels her face,* (Ḳ,) i. e., *the external skin of her face, with medicine* [*called* قَشُور], *in order that her complexion may become clear;* (Ḳ, TA;) and *who rubs her face*, or *the face of another, with* [*the kind of liniment called*] غُمْرَة; (TA;) as also ↓ مَقْشُورَةٌ: (Ḳ:) which latter [also] signifies a woman *to whom this is done.* (TA.) The قَاشِرَة and the مَقْشُورَة are cursed in a trad. (M, Ḳ.) — مَطْرَةٌ قَاشِرَةٌ, (Ṣ,) and ↓ قُشْرَةٌ, and ↓ قَشْرَةٌ, (M, Ḳ, TA,) *A rain that pares*, or *strips, the surface of the earth,* (Ṣ, M, Ḳ, TA, [in the Ḳ, مَطَرٌ يَقْشِرُ is put in the place of مَطْرَةٌ تَقْشِرُ, in the M]) *and removes the pebbles from the ground,* being *a rain that falls with vehemence.* (TA.) — سَنَةٌ قَاشِرَةٌ, (TA,) and ↓ قَاشُورَةٌ, (Ṣ, M, Ḳ,) and ↓ قَاشُورٌ, (M, Ḳ,) ‡ *A year that strips*, or *strips off, everything:* (M, Ḳ:) or *that strips*, or *strips off, men;* and *camels* or *the like:* (M:) *a year of sterility, drought*, or *dearth.* (Ṣ.) See also أَقْشَرُ.

قَاشُورٌ and قَاشُورَةٌ: see قَاشِرَةٌ.

أَقْشَرُ A thing *having its peel, rind, bark*, or *the like, pared off.* (M, Ḳ.) — One *whose nose is excoriated by intense heat:* (M, Ḳ:*) or (so accord. to the M; but in the Ḳ, and) ‡one *intensely red,* (Ṣ, M, Ḳ,) *as though he were flayed,* (M,) or *as though his scarf-skin were peeled off.* (TA.) — Ground *partly bare of herbage and partly producing herbage:* and ground *bare of herbage.* (TA.) — شَجَرَةٌ قَشْرَآءُ *A tree peeled*, or *barked:* (M:) or *as though part of it were peeled*, or *barked,* (M, Ḳ,) *and part not.* (M.) — حَيَّةٌ قَشْرَآءُ *A serpent casting off its slough*, or *having its slough cast off;* syn. سَالِخٌ: (M, Ḳ:) or *as though having part of its slough cast off, and part not.* (TA.) — عَامٌ أَقْشَرُ *A severe year.* (TA.) See also قَاشِرَةٌ.

مُقَشَّرٌ A thing *having its peel, rind, bark*, or *the like, pared off*, or *removed; peeled, rinded, barked,* &c. (TA.) See 1. — فُسْتُقٌ مُقَشَّرٌ *Shelled pistachio-nuts;* (Ṣ, TA;) and so مُقَشَّرٌ alone, by predominant usage. (Z, TA.)

مَقْشُورَةٌ: see قَاشِرَةٌ.

مُقْتَشِرٌ ‡*Naked.* (Ḳ, TA.) — ‡An *aged* man: because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1. قَشَطَ, (M, Mṣb, TA,) aor. ـِ, (Mṣb,) inf. n. قَشْطٌ, (M, Mṣb, Ḳ,) *i. q.* كَشَطَ, (M, Ḳ,*) said (M, Mṣb,) by Yaạḳoob, (M,) to be a dial. var. of the latter; (M, Mṣb;) of the dial. of Temeem and Asad; the latter being of the dial. of Ḳeys; the ق not being a substitute for the ك; (M;) *He removed, put off, took off,* or *stripped off,* (M, Mṣb,* Ḳ,) a thing; (M, Mṣb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قِشَاطٌ, [inf. n. of the pass. form قُشِطَ, *It was,* or *became, removed,* &c.,] is *syn. with,* (Ḳ,) being a dial. var. of, (M,) كِشَاطٌ, (M, Ḳ,) in the sense of اِنْكِشَافٌ. (TA.) It is said in the Ḳur, [lxxxi. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَآءُ قُشِطَتْ, with ق, (M,) meaning the same as كُشِطَتْ, i. e. *And when the heaven shall be removed from its place, like as a roof is removed from its place.* (Zj.) You say also, قَشَطَ الدَّابَّةَ [*He removed the housing, or covering, from the beast of carriage*]; the verb thus used, also, being a dial. var. of كَشَطَ; and ▾قشّطها, inf. n. تَقْشِيطٌ, signifies the same. (TA.) And قُشِطَ ▾ الرَّجُلُ *The man was spoiled, despoiled,* or *plundered.* (TA.) — قَشْطٌ also signifies The act of *beating,* [app. *so as to excoriate,*] with a staff, or stick. (Yaạḳoob, Ḳ.)

2: see 1, in two places.

5: see 7.

7. انقشطت السَّمَآءُ, and ▾ تقشّطت, ‡*The sky became clear; became free from clouds* or *mists.* (Ḳ,* TA.)

قُشْطٌ a dial. var. of قُسْطٌ, q. v. (TA.)

قَشْطَةٌ a dial. var. of قَنْدَةٌ [app. meaning *Sugar-candy*]. (TA.) — [In the present day, applied to *Cream.*]

قَشَّاطٌ *A great spoiler, despoiler,* or *plunderer;* one *who spoils, despoils,* or *plunders, much,* or *frequently;* syn. سَلَّابٌ. (TA.)

مُقَشَّطٌ: see مَقْشُوطٌ, in two places.

دَابَّةٌ مَقْشُوطٌ عَنْهَا [for مَقْشُوطٌ عَنْهَا الجُلُّ] and ▾ مُقَشَّطٌ [*A beast of carriage having its housing, or covering, removed from it*]. (TA.) You say also, ▾ رَجُلٌ مُقَشَّطٌ, meaning *A man spoiled, despoiled,* or *plundered.* (TA.)

قشعر

Q. 4. اِقْشَعَرَّ, said of the skin, (Ṣ, Ḳ,) *It quaked; shuddered; was,* or *became, affected by a tremor, quaking,* or *quivering.* (Ḳ.) [And in like manner said of a man, (see the part. n., below,) i. e. *He quaked,* or *shuddered.*] — *It* (the skin) *dried up* (قَفَّ) by reason of mange, or scab. (TA.) — اِقْشَعَرَّتِ الأَرْضُ *The earth became of a colour inclining to that of dust,* or *ashes,* (اِرْبَدَّت,) *and contracted,* by reason of drought. (TA.) — اقشعرّت السَّنَةُ ‡*The year became one of drought.* (Ḳ,* TA.)

أَخَذَتْهُ قُشَعْرِيرَةٌ (Ṣ, Ḳ) *A tremor, quaking,* or *quivering, of the skin seized him.* (Ḳ.)

قُشَاعِرٌ *Rough to the touch;* خَشِنُ المَسِّ: (Ḳ, accord. to the TA:) or *rough, and advanced in years;* خَشِنٌ مُسِنٌّ, with the art. الخَشِنُ المُسِنُّ. (CḲ, and a MS. copy of the Ḳ.)

مُقْشَعِرٌّ, applied to a man, [*Having a quaking* or *shuddering of the skin,*] has for its pl. قَشَاعِرُ, without the م because it is augmentative. (Ṣ.)

قشف]
قشم
قشو
See Supplement.]

قص

1. قَصَّهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, inf. n. قَصٌّ, (M, Mṣb,) *He cut it;* (Ṣ, Mṣb;) or *he clipped it,* or *shore it,* or *cut off from it;* (A, Ḳ;) namely, hair, (Ṣ, M, A, Ḳ,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, Ḳ;) *with the* مِقَصّ, q. v.: (A, Ḳ:) as also ▾ قَصَّصَهُ, (M, A,) and, by permutation, قَصَّاهُ: (M:) or these two forms have an intensive signification: or you say, قَصَّيْتُ ▾ الظُّفْرَ وَنَحْوَهُ, meaning, *I pared the nail and the like.* (Mṣb.) — Also, *He* (a weaver) *cut off from it,* namely, a garment, or piece of cloth, *its unwoven end,* or *extremity, consisting of warp without woof.* (M.) — And *He cut off the extremities of his ears.* (IAạr, M.) قُصِّيهِ occurs in a trad., as meaning, *Take thou from the extremities of his ears.* (TA.) [But this may be from the root قصو, q. v.] — And [hence,] قَصَّ اللّٰهُ خَطَايَاهُ † *God diminished,* or *took* or *deducted from,* [*the account of*] *his sins.* (TA, from a trad.) = قَصَّ أَثَرَهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, (M, TA,) inf. n. قَصَصٌ, (Ṣ, M, A, O, L, Ḳ,) in [some of] the copies of the Ḳ قَصِيصٌ, but the former is the right, (TA,) and قَصٌّ, (T, M, Ḳ,) *He followed,* or *followed after, his track,* or *footsteps, in pursuit; endeavoured to trace him,* or *track him;* (Ṣ, M, A, Mṣb, Ḳ, &c.;) or *he did so by degrees:* (TA:) or *by night:* or *at any time:* (M, TA:) which last is the correct explanation: (TA:) and قَصَّهُ signifies the same, (A, TA,) and so ▾ اقتصّ اثره, (Ṣ, Ḳ,) and ▾ تقصّص اثره: (Ṣ, M, Ḳ:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَصًا فِى أَثَرِ فُلَانٍ *Such a one went forth following,* or *following after, the footsteps of such a one, in pursuit.* (TA.) And it is said in the Ḳur, [xviii. 63,] (Ṣ,) فَٱرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (Ṣ, Ḳ) *And they both returned by the way by which they had come, retracing their footsteps.* (Ḳ, TA.) — [And hence,] قَصَّ عَلَيْهِ الخَبَرَ, (Ṣ, M, Mṣb,* Ḳ,*) and الحَدِيثَ, and الرُّؤْيَا, (A,) aor. ـُ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (Ṣ,) and قَصٌّ, (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mṣb,) *He related to him the piece of news,* or *information,* (Ṣ, M, Mṣb,) and *the tradition,* or *story,* and *the dream,* (A,) *in its proper manner* (عَلَى وَجْهِهِ): (Ṣ, Mṣb:) or *he made it known* [*to him*]: (Ḳ:) and ▾ اقتصّ الحَدِيثَ *he related the tradition,* or *story, in its proper manner* (عَلَى وَجْهِهِ); (Ṣ, Ḳ, TA;) *as though he followed its traces, in pursuit, and related it accordingly:* (TA:) [i. e., *he pursued the course of the tradition,* or *story:*] and ▾ تقصّص الخَبَرَ *he pursued,* or *sought after, the particulars of the news,* or *information, gradually, and deliberately.* (M.) قَصَّ is also said to signify *He recited,* or *delivered,* a [*discourse such as is termed*] خُطْبَة. (TA.) And it is said in the Ḳur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ القَصَصِ *We explain unto thee with the best explanation:* (Ḳ, TA:) or, as some say, قَصٌّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قِصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا هَلَكُوا قَصُّوا or لَمَّا قَصُّوا هَلَكُوا: accord. to different relations: meaning, *When they relied upon words,* and neglected works, *they perished:* or *when they perished,* by neglecting works, *they inclined to, and relied upon, stories.* (TA.) = قَصَّهُ المَوْتُ, and قَصَّهُ عَلَى المَوْتِ, or مِنَ المَوْتِ: see 4.

2. قصّصهُ and قصّاهُ: see 1, first signification. = قصّص, (Ṣ,) inf. n. تَقْصِيصٌ, (A, Ḳ,) *He plastered,* or *built,* (TA,) a house, (Ṣ, Ḳ, TA,) and a tomb, which it is forbidden to do, (A, TA,) *with gypsum;* (TA;) syn. جَصَّصَ: (Ṣ, Ḳ:) of the dial. of El-Ḥijáz. (TA, art. جص.)

3. قاصّهُ, (Mṣb,) inf. n. مُقَاصَّةٌ (A, Mgh, Mṣb) and قِصَاصٌ, (Ṣ, A, Mgh, Mṣb, Ḳ,) [which latter is the more common,] *He* (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) *retaliated upon him by slaying him,* or *wounding him,* (Ṣ,* Mgh, Mṣb, Ḳ,) or *mutilating him,* (Ṣ,* Mṣb, Ḳ,*) *so as to make him quit,* or *even, with him.* (Mgh.) See also 8. — Hence, (A, Mgh,) ‡*He made him quit,* or *even, with himself:* used in a general way. (Mgh.) You say, قاصّ صَاحِبَهُ, (Ṣ, Mgh, Mṣb,* Ḳ,) inf. ns. as above, (Mṣb,) ‡*He made his fellow quit,* or *even, with him,* (Mgh,) in a reckoning, (Ṣ, Mgh, Ḳ,) or other thing, (Ṣ, Ḳ,) *by withholding from him the like of what the latter owed to him;* (Mgh;) *he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow:* [but Fei adds,] this is taken from اِقْتِصَاصُ الأَثَرِ: and hence the former signification, relating to retaliation of slaughter and

wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, قَاصَصْتُهُ بِمَا كَانَ لِى قِبَلَهُ, [or, more probably, قِبَلَهُ, or perhaps عَلَيْهِ,] ‡ *I withheld from him the like of what he owed me.* (A, TA.) ISd says, (TA,) The phrase قُوصَّ زَيْدٌ مَا عَلَيْهِ has been mentioned; and means, in my opinion, † *Zeyd was reckoned with for what he owed:* though made trans. without a particle, as implying the meaning of أُغْرِمَ and the like. (M, TA.)

4. اقصّهُ, inf. n. إِقْصَاصٌ, *He retaliated for him;* (M;) as also ▾ اقتصّهُ; (A; [so in a copy of that work; but I think it is a mistake for اقصّهُ, or for اقتصّ لَهُ, q. v.]) or اقتصّ مِنْهُ. (TA [but this seems to be a mistake for اقتصّ لَهُ.]) You say, اقصّ فُلَانًا مِنْ فُلَانٍ *He* (a governor, or prince,) *retaliated for such a one upon such a one,* (S, K,) *by wounding the latter like as he had wounded the former,* (S, Msb, K,) or *by slaying the latter for the slaughter of the former;* (S, K;) and *the like.* (TA.) — اقصّ الرَّجُلُ مِنْ نَفْسِهِ *The man gave power, or authority, to retaliate upon himself,* (K, TA,) *by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding.* (TA.) [Whence the saying,] أَقْصَصْتُكَ الجُرْحَةَ ‡ *I authorize thee to adduce anything whereby to invalidate the testimony.* (A,* TA, art. جرح.) = ضَرَبَهُ حَتَّى أَقَصَّهُ, (S, K,) and ▾ قَصَّهُ عَلَى المَوْتِ, (K,) مِنَ المَوْتِ, *He beat him until he made him to be near to death:* (S, K:) and Fr used to say, ضربه حتى أَقَصَّهُ المَوْتَ [meaning as above]. (S.) You say [also], أَقْصَصْتُهُ عَلَى المَوْتِ [*I made him to be near to death*]. (M.) And a poet says,

* فَقَدْ أَقْصَصْتَ أُمَّكَ بِالهُزَالِ *

meaning, *Thou hast made thy mother to be near to death.* (TA.) — Fr also said, (S,) ▾ قَصَّهُ المَوْتُ and قَصَّهُ مِنَ المَوْتِ [in the L and TA أَقَصَّهُ المَوْتُ and أَقَصَّهُ مِنْهُ, which seems to be a mistranscription,] both signifying *Death became near to him:* (S, K:) or *he became at the point of death, and then escaped;* (TA;) and so أَقَصَّتْهُ شَعُوبُ: (M:) and أَقَصَّ على المَوْتِ *he became at the point of death.* (M.)

5. تقصّص and تَقَصَّى: see 8. = تقصّص أَثَرَهُ: see قَصَّ اثره. — تقصّص الخَبَرَ: see قَصَّ عَلَيْهِ الخَبَرَ. — تقصّص كَلَامَهُ *He preserved in his memory his speech, or discourse.* (AZ, M, K.)

6. تقاصّوا *They made themselves quits, or even, one with another, by retaliation,* (M, TA,) *slaying for slaying, or wounding for wounding.* (M.) A poet says,

* فَرُمْنَا القِصَاصَ وَكَانَ التَّقَا *
* صُ حُكْمًا وَعَدْلًا عَلَى المُسْلِمِينَا *

[*And we sought retaliation so as to make a party quit, or even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims*]: in which التَّقَاصُّ is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, القِصَاصُ: and there is no other instance of the kind excepting one verse cited by Akh:

* وَلَوْلَا خِدَاشٌ أَخَذْتُ دَوَاب *
* بَ سَعْدٍ وَلَمْ أُعْطِهِ مَا عَلَيْهَا *

but Aboo-Is-hák thinks, that, if this verse be genuine, the right reading is دَوَابِبَ سَعْدٍ, as the making the duplication of a letter distinct is allowable in poetry; or رَوَاحِلَ سَعْدٍ. (M, TA.) This is the primary signification of the verb. (TA.) — And hence, (A,* Mgh,* TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] ‡ *They made themselves quits, or even, one with another,* in a reckoning, (S, A, Mgh, K,) or other thing (S, A, K) *one withholding from another the like of what the latter owed him.* (Mgh.)

8. اقتصّ *It* (hair [or the like]) *was, or became, cut, or clipped, or shorn,* (M, TA,) *with the* مِقَصّ; (TA;) as also ▾ تقصّص and تَقَصَّى. (M, TA.) = اقتصّ الحَدِيثَ: see قَصَّ اثره. — اقتصّ أَثَرَهُ: see قَصَّ عَلَيْهِ الخَبَرَ. = *He retaliated, slaying for slaying, or wounding for wounding.* (M.) You say, اقتصّ لِفُلَانٍ مِنْ فُلَانٍ (S, A, K) *He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former,* (S, K, TA,) and *the like;* (TA;) as also ▾ أَقَصَّهُ مِنْهُ. (S, K.) [See the latter verb, first signification.] And ▾ أَقَصَّهُ, inf. n. إِقْصَاصٌ, signifies [also] *He* (the Sultán) *slew him in retaliation.* (Msb.) — اِقْتِصَاصٌ, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say اُقْتُصَّ مِنْهُ,] also signifies The *being done to like as one has done, whether it be slaughter or mutilation or beating or wounding.* (TA.) — See also 10.

10. استقصّ *He sought, or demanded, retaliation,* i. e., *slaying for slaying, or wounding for wounding.* (M.) — استقصّهُ *He asked of him to retaliate for him:* (S, A, Msb, K:) and ▾ اقتصّهُ signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; تقصّص اثره مثل قَصَّهُ واقتصّهُ واستقصّهُ سَأَلَهُ أَنْ يُقِصَّهُ, in which واقتصّه terminates a clause. (TA.)

قُصٌّ (M, K) and ▾ قُصَصٌ (M, TA) *What is cut, or clipped, or shorn, of the wool of a sheep.* (M, K, TA.) See also قُصَاصَةٌ. = Also, both words, (S, M, A, K,) and ▾ قَصْقَصٌ (M, TA) The *breast* (M, A, K) of anything: (M:) or the *head thereof,* (S, K,) called in Persian سرسينه [i. e. سَرِسِينَهْ, applied to the *pit at the head of the breast*]; and such is the قَصَص of the sheep or goat, &c.: (S:) or the *middle thereof:* (M, K:) or the *bone thereof,* (M, K,) of a man or other animal; (TA;) [i. e. the *sternum;*] the *soft bone into which are set the cartilaginous ends of the* [*seven upper pairs of the*] *ribs, in the middle of the breast:* (Lth, TA:) pl. قِصَاصٌ [a reg. pl. of the first]. (K.) Hence the saying, هُوَ أَلْزَمُ لَكَ مِنْ شُعَيْرَاتِ قَصِّكَ, (S,) or هُوَ أَلْزَمُ بِكَ مِنْ شَعَرَاتِ قَصِّكَ, and ▾ قَصَصِكَ, (M, TA,) [*He is more closely adherent to thee than the little hairs, or the hairs, of thy breast, &c.:*] because as often as they are cut they grow [afresh]: (As, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sgh, TA.) — Also, the same three words, (the first and ▾ second accord. to the TA, and the ▾ third accord. to the K) and ▾ قَصِيصٌ, (K,) The *place of growth of the hair of the breast.* (K, TA.) = قَصٌّ, (JK, and so in one place in a copy of the M, and in the TA,) or ▾ قِصٌّ, (so in one place in a copy of the M) and ▾ قَصَّةٌ and ▾ قِصَّةٌ, (M,) *i. q.* جَصٌّ, (JK,) or جِصٌّ, (M,) [i. e. *Gypsum;*] قَصَّةٌ is *syn. with* جصّ (S, Msb) in the dial. of El-Hijáz: (S:) or ▾ قَصَّةٌ and ▾ قِصَّةٌ, (K,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-h, (Seer, TA,) are *syn. with* جَصَّةٌ [and جِصَّةٌ, ns. un. of جَصٌّ and جِصٌّ]: (K:) or signify *stones of* جصّ [or *gypsum*]: (TA:) pl. قِصَاصٌ [reg. as pl. of قَصَّةٌ]: (K:) and ▾ قَصَّاصٌ is a dial. form of قَصٌّ [app. as syn. with جَصٌّ and جِصٌّ], a subst., like جَيَّارٌ [which is nearly, if not exactly, syn. with جِيرٌ and جَصٌّ]. (M, L.) In a trad. of Zeyneb, occurs this expression: يَا قَصَّةً عَلَى مَلْحُودَةٍ [*O gypsum upon buried corpses!*] by which she likens the bodies of the persons addressed to tombs made of جصّ, and their souls to the corpses contained in the tombs. (TA.)

قِصٌّ : قَصَّةٌ : } see قَصٌّ, last signification; the latter in three places.

قُصَّةٌ The *hair over the forehead;* syn. نَاصِيَةٌ, (M, A,) or شَعْرُ النَّاصِيَةِ; (S, K;) accord. to some, (TA,) of a horse: (M, TA:) or *what comes forward, thereof, over the face:* (M, TA:) and the ناصية of a woman: (M:) or the طُرَّة, i. e., the ناصية, [or *front hair of the head,*] *which is cut over* (lit. over against, حِذَآء,) *the forehead:* (Mgh, Msb:) or *what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples:* (TA:) or it signifies, as some say, (Mgh,) or signifies also, (M, A,) *any lock of hair:* (M, A, Mgh:) pl. قُصَصٌ (M, Msb, K) and قِصَاصٌ. (M, K.) See also قُصَاصٌ.

قِصَّةٌ *A story; a narrative:* (Ṣ, M, TA:) and *what is written:* (Ṣ, Ḳ:) and *an affair; or a case:* (Ṣ, Mṣb, Ḳ:) and ↑ قَصَصٌ is syn. therewith, in the first of the above senses; (Ṣ,* M, A,* Mṣb,* TA;) and signifies *a story,* or *narrative, related:* (M,TA:) and ↑ قُصَيصَةٌ also is syn. with قِصَّةٌ [in the first of the above senses], (A, Ḳ,) and so is ↑ قُصَيصٌ: (A:) the pl. of قِصَّةٌ is قِصَصٌ, (Ṣ, Mṣb, Ḳ,) and أَقَاصِيصُ is a pl. pl.: (A,* TA:) and the pl. of ↑ قُصَيصَةٌ is قَصَائِصُ. (A,* TA.) You say, لَهُ قِصَّةٌ عَجِيبَةٌ and قَصَصٌ &c. [*He has,* or *to him,* or *it, relates, a wonderful story*]. (A.) And فِى رَأْسِهِ قِصَّةٌ ‡ *In his head is a speech;* or *the like.* (TA.) And مَا قِصَّتُكَ *What is thine affair? or thy case?* (Mṣb.) And رَفَعَ قِصَّةً إِلَى السُّلْطَانِ [*He referred an affair,* or *a case, to the Sulṭán*]. (A.) — See also قَصٌّ, last signification.

قَصَصٌ: see قَصٌّ, first signification. — See also قِصَّةٌ. — See also قَصٌّ, again, second and third significations.

قُصَاص: see قِصَاصٌ.

قُصَاصُ ↑ and قَصَاصُ ↑ and قُصَاصُ الشَّعَرِ, (Ṣ, M, A, Mgh, Ḳ,) of which three forms the first is the most common, (Ṣ,) *The part where the growth of the hair terminates,* (Aṣ, Ṣ, M, A,* Mgh, Ḳ,) *in the fore part and the hind part* (Aṣ, Ṣ, M) *of the head;* (M;) or *in the fore part* or *the hind part;* (Ḳ;) or *in the fore part of the head and around it;* (A;) or *in the fore part of the head* or *around it;* (Mgh;) or *in the middle of the head:* (TA:) or *the extremity of the back of the neck:* (M, TA:) or *the whole circuit* [*of the hair*], *behind and before and around;* and one says also ↑ قُصَاصَةُ الشَّعَرِ (TA:) and مَقَصُّ ↑ الشَّعَرِ, of which the pl. is مَقَاصُّ, signifies the same as قُصَاصَةٌ; (Aṣ, TA;) or *the part where it is taken with the scissors:* (TA:) القُصَاصُ also signifies *the place along which the scissors run in the middle of the head:* (M, Ḳ:) or *the extremity of the back of the neck:* (Ḳ:) or *the part where the growth of the hair terminates* (Ḳ, TA) *in the fore part of the head;* or *in the fore part and the hind part thereof;* as before explained. (TA.) — You say also, عَضَّ بِقُصَاصِ كَفَّيْهِ, meaning, ‡ *He bit the extremities of his two hands, where they meet together.* (A, TA.)

قِصَاصٌ: see قُصَاص. — Also, (Ṣ, M, Mṣb, Ḳ,) and قِصَاصَآءٌ ↑, (so in a copy of the M, and in the CḲ, and in a MS copy of the Ḳ [in the TA ↑ قُصَاصَآءٌ, which I think a mistake,]) and ↑ قِصَاصَآءٌ, (M, Ḳ,) [the first an inf. n. of 3, q. v.,] *i. q.* قَوَدٌ; (Ṣ, Ḳ;) *Retaliation, by slaying for slaying,* and *wounding for wounding,* (M, Mṣb, TA,) and *mutilating for mutilating.* (Mṣb.)

قَصِيصٌ: see مَقْصُوصٌ: — and قِصَّةٌ: — and قَصٌّ, third signification.

قُصَاصَةٌ *Cuttings,* or *what is cut off* (M, A) *with the* مِقَصّ, (A,) of hair, (Lḥ, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth. (M.) — See also قُصَاص.

قَصِيصَةٌ *A camel,* (M, Ḳ,) or *horse,* or *the like,* (M,) *with which one follows,* or *follows after,* (M, Ḳ,) *footsteps,* (M,) or *the footsteps of travelling-camels:* (Ḳ:) pl. قَصَائِصُ. (Ibn-'Abbád, TA.) — See also قِصَّةٌ, in two places.

قِصَاصَآءٌ, or قُصَاصَآءٌ, and قِصَاصَآءٌ: see قِصَاصٌ.

قَصَّاص: see قَصٌّ, last signification.

قَصْقَصٌ: see قَصٌّ, second and third significations.

قَاصٌّ *A relater of a story* or *narrative* (Ḳ, TA) *in its proper course;* as though he followed its meanings and expressions; or *of stories,* or *narratives;* as some say, because he pursues story after story: (TA:) pl. قُصَّاصٌ. (A, TA.) — And *One who recites,* or *delivers, the kind of discourse termed* خُطْبَة. (TA.)

قِصَّةٌ: see أَقَاصِيص.

قُصَاص: see مَقَصُّ الشَّعَرِ.

مِقَصٌّ *A* مِقْرَاض [or *single blade of scissors* or *shears*], (Ṣ, A, Ḳ,) *with which one cuts,* or *clips,* or *shears;* (TA;) *one of the things whereof a pair is called* مِقَصَّانِ: (Ṣ, Ḳ:) or مِقَصَّانِ signifies the *thing with which one cuts hair* [*&c.*]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is مَقَاصُّ. (A, TA.)

مُقَصَّصٌ: see مَقْصُوصٌ, in two places. — A tomb *plastered with* قَصّ [or *gypsum*]: and in like manner مُقَصَّصَةٌ applied to a city (مَدِينَة). (M, TA.)

مَقْصُوصٌ *Cut, clipped,* or *shorn;* applied to hair [&c.]; as also ↑ قَصِيصٌ: (M, TA:) and to a wing; as also ↑ مُقَصَّصٌ. (A.) مَقْصُوصُ الجَنَاحِ A bird *having the wing clipped.* (Ṣ.) And ↑ مُقَصَّصٌ *Having the forelocks clipped,* or *shorn.* (Meyd, in Golius.)

قصب

1. قَصَبَهُ, aor. ـِ, (M, Ḳ,) inf. n. قَصْبٌ, (Ṣ, M, O,) *He cut it,* (Ṣ,* M, O,* Ḳ,) namely, a thing; (M;) as also ↑ اقتصبهُ. (M, Ḳ.) And قَصَبَ الشَّاةَ, (Ṣ, M, O, Mṣb, Ḳ,) aor. as above, (M, Mṣb,) and so the inf. n., (Ṣ, M, O, Mṣb,) said of the butcher, (O,) *He cut up the sheep,* or *goat, into joints,* or *separate limbs:* (Ṣ, O, Mṣb:) or *he separated the* [*bones called*] قَصَب *of the sheep,* or *goat.* (M, Ḳ.) — فُلَانٌ لَمْ يُقْصَبْ meaning ‡ *Such a one has not been circumcised,* is from القَصْبُ signifying "the act of cutting." (A.) — And قَصَبَهُ, (Ṣ, M, A, O, Ḳ,) aor. ـِ, inf. n. قَصْبٌ; (M;) and ↑ قَصَّبَهُ, (M, Ḳ,) inf. n. تَقْصِيبٌ, (Ḳ,) ‡ *He attributed,* or *imputed, to him,* or *accused him of, a vice,* or *fault,* or *the like;* (Ṣ, M, A, O, Ḳ;) and *reviled,* or *vilified, him.;* (M, A, Ḳ;) meaning *he cut him with censure.* (A.) — And قَصَبَهُ, (Ṣ, M, O, Ḳ,) namely, a camel, and [any] other [animal], (Ṣ, O,) or a man, (M, Ḳ,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped,* or *cut short,* (Ṣ, O,) or *prevented,* (M, Ḳ,) *his drinking, before he had satisfied his thirst.* (Ṣ, M, O, Ḳ.) — And قَصَبَ شُرْبَهُ *He* (a camel) *abstained from his drinking before he had satisfied his thirst:* (ISk, Ṣ, O:) or قَصَبَ [alone], said of a camel, (Aṣ, M, Ḳ, TA,) aor. as above, inf. n. قَصْبٌ and قُصُوبٌ, (M, Ḳ,) *he refused to drink:* (Aṣ, TA:) or *he abstained from drinking the water, raising his head from it,* (M, Ḳ, TA,) *before he had satisfied his thirst:* (TA:) or, as some say, قُصُوبٌ signifies the *satisfying of thirst by coming to the water &c.* (M, TA.) — And قَصَبَ المَآءَ, aor. ـِ, inf. n. قَصْبٌ, *He* (a camel) *sucked up,* or *sucked in, the water.* (M, TA.) — It seems to be applied in the Ṣ that قَصَبَ, aor. as above, also signifies *He played upon a musical reed,* or *pipe.* (MF.)

2: see the preceding paragraph. — قَصَّبَ الزَّرْعُ, (Ṣ, M, O,) inf. n. تَقْصِيبٌ; (Ṣ;) and ↑ اقصب; (M;) *The* زرع [i. e. *seed-produce,* or *wheat* or *the like,*] *produced its* قَصَب [or *jointed stalks,* or *culms:*] (M:) this is the case after the تَفْرِيخ. (Ṣ, O. [See 2 in art. فرخ.]) [Hence the saying,] إِنِّى أَرَى الشَّرَّ قَدْ قَصَّبَ † [*Verily I see evil,* or *the evil, to have grown, like corn producing its culms*]. (TA voce نَبَّبَ.) — And قَصَّبَ الشَّعَرَ, (M, Ḳ,) inf. n. تَقْصِيبٌ, (O, Ḳ,) † *He twisted the locks of the hair* [*in a spiral form so that they became like hollow canes*]: (M, Ḳ:) or قَصَّبَتْ شَعَرَهَا ‡ *she* (a woman) *twisted the locks of her hair so that they became like* قَصَب [i. e. *hollow canes*]: (A:) and (Ḳ) † *he curled the hair;* syn. جَعَّدَهُ. (O, Ḳ.) — And قَصَّبَهُ, (ISh, TA,) inf. n. as above, (O, Ḳ,) *He bound his hands to his neck,* (ISh, O, Ḳ, TA,) namely, a man's: (ISh, TA:) [and app., in like manner, *his fore-legs,* namely, a sheep's or a goat's: see قَصَّابٌ, last sentence.]

4. اقصبهُ عِرْضَهُ † *He empowered him to revile,* or *vilify, him.* (M.) [Agreeably with an explanation of قَصَبَهُ in the A, mentioned above, it may rather be rendered ‡ *He caused him to cut, with censure,* or *to wound, his honour,* or *reputation.*] — اقصب said of a pastor, (ISk, Ṣ, M, O, Ḳ,) [*He performed his service ill, so that*] *his camels disliked, and refused to drink, the water;* (ISk, M, Ḳ;) or, [*so that*] *his camels abstained from drinking before they had satisfied their thirst.* (Ṣ, O.) رَعَى فَأَقْصَبَ [*He pastured, and performed his service ill, &c.,*] is a prov., (Ṣ, M, O, Ḳ,) applied to a [bad] pastor; because, if he

pasture the camels ill, they will not drink; (Ṣ, O, Ḳ;) for they drink only when they are satiated with the herbage: (Ṣ, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.)═اقصب said of a place, *It produced reeds, or canes.* (M, Ḳ.) — See also 2.

8: see 1, first sentence.

قُصْبٌ *A gut*; syn. مِعًى: (Ṣ, M, Mgh, O, Ḳ:) or *all the* أَمْعَآء [or *guts*]: or *the guts* [امعآء] *that are in the lower part of the belly*: TA:) pl. أَقْصَابٌ. (Ṣ, M, Mgh, O, Ḳ.) One says, هُوَ يَجُرُّ قُصْبَهُ [expl. by what here follows]. (Ṣ, O.) The Prophet said, respecting 'Amr Ibn-'Ámir El-Khurá'ee, who first set at liberty سَوَائِب [pl. of سَائِبَة, q. v.], (O,) or respecting 'Amr Ibn-Ḳamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتُهُ يَجُرُّ قُصْبَهُ فِى النَّارِ [*I saw him dragging his guts in the fire* of Hell]. (O, TA.) — El-Aạshà in his saying

وَشَاهِدُنَا الجُلُّ وَاليَاسَمِي
نُ وَالْمُسْمِعَاتُ بِأَقْصَابِهَا

means [*The rose being present with us, and the jasmine, and the songstresses*] *with their chords of gut*: or, as some relate it, (and as it is cited in the M,) he said ♦ بِقُصَّابِهَا, meaning *with their musical reeds*, or *pipes*. (Ṣ, O.) — And ‡ *The middle of the body;* metaphorically applied thereto: so in the saying of Imra-el-Ḳeys, (Ṣ, O, L,) or, accord. to the people of El-Koofeh and El-Baṣrah, it is falsely ascribed to him, (O,)

وَالقُصْبُ مُضْطَمِرٌ وَالمَتْنُ مَلْحُوبُ

[*And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards*]. (Ṣ, O, L.) — And † *The back.* (O, Ḳ. [SM, not having found this in any lexicon but the Ḳ, supposed that الظَّهْرُ might be substituted in it for الخَصْرُ, which is not therein mentioned as a meaning of القُصْبُ.])

قَصَبٌ [a coll. gen. n., signifying *Reeds*, or *canes*; and *the like*, as the *culms* of corn, &c.; and sometimes signifying *a reed*, or *cane*, and *the like*, as meaning *a species thereof*;] *any plant having* (M, A, Mgh, Mṣb, Ḳ) *its stem composed of* (Mgh, Mṣb) أَنَابِيب [or *internodial portions*] (M, A, Mgh, Mṣb, Ḳ) *and* [*their*] كُعُوب [or *connecting knots*, or *joints*]; (Mgh, Mṣb;) [i. e. *any kind*, or *species*, *of plant having a jointed stem*;] *i. q.* أَبَآءٌ [a word comparatively little known]; (Ṣ; [in the O اَنَآء, a mistranscription;]) and [it is said that] ♦ قَصْبَآء signifies the same: (Ṣ, O: [but see what follows:]) the n. un. of the former is ♦ قَصَبَةٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and ♦ قَصْبَاةٌ or ♦ قَصَبَاةٌ: (Ḳ accord. to different copies; the former accord. to the TA: [but each of these I believe to be a mistake for ♦ قَصْبَاءَةٌ, which is said to be a n. un. of قَصْبَآءُ, and therefore held by some to be syn. with قَصَبَةٌ:]) ♦ قَصْبَآءُ [appears, however, to differ somewhat from قَصَبٌ, for it is said that it] signifies *an assemblage of* قَصَب; (M, Ḳ;) and its n. un. is ♦ قَصَبَةٌ and ♦ قَصْبَاءَةٌ [like حَلَفَةٌ and حَلْفَاءَةٌ which are both said to be ns. un. of حَلْفَآءُ; and طَرَفَةٌ and طَرْفَاءَةٌ, said to be ns. un. of طَرْفَآءُ; the former in each case anomalous]: (M: [see also Ḥam p. 201:]) or, accord. to Sb, ♦ قَصْبَآءُ is sing. and pl., (Ṣ, M, Mgh, O,) and so طَرْفَآءُ, (Ṣ, M, O,) and حَلْفَآءُ; (Ṣ, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَةٌ; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as تَمْرٌ and بُسْرٌ, and such as أَرْطًى and عَلْقًى of which the ns. un. are أَرْطَاةٌ and عَلْقَاةٌ: (M:) or, as some say, ♦ قَصْبَآءُ signifies *many* قَصَب *growing in a place*: (Mgh:) and it signifies also *a place in which* قَصَب *grow*: (M, Ḳ:) [or] ♦ مَقْصَبَةٌ has this last meaning; (Mgh, Mṣb;) or signifies, like ♦ أَرْضٌ قَصِبَةٌ, *a land having* قَصَب. (M, Ḳ.*) — أَحْرَزَ قَصَبَ السَّبْقِ, (Mṣb,) or ♦ قَصَبَةَ السَّبْقِ, (TA,) [meaning † *He won, or acquired, the canes*, or *cane*, *of victory in racing*,] is said of the winner in horse-racing: they used to set up, in the horse-course, a cane (قَصَبَة,) and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Mṣb,* TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-Áṣ, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مُقَصَّبٌ.]) — [The ♦ قَصَبَة here mentioned as *A certain measure of length*, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly agreeing with our "rod:" (see جَرِيبٌ:) accord. to others, six cubits and a third of a cubit: (see فَدَّانٌ:) the modern Egyptian قَصَبَة, until it was reduced some years ago, was about twelve English feet and a half; its twenty-fourth part, called قَبْضَةٌ, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.] — القَصَبُ الفَارِسِىُّ [*The Persian reed*] *is a kind whereof writing-reeds are made*: (Mgh, Mṣb:) and *another kind thereof is hard and thick; and of this kind are made musical reeds, or pipes; and with it houses*, or *chambers, are roofed.* (Mṣb) One says, قَصَبُ الخَطِّ أَنْفَذُ مِنْ قَصَبِ الخَطِّ [meaning *Writing-reeds are more penetrating*, or *effective*, *than the canes of El-Khaṭṭ* (which are spears); i. e., words wound more than spears]. (A, TA.) — قَصَبُ السُّكَّرِ is well-known [as meaning *The sugar-cane*]: (Mṣb:) *this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice* [*of which sugar is made*] *is expressed; and this expressed juice is called* عَسَلُ القَصَبِ. (Mgh.) — قَصَبُ الذَّرِيرَةِ [is *Calamus aromaticus*; also called قَصَبُ الطِّيبِ]: *a species thereof has the joints near together, and breaks into many fragments*, or *splinters, and the internodial portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic* (Mgh, Mṣb) *when brayed*, or *powdered*; (Mgh;) *and inclines to yellowness and whiteness.* (Mgh, Mṣb. [See also ذَرِيرَةٌ, in art. ذر.]) — قَصَبٌ also signifies † *Any round and hollow bone* [or rather *bones*]; (Ṣ, O;) it is pl. [or rather a coll. gen. n.] of which ♦ قَصَبَةٌ is the sing. [or n. un.], this latter signifying *any bone containing marrow*; (M, Ḳ;) thus called by way of comparison [to the reed, or cane]. (M.) — And ‡ The *bones of the* يَدَانِ and رِجْلَانِ [i. e. *arms* and *legs*, or *hands* and *feet*, but here app. meaning the latter], (A, Mṣb,) and the like: (Mṣb:) [or] † the [*phalanges*, or] *bones of the fingers* and *toes*; (M, Ḳ,* TA;) ‡ the *bones whereof there are three in each finger and two in the thumb* [*and the like in the feet*]; (A, TA;) and Zj says, the *bones of the* أَصَابِع [or *fingers* and *toes*] *which are also called* سُلَامَى: (Mṣb in art. سلم:) or, as some say, the *portions between every two joints of the* أَصَابِع: (M, TA:) and ♦ قَصَبَةُ الأَصَابِعِ [or قَصَبَةُ الإِصْبَعِ] signifies *the* أَنْمَلَة [here perhaps meaning the *ungual phalanx*] *of the finger* or *toe*. (Mṣb, TA.) — And † The *bones* and *veins* of a wing. (MF.) — [And † *Quills*: thus in the phrase صَارَ الرِّيشُ قَصَبًا, in the Ḳ, voce أَنُوقٌ, meaning *The feathers became quills*: n. un. ♦ قَصَبَةٌ: see صَنَمَةٌ.] — And ‡ [*The bronchi*;] the *branches of the windpipe*; (M, Ḳ;) and *outlets of the breath*; (Ḳ;) [i. e.] القَصَبُ, (Ṣ, M, O,) or قَصَبُ الرِّئَةِ, (A, Mṣb,) signifies *the ducts* (عُرُوق) *of the lungs*; (Ṣ, A, O, Mṣb;) *through which the breath passes forth.* (Ṣ, M, A, O, Mṣb.) [See حَلْقٌ.] — And † *Any things made of silver, and of other material, resembling* [*in form*] *the kind of round and hollow bone* [or *bones*] *thus called*: n. un. ♦ قَصَبَةٌ. (Ṣ, O.) And † *Jewels* (Ṣ, M, Ḳ) *having the form of tubes* (أَنَابِيب), (Ṣ,) or *oblong*, (M, Ḳ,) *and hollow*. (M.) — And † *Brilliant pearls, and brilliant chrysolites, interset with jacinths.* (IAạr, O, Ḳ.) So in the saying, in a trad., (O, Ḳ,) related as uttered by Gabriel, (O,) [cited in the Ṣ app. as an ex. of the meaning next preceding

this last,] بَشِّرْ خَدِيجَةَ بِبَيْتٍ فِى الجَنَّةِ مِنْ قَصَبٍ (IAar, O, K) i. e. [*Rejoice thou Khadeejeh by the announcement of*] *a pavilion* [*in Paradise*] *of brilliant pearls, &c.*: (IAar, O:) or the meaning is, *of hollow pearls* [or *pearl*], *spacious, like the lofty palace*: (IAth, TA:) or *of emerald*: (TA voce بَيْتٌ:) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed قَصَبُ السَّبْقِ [expl. above], because she was the first person, or the first of women, who embraced El-Islám. (MF, TA.) — And ‡ *Fine, thin,* or *delicate,* (S, O,) or *soft,* (M, Msb, K,) *garments,* or *cloths, of linen*: (S, M, O, Msb, K:) a single one thereof is called ▾ قَصَبِىٌّ. (M, O, Msb, K.) One says, مَعَ فُلَانٍ قَصَبُ صَنْعَآءَ وَقَصَبُ مِصْرَ ‡ [*In the possession of such a one are*] قصب [meaning *the cylindrical,* or *oblong, hollow pieces*] *of carnelian* [*of San'à*], *and* قصب [meaning *the fine,* or *soft, garments,* or *cloths,*] *of linen* [*of Egypt*]. (A.) — Also ‡ The *channels by which water flows from the springs,* or *sources*: (S, M, A, O, K:) or the *channels by which the water of a well flows from the springs,* or *sources*: (As, T, TA:) n. un. ▾ قَصَبَةٌ. (M.) And قَصَبُ البَطْحَآءِ † *The waters* [*of the kind of water-course called* بطحاء (q. v.)] *that run to the springs,* or *sources, of the wells.* (As, S, O.) Aboo-Dhu-eyb says,

• أَقَامَتْ بِهِ فَابْتَنَتْ خَيْمَةً •
• عَلَى قَصَبٍ وَفُرَاتٍ نَهَرْ •

(As, S, M, O,) meaning *She remained* [*in it, and constructed* for herself *a booth,* or *a tent,*] *amid wells and sweet water that flowed copiously.* (As, S, O.) — See also قَصَبَةٌ below, in the next paragraph. ═ القَصَبُ is also a name for *The ewe.* (O.) — And قَصَبْ قَصَبْ is *A call to the ewe* (O, K) *to be milked.* (O.)

قَصَبَةٌ: see the next preceding paragraph, in nine places. — [It also, app., signifies The *cane-roll of a loom*: see نِيرٌ. — And, app., † The *mouth, which has the form of a short cylinder, in the middle of the upper part,* of the kind of leathern water-bag called مَزَادَة: see خُرْتَةٌ.] — ‡ The *bone* of the nose; قَصَبَةُ الأَنْفِ signifying *the nasal bone*: (S, A.) — [And † The *shaft* of a well.] You say بِئْرٌ مُسْتَقِيمَةُ القَصَبَةِ † [*A well of which the shaft is straight*]. (TA.) — And ‡ *A well recently dug.* (M, K, TA.) — And ‡ The *interior part* of a country or town; (A;) and of a قَصْر [i. e. pavilion, or palace]; (M, A, K;) and of a fortress; (A;) or of a fortress containing a building or buildings; or the *middle* of such a fortress, (TA,) and of a town or village: (S, L, Msb, TA: [Golius, reading قِرْبَة for قَرْيَة, assigns to it also the signification of the "*middle* of a water-skin:"]) or *a* قَصْر [i. e. *pavilion,* or *palace,*] itself; (M, K;) and [*a fortress* itself, or] *a fortified castle such as is occupied by a commander and his forces*: (TA in art. خوج:) and *a town* or *village* [itself]: (M, K:) and the حَرِيم [as meaning *interior,* or *middle,*] of a house. (T and TA in art. حرم.) Also *A city*: (K:) or the [*chief*] *city* (S, M, Msb) of the Sawád, (S,) or, [by a general application,] of a country: (M, Msb:) or the *chief,* or *main, part* (M, K) of a city (M) or of cities. (K: but in the TA this last meaning is given as the explanation of ▾ قَصَبُ الأَمْصَارِ.) — See also قُصَيْبَةٌ, in two places: — and see قِصَابٌ.

أَرْضٌ قَصِبَةٌ: see قَصَبٌ, first quarter.

قَصْبَآءُ: see قَصَبٌ, first quarter, in four places.

قَصْبَاةٌ or قَصَبَاةٌ: see قَصَبٌ, first sentence.

قَصَبَاءَةٌ: see قَصَبٌ, first sentence, in two places.

قَصَبِىٌّ: see قَصَبٌ, last quarter.

قِصَابٌ, (so in the K, there said to be like كِتَابٌ,) or ▾ قَصَابَةٌ, (so in the M and L,) *A dam that is constructed in the place that has been eaten away by water,* [for لَجَف in the CK, and لخف in other copies of the K, (in the place of which I find لَهج in a copy of the M, app. a mistranscription,) I read, and thus render لَجَف, supposing it to mean such a place *in the side of a rivulet for irrigation,*] *lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees* [thus I render عِرَاقُ الحَائِطِ (see art. عرق)] *should become demolished.* (M, K.) — And قِصَابٌ signifies دِبَارٌ: (so accord. to a copy of the M:) or دِيَارٌ: (so in copies of the K:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the K it signifies *Small channels for irrigation between tracts of seed-produce;* and ISd says the like: accord. to AHn, *patches of sown ground*: see more voce دَبْرٌ: it is a pl.,] and the sing. is ▾ قَصَبَةٌ. (M, K.)

قَصُوبٌ A sheep or goat *that one shears.* (O, K.)

قَصِيبٌ, applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) *That sucks up,* or *sucks in, the water.* (M, TA.) — See also قَاصِبٌ.

قِصَابَةٌ The *art of playing upon the musical reed,* or *pipe.* (S, O.) — [And] The *craft,* or *occupation, of the butcher.* (M, Msb.) ═ See also قِصَابٌ.

قَصِيبَةٌ: see قُصَّابَةٌ. — Also, and ▾ قُصَّابَةٌ, (S, M, O, K,) and ▾ قُصَيْبَةٌ, (Lth, M, K,) and ▾ تَقْصِيبَةٌ, (M, O, K,) and ▾ تَقْصِبَةٌ, (M, K,) ‡ *A lock of hair having a* [*spiral*] *twisted form* [*so as to be like a hollow cane*]: (Lth, M, K:) or *a pendent lock of hair that is twisted so as to curl* [*in a spiral form*]; *not plaited*: (S, O:) or قُصَيْبَةٌ signifies *a lock of hair that curls naturally so as to be like a hollow cane;* (A;) and its pl. is قَصَائِبُ: (S, A:) [and,] accord. to Lth, such is termed ▾ قَصَبَةٌ (TA) [and app. ▾ قُصَّابَةٌ also]: and ▾ تَقْصِيبَةٌ, (Lth, A, TA,) of which the pl. is تَقَاصِيبُ, (Lth, A, O, TA,) signifies *such as is twisted and made to curl by a woman;* (Lth,* A, TA;) [and so, app., ▾ تَقْصِبَةٌ;] i. e., *such as, being* [*naturally*] *lank, is curled by means of canes and thread.* (A.)

قَصَّابٌ *A blower in reeds* or *canes* (نَافِخٌ فِى القَصَبِ); as also ▾ قَاصِبٌ. (M, K. [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that the two explanations are taken from different sources and have one and the same application.]) And (M, K) *A player on the musical reed,* or *pipe;* (AA, S, M, O, K;) and so ▾ قَاصِبٌ. (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA,)

• فِى جَوْفِهِ وَحْىٌ كَوَحْىِ القَصَّابْ •

[*In his chest is,* or *was, a sound like the sound of the player on the musical reed*]. (S, M, O, TA.) — And *A butcher;* (S, M, O, Msb, K;) as also ▾ قَاصِبٌ: (M, K:) so called from قَصَبٌ in the first of the senses expl. in this art.; (M, O, Msb, TA;) or because he takes the sheep or goat by its قَصَبَة, i. e. its shank-bone; (M, TA;) or because he cleanses the أَقْصَاب, or guts, of the belly; or from قَصَّبَهُ signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

قُصَّابٌ: see قُصَّابَةٌ, in two places.

قَصَّابَةٌ (O, K, accord. to my MS. copy of the K قُصَّابَةٌ [which is wrong]) لِلنَّاسِ (O) ‡ One *who reviles men, vilifies them,* or *defames them, much*: (O, K:) [or, *very much;* for] the ة is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

قُصَّابَةٌ, (S, O, and so accord. to my MS copy of the K, accord. to other copies of the K قَصَّابَةٌ [which is wrong,]) with damm and teshdeed, (S,) *An internodial portion of a reed* or *cane; such a portion thereof as intervenes between two joints,* or *knots;* syn. أُنْبُوبَةٌ; (S, O, K;) [a n. un. of the coll. gen. n. ▾ قُصَّابٌ;] and ▾ قَصِيبَةٌ, (O, K,) of which the pl. is قَصَائِبُ, (TA,) signifies the same. (O, K.) — And *A musical reed,* or *pipe;* syn. مِزْمَارٌ: (S, M, K:) pl. [or rather coll. gen. n.] ▾ قُصَّابٌ. (S, M, O.) See an ex. of the latter in a verse of El-Aashà (accord. to one relation thereof) cited voce قُصْبٌ. (S, M, O.) — See also قُصَيْبَةٌ, in two places.

قَاصِبٌ, applied to a he-camel and a she-camel,

(ISk, Ṣ, M, O, Ḳ,) *Abstaining from drinking before having satisfied thirst:* (ISk, Ṣ, O:) or *abstaining from drinking the water, and raising the head from it;* (M, Ḳ;) and so ▼ قَصِيبٌ, likewise applied to the he-camel and the she-camel: (Ḳ: [but this latter I think doubtful:]) or a camel (بَعِيرٌ) *refusing to drink:* (Aṣ, TA:) and ▼ مُقْتَصِبَةٌ is also said to be applied to a she-camel. (TA.) ═ And *A raiser,* or *grower, of* قَصَب [i. e. *reeds, or canes*]. (Mgh.) — See also قَصَّابٌ, in two places. — Also † *Sounding* thunder: (M:) and a cloud *in which is thunder and lightning:* (Aṣ, TA:) or, accord. to Aṣ, a cloud *in which is thunder;* (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — And دِرَّةٌ قَاصِبَةٌ † *A stream of milk coming forth easily* (M, O) *from the teat of the udder* (O) *as though it were a rod of silver.* (M, O.) — See, again, قَصَّابٌ, last sentence.

تَقْصِبَةٌ and تَقْصِيبَةٌ: see قَصِيبَةٌ; each in two places.

مَقْصَبَةٌ: see قَصَبٌ, first quarter.

مُقَصَّبٌ ‡ Hair *curled in the manner expl. above, voce* قَصِيبَةٌ. (Ṣ, A, O.) — And † A garment, or piece of cloth, *folded.* (Mṣb.)

مُقَصِّبٌ ‡ One *who wins,* or *acquires, the canes of the contest for victory* (*in racing* يُحْرِزُ قَصَبَ السَّبَاقِ, A, O, Ḳ, TA, in the CḲ (قَصَبَاتِ السَّبَاقِ) [i. e. *in horse-racing*]: and ‡ a *fleet* horse, *that outstrips others.* (A.) — And † Milk *upon which the froth is thick.* (O, Ḳ.)

مُقْصِبٌ may mean *A place abounding with* قَصَب [i. e. *reeds, or canes*]; like as مُعْشِبٌ means "a place abounding with [herbage of the kind termed] عُشْب." (Ḥam p. 490.)

مُقْتَصِبَةٌ: see قَاصِبٌ.

قصد

1. قَصَدَهُ, and قَصَدَ لَهُ, and إِلَيْهِ, (Ṣ, M, A, L, Mṣb, Ḳ,) and نَحْوَهُ, (A in art. سمت, &c.,) aor. ـِ, (M, Mṣb, Ḳ, &c.,) inf. n. قَصْدٌ, (Ṣ, M, Mṣb, Ḳ, &c.,) from which the pl. قُصُودٌ is formed by some of the professors of practical law; [and مَقْصَدٌ, q. v., is also an inf. n.;] (Mṣb;) *He tended, repaired,* or *betook himself,* or *went, to,* or *towards, him, or it;* (originally and properly, *either in a direct course,* in which sense it is in some places specially used, or *indirectly;* IJ, M, L;) *he directed himself,* or *his course* or *aim, to,* or *towards, him, or it; he made for,* or *towards, him,* or *it; he made him,* or *it, his object; he aimed at him,* or *it: he sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain,* or *obtain, him,* or *it: he desired it,* or *wished for it: he intended it; purposed it;* or *meant it:* syn. نَحَاهُ, تَوَجَّهَ وَنَهَدَ وَنَهَضَ نَحْوَهُ, (IJ, M, L,) and أَمَّهُ, (Ṣ, L,) and أَتَاهُ, (Ṣ, A, L,) and طَلَبَهُ بِعَيْنِهِ, (Mṣb,) and اِعْتَمَدَهُ, (M, L, Ḳ,) and قَصْدَهُ, اِعْتَزَمَهُ. (IJ, M, L.) — قَصَدْتُ قَصْدَهُ: see below. — قَصَدْتُهُ لَهُ بِهِ and قَصَدْتُهُ بِكَذَا [*I brought to him such a thing:* lit. *I directed,* or *betook, myself to him with such a thing:* see an ex. in the first para. of art. بى] (Ḥam. p. 41.) إِلَيْكَ قَصْدِى, and ▼ مَقْصَدِى, (the latter with fet-ḥ to the ص, Mṣb), *To thee is my tending,* or *repairing,* &c. (A.) — قَصَدَ فِى الأَمْرِ, [aor. ـِ,] (A, Mṣb,) inf. n. قَصْدٌ; (Ṣ, M, L, Mṣb, Ḳ) and ▼ اقتصد فيه; (M, L, Ḳ;) ‡ *He pursued a right,* or *direct, course in the affair:* (L:) or *he followed the middle and most just way in the affair; and did not exceed the due bounds therein:* (Mṣb:) or *he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair:* (Ṣ, L:) or *he acted in a manner the contrary of that of extravagance in the affair:* (M, L, Ḳ:) or *he kept within the due bounds in the affair, and was content with a middle course:* (A:) and in like manner, فِى النَّفَقَةِ *in expense:* (L:) and فِى مَعِيشَتِهِ *with respect to his means of subsistence.* (A, L.) See also 8. — قَصَدَ فِى مَشْيِهِ *He* (a man) *walked at an equable, or a moderate, pace;* syn. مَشَى مُسْتَوِيًا. (L.) وَاقْصِدْ فِى مَشْيِكَ [in the Ḳur xxxi. 18,] (Ṣ) means *And go thou at a moderate pace in thy walking; neither slowly nor quickly.* (Beyḍ, Jel.) — اِقْصِدْ بِذَرْعِكَ *Deal thou gently with thyself; moderate thyself; restrain thyself; i. q.* اِرْبَعْ عَلَى نَفْسِكَ. (Ṣ.) — القَصْدَ القَصْدَ تَبْلُغُوا *Keep ye to the middle way: keep ye to the middle way* in affairs; in sayings and actions: *so shall ye attain* [to that which ye should desire]: القصد being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) — قَصَدَ, aor. ـِ, (L,) inf. n. قَصْدٌ, (M, L, Ḳ,) ‡ *It* (a road, or way,) *was direct, or right; had a direct, or right, tendency.* (M, L, Ḳ.) عَلَى ٱللّٰهِ قَصْدُ السَّبِيلِ [Ḳur xvi. 9,] *Upon God it rests to show the direct, or right way,* (M, Beyḍ, L,) [or *the right direction of the way*] which leads to the truth, (Beyḍ,) *and to invite to it* by evident proofs: (M, L:) or *upon God it rests to make the way direct,* or *right,* in mercy and favour: or *upon God depends one's directing his course to the* [right] *way.* (Beyḍ.) — قَصَدَ, aor. ـِ, (Ṣ, L,) inf. n. قَصْدٌ, (Ṣ, L, Ḳ,) ‡ *He acted with justice,* or *equity.* (Ṣ, L, Ḳ.) Abu-l-Laḥḥám Eth-Thaalebee says,

عَلَى الحَكَمِ المَأْتِىِّ يَوْمًا إِذَا قَضَى •
قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدُ •

(Ṣ, L) meaning, *It is encumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but* (بَلْ) *act with justice, or equity.* (IB, L.) Akh says, He means وَيَنْبَغِى أَنْ يَقْصِدَ; but as he makes an ellipsis, and puts يقصد in the place, syntactically, of ينبغى, he makes it marfooạ, because it has the place of that which is [virtually] marfooạ: and Fr says, he makes it marfooạ because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (Ṣ, L.) ═ قَصَدَ, (Ṣ, L,) aor. ـِ, (L,) inf. n. قَصْدٌ, (Ṣ, L, Ḳ,) [and ▼ قَصَّدَ, see 7] *He broke* a stick: (Ṣ, L:) *he broke in any way or manner:* or *he broke in halves:* as also ▼ قصّد, inf. n. تَقْصِيدٌ: (L, Ḳ:) [or the latter signifies *he broke many things;* or *broke in many pieces:* see 7.] ═ قُصِدَ لَهُ *He was given a little.* (Ṣ, O, Ḳ, art. قصد.) ═ قَصُدَ, aor. ـُ, inf. n. قَصَادَةٌ, *He* (a camel, TA) *became fat.* (Ḳ.) ═ See also 4.

2: see 1 last sentence but one. ═ And see 4.

4. أَقْصَدَنِى إِلَيْهِ الأَمْرُ *The affair caused me to tend, repair, betake myself,* or *direct my course, to,* or *towards, him,* or *it; to aim at him,* or *it; to seek, endeavour after, pursue,* or *endeavour to reach, attain,* or *obtain, him,* or *it; to desire it,* or *wish for it; to intend it,* or *purpose it.* (M, L.) — ‡ *It* (an arrow) *hit its object, and killed on the spot.* (Ṣ, Ḳ.) — *He pierced* a man *with a spear,* (Ḳ,) or *shot* him *with an arrow,* (TA,) *and did not miss* him: (Ḳ:) *he struck,* or *shot,* a thing *so that it died on the spot:* (Aṣ:) *he killed on the spot:* (Lth:) *it* (a serpent) *killed* a person (Lth, Ṣ) *on the spot:* (Lth:) or *bit him so as to kill* him. (Ḳ,* TA.) أَقْصَدَتْهُ المَنِيَّةُ *Destiny killed him on the spot.* (A.) ═ اقصد, (inf. n. إِقْصَادٌ, TA,) *He composed* [*odes,* or] *poems of the kind termed* قَصِيد; a verb similar to أَرْمَلَ and أَهْزَجَ and أَرْجَزَ: (Ibn-Buzurj, L:) also, (L, TA,) or ▼ اقتصد, inf. n. إِقْتِصَادٌ, accord. to the Ḳ, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to إِرْتَجَزَ, as well as the former, of which the act. part. n. occurs in a verse,] and ▼ قَصَّدَ, inf. n. قَصْدٌ; (Ḳ;) or ▼ قَصَّدَ; (as in the M and L;) *he continued uninterruptedly,* (L, Ḳ,) *and prolonged,* (L,) *the composition of* [*odes,* or] *poems of the kind termed* قَصَائِد. (L, Ḳ.) See مُقْصِدٌ.

5. تقصّد *He* (a dog &c.) *died.* (Ṣ.) — And see 7, in three places.

7. انقصد and ▼ تقصّد; (L, Ḳ;) and ▼ قَصِدَ, aor. ـَ, inf. n. قَصَدٌ; but this form of the verb is seldom used; (L;) *It broke,* or *became broken, in any way or manner:* or *it broke,* or *became broken, in halves:* (L, Ḳ:) [but they are differently used: you say,] انقصد الرُّمْحُ [*the spear broke:* or] (Ṣ, L) *the spear broke in halves:* (L:) and ▼ تَقَصَّدَتِ الرِّمَاحُ *the spears broke in many pieces.* (Ṣ, A, L.) ═ إِنقصد and ▼ تقصّد *It* (marrow) *became detached,* or *came forth, from its place.* (TA.)

8. اقتصد: see 1. — *He aimed at that which was right and just.* (A, art. صيد. See 1 in that art.) ═ And see 4.

قَصْدٌ, [inf. n. of 1, q. v. — Used as a subst., *The tending, self-direction, aim,* or *course of a*

person — Hence, *An object of aim, of endeavour or pursuit, of desire or wish,* or *of intention or purpose; one's intention, intent,* or *meaning;* as also ▼ مَقْصُودٌ. See مَقْصِد.] — *A thing that is right,* of what is said and of what is done; syn. سَدَادٌ and صَوَابٌ. (Ṣ, voce تَسْدِيدٌ, &c.) هُوَ عَلَى قَصْدٍ, *He is following a right way,* or *course.* (Mṣb.) See also قَاصِدٌ. — *Conforming,* or *conformable, to the just mean.* (M in art. امر.) See also مُقْتَصِدٌ. = *A little* that is given. (Ṣ, O, Ḳ, art. قــصـد.) = See also قَصِيدٌ.

قَصْدَهُ *In the direction of,* or *towards, him,* or *it.* Ex. قَصَدْتُ قَصْدَهُ *I tended, repaired, betook myself,* or *directed my course, towards him,* or *it:* (Ṣ, Mṣb:) [like صَمَدْتُ صَمْدَهُ, and حَرَدْتُ حَرْدَهُ, and شَدَا شَدْوَهُ, &c.:] also signifying, [*I purposed his purpose,* or] *I pursued his* (another's) *way,* or *course, doing* [and *thinking*] *as he did.* (L, in art. وكد.) أَخَذَ قَصْدَ الوَادِى, and ▼ قَصِيدَهُ, [*He went towards the valley*]. (A.) — هُوَ قَصْدَكَ, and قَصْدُكَ, *He is before thee, before thy face.* It is more commonly used as a subst. (M, L.)

رُمْحٌ قَصْدٌ, and ▼ قَصِيدٌ, (M, L, Ḳ,) and ▼ أَقْصَادٌ, (Ṣ, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, Ṣ,) *A spear broken:* (M, L:) [or, *broken in halves:*] or *broken in many pieces.* (Ḳ.)

قِصْدَةٌ *A fragment; a piece of a thing that is broken:* (Ṣ, Ḳ:) and *any piece* [of a thing]: (TA:) pl. قِصَدٌ. (Ṣ, Ḳ.) Ex. القَنَا قِصَدٌ [*The spears are* broken into *fragments*]. (Ṣ.) — قِصْدَةٌ مِنْ عَظْمٍ *A piece of a bone;* meaning, *a third,* or *a quarter, of the thigh,* or *arm,* or *shin,* or *shoulder;* (M, L;) *less than the half; as much as the third,* or *quarter.* (IḲṭṭ.)

قَصُودٌ A camel *having compact marrow.* (ISh, L.) See also قَصِيدٌ.

قَصِيدٌ and ▼ مَقْصُودٌ *Aimed at, sought, desired, intended,* or *purposed.* (L.) = *Fat* marrow: (Ḳ:) or *thick and fat* marrow, *that breaks in pieces* (يَتَقَصَّدُ) *by reason of its fatness:* a piece thereof is termed قَصِيدَةٌ: (L:) or the former word and ▼ قَصُودٌ signify marrow *inferior to that which is fat* (A, O, Ḳ) *but superior to that which is lean:* (A, O:) and قَصِيدَةٌ, *a piece of marrow that has come forth from the bone.* (L.) — And (L, Ḳ), or ذُو قَصِيدٍ, (L,) A bone *containing marrow.* (L, Ḳ.) — *Dry,* or *tough,* (يَابِسٌ,) fleshmeat; (Lth, Ṣ, L, Ḳ;) as also ▼ قَصْدٌ; and, as some say, *fat* fleshmeat. (L.) — A *fat* she-camel, (L, Ḳ,) *plump and corpulent,* (L,) *and having marrow in her bones;* as also قَصِيدَةٌ. (L, Ḳ.) — A *fat* camel's hump. (Ḳ.) = *A staff;* (L, Ḳ;) as also قَصِيدَةٌ; (Ḳ;) or the latter has not been heard: (TA:) pl. قَصَائِدُ. (L.) = Poetry, or a poem, *trimmed, pruned,* or *free from faults, well executed,* (Ḳ,) and *composed with premeditation;* (TA;) as also قَصِيدَةٌ: (TA:) [but the latter is used as a subst.] — قَصِيدٌ, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قَصِيدَةٌ; (IJ, L;) or it is pl. of قَصِيدَةٌ, like as سَفِينٌ is of سَفِينَةٌ; (Ṣ, L;) and so is قَصَائِدُ; (L;) [but properly, قَصِيدٌ is a coll. gen. n., and قَصِيدَةٌ is its n. un., and قَصَائِدُ is pl. of the latter;] *Poetry,* or *a poem,* [or *an ode,* (for it was always designed to be chanted or sung,)] *of which the bipartition* (شَطْر) *of the verses is complete;* (M, L, Ḳ;) [i. e., *of which the hemistichs are complete, not curtailed;* (see الرَّمَلُ;)] *consisting of three verses or more;* (Akh, M, L, Ḳ;) *or of sixteen or more;* (M, L, Ḳ;) for it is usual to call that which consists of three verses, or ten, or fifteen, قِطْعَةٌ, and what consists of more than fifteen the Arabs call قصيدة: (IJ, M, L:) or, as Akh has once said, *what is of the metre called* الطَّوِيل, *and* البَسِيط *that is complete, and* الكَامِل *that is complete, and* المَدِيد *that is complete,* by which he means the first species thereof, which is the most complete that is in use, *and* الوَافِر *that is complete,* by which, in like manner, he means the first species thereof, *and* الرَّجَز *that is complete, and* الخَفِيف *that is complete, and* [*any ode,* or] *any poem that is sung by persons riding;* but, he adds, we have not heard them sing what is of the metre called الخفيف: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قَصْدٌ as syn. with أَمٌّ: or because composed with care, and trimmed with excellent expressions and choice meanings, from قَصِيدٌ signifying "thick and fat marrow;" for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سَمِينٌ, or "fat:" (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of بَيْتُ القَصِيدَةِ, see بَيْتٌ; last sentence. = See also قَصْدٌ.

قَصِيدَةٌ: see قَصِيدٌ throughout.

طَرِيقٌ قَاصِدٌ, (M, L,) and قَاصِدَةٌ, (A,) and ▼ قَصْدٌ, (A, Mṣb,) ‡ *A direct, or right road, or way; a road, or way, having a direct, or right, tendency:* (A, L:) *an even, and a direct, or right, road, or way:* (M, L:) *an even road, or way.* (Mṣb.) — سَهْمٌ قَاصِدٌ ‡ *An arrow rightly directed towards the animal at which it is shot:* pl. سِهَامٌ قَوَاصِدُ. (A.) — قَاصِدٌ *Near.* (Ṣ, Ḳ.) — سَفَرٌ قَاصِدٌ *An easy, short journey:* (TA:) [*a moderately easy and short journey:*] *a journey not difficult, nor extremely far.* (Ibn-'Arafeh.) — بَيْنَنَا وَبَيْنَ المَآءِ لَيْلَةٌ قَاصِدَةٌ ‡ *Between us and the water is an easy night's journey* (Ṣ, Ḳ) *without fatigue or tardiness:* (Ṣ:) pl. لَيَالٍ قَوَاصِدُ. (TA.) — مَآءٌ قَاصِدٌ *Water of which the herbage, or pasture, is near.* (IAar, TA, voce مُطْلِبٌ.)

أَقْصَدُ [*A more, or most, direct road*]. (Ṣ, voce أَرْشَدُ.) — عَلَيْكَ بِمَا هُوَ أَقْصَدُ وَأَقْسَطُ ‡ *Keep thou to that which is most right and most just.* (A.)

أَقْصَادٌ: see قَصْدٌ.

[مَقْصَدُ الكَلَامِ means *the intended sense of the saying; the meaning thereof:* (see مَعْنًى in art. عنى:) مَقْصَدٌ being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of ▼ مَقْصُودٌ; like as is generally said of its syn. مَعْنًى, of which مَقْصُودٌ is one of the explanations: hence it has a pl. مَقَاصِدُ: in the CK in art. غزو it is erroneously written مَقْصِد, which is the n. of place and of time from قَصَدَ. — And in like manner مَقْصَدٌ signifies also *A thing aimed at, intended,* or *purposed; an object of aim* or *pursuit:* see 1: and ▼ مَقْصِدٌ, tropically used, has the same meaning.]

مَقْصِدٌ, with kesr to the ص, *A place to,* or *towards, which one tends, repairs,* or *betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires,* or *wishes for;* [pl. مَقَاصِدُ.] Ex. لَهُ مَقْصِدٌ مُعَيَّنٌ *He has a specified place to which,* or *towards which, he tends,* or *repairs, &c.* (Mṣb.) بَابُكَ مَقْصِدِى *Thy door,* or *gate, is the place to which,* or *towards which, I tend,* or *repair, &c.* (A.) — مَقَاصِدُ الطُّرُقِ [*The right places to which roads tend*]; *i. q.* مَرَاشِدُهَا. (Ṣ, L, Ḳ, art. رشد.) See also مَقْصَدٌ.

مُقْصَدٌ One *who falls sick and quickly dies.* (Ḳ.)

مُقْصِدٌ [One *who composes poems of the kind termed* قَصَائِد: see 4: also,] and ▼ مُقَصِّدٌ, one *who continues uninterruptedly, and prolongs, the composition of poems of the kind termed* قــصـائـد. (M, L.)

مُقْصَدَةٌ [lit., *A thing that causes people to repair to,* or *seek,* or *endeavour after,* or *desire, it*]. — A woman *great, and perfect,* or *complete, who pleases every one* (Ḳ) *that beholds her.* (TA.) — Also, (or, as some write it, ▼ مُقَصَّدَةٌ, TA,) A woman *inclining to shortness.* (Ḳ.)

مَقْصَدٌ: see قَصِيدٌ, قَصْدٌ, and مَقْصُودٌ.

مُقَصَّدٌ ‡ A man *neither corpulent nor thin;* as also ▼ مُقْتَصِدٌ and ▼ قَصْدٌ: (L, Ḳ:) or a man *of moderate,* or *middle, stature;* (ISh, L;) *neither tall nor short, nor corpulent;* (IAth, L;) as also قَصْدٌ: (ISh:) or a man &c. *neither corpulent nor short.* (Lth, L.) See مُقْصَدَةٌ.

مُقَصِّدٌ: see مُقْصِدٌ.

فُلَانٌ مُقْتَصِدٌ فِى النَّفَقَةِ ‡ *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense.* (Ṣ, L.) See 1. And see مُقْصَدٌ.

قصر

1. قَصُرَ, aor. ـُ, inf. n. قِصَرٌ (Ṣ, M, Mṣb, Ḳ, &c.) and قِصْرٌ (IAar, M, Ḳ) and قَصَارَةٌ, (Lḥ, M, Ḳ,) *It* (a thing, Ṣ, Mṣb, i. e. anything, M) *was,* or *became, short; contr. of* طَالَ. (Ṣ, M, Mṣb, Ḳ.) — [And *It was,* or *became, too short.* And قَصُرَ عَنْهُ *It was,* or *became, too short for him,* or

it. — Hence, قَصُرَتْ يَدُهُ, and قَصُرَ بَاعُهُ, ‡ *He had little, or no, power: and he was, or became, niggardly.*] = And قَصَرَ السَّهْمُ عَنِ الهَدَفِ, (Ṣ, M, Mṣb,) aor. ـُ, (Mṣb,) inf. n. قُصُورٌ, (M, Mṣb,) *The arrow fell short of the butt; did not reach it;* (Ṣ, Mṣb;) *fell upon the ground without reaching the butt:* (M:) and قَصَرَ عَنْ مَنْزِلِهِ [*he fell short of his place of alighting or abode; did not reach it*]. (TA.) — [Hence,] قَصَرَ عَنِ الأَمْرِ, (Ṣ, Mṣb, Ḳ,) [and قَصَرَ دُونَهُ,] aor. ـُ, (Mṣb, TA,) inf. n. قُصُورٌ; (Ṣ, Mṣb, Ḳ;) and ▼اقصر, (Ḳ,) inf. n. إِقْصَارٌ; (TA;) and ▼قصّر, (Ḳ,) inf. n. تَقْصِيرٌ; (TA;) and ▼تقاصر; (Ḳ;) [*He fell, or stopped, or came, short of doing the thing, or affair; he failed of doing, or accomplishing, it;*] *he lacked power, or ability, to do, or accomplish, the thing, or affair;* (Ṣ, Mṣb, Ḳ;) *he could not attain to it:* (Ṣ:) or the first has this signification; (ISk, Ṣ, Mṣb;) and [in like manner] ▼قصّر عَنْهُ, (M, Ḳ,) inf. n. تَقْصِيرٌ, (TA,) *he left or relinquished it, or abstained from it, being unable to do or accomplish it:* (M, Ḳ:) but ▼اقصر عَنْهُ, *he desisted or abstained from it, being able to do or accomplish it:* (ISk, Ṣ, M, Mṣb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which اقصر عنه generally bears: (TA:) and ▼قصّر فِى الأَمْرِ [*he fell, or stopped, or came, short in the affair:* it signifies nearly the same as اقصر عنه, i. e., *he fell short of accomplishing the affair; he fell short of doing what was requisite, or due, or what he ought to have done,* (عَمَّا كَانَ يَنْبَغِى, or the like, being understood,) *in, or with respect to, the affair:* a meaning very common, and implied, though not expressed, in the M: and] *he flagged, or was remiss, in the affair;* syn. تَوَانَى: (Ṣ, TA:) or ▼قصّر signifies *he left, desisted from, neglected, or left undone, a thing, or part thereof, from inability:* but ▼اقصر, *he left it, &c., or part thereof, with ability to do it.* (Kull p. 128.) [And ▼قصّر دُونَهُ *He fell short of reaching, or attaining, it:* see an ex. voce يَعْقُوبُ.] [Hence also,] قَصُرَتْ بِنَا النَّفَقَةُ *The money for expenses* [*fell short of what we required;*] *did not enable us to attain our object;* (Mṣb;) meaning, that they were unable to pay the expenses: (Mgh:) and ▼قَصَّرَ بِهِ أَمَلُهُ [*his hope fell short of what he required*]: 'Antarah says,

* فَالْيَوْمَ قَصَّرَ عَنْ تِلْقَائِكَ الأَمَلُ *

[*but to-day, hope hath fallen short of extending to the meeting with thee*]. (TA.) [And hence, app.,] ▼قَصَّرَتْ بِكَذَا نَفْسُكَ [*Thy mind, or wish, fell short of what was requisite with respect to such a thing*], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, ▼قَصَّرَ بِفُلَانٍ [*He fell short of what was required by such a one, or due to him;* or] *he acted meanly, and sparingly, with such a one, in a gift.* [&c.] (JK [see مُقَصِّرٌ: and see two exs. of قصّر voce أَزْرَى in art. زرى.] — [Also,] قَصَرَ عَنِ الأَمْرِ, (M, Ḳ,) aor. ـُ, (M,) inf. n. قُصُورٌ; and ▼اقصر; and ▼قصّر; and ▼تقاصر; (M, Ḳ;) *He refrained, abstained, or desisted, from the thing, or affair.* (M, Ḳ.) A poet says,

* إِذَا غَمَّ خِرْشَاءَ الثُّمَالَةِ أَنْفَهُ *
* تَقَاصَرَ▼ مِنْهَا لِلصَّرِيحِ فَأَقْنَعَا *

[*When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it, turning to the clear, and raises his head*]: or ▼تقاصر منها here signifies *he contracts his neck from it:* and it is said that ▼قصّر عنه signifies as explained above, *he left or relinquished it,* &c. (M.) قَصَرَ عَنِّى الوَجَعُ, and الغَضَبُ, (M, Ḳ,) aor. ـُ, inf. n. قُصُورٌ, (M,) *The pain, and anger, ceased from me; quitted me;* (M, Ḳ;) as also قَصِرَ; (M, TA;) which latter is erroneously written in the copies of the Ḳ, قَصَّرَ: (TA:) and قَصَرْتُ أَنَا عَنْهُ [*I ceased from it*]. (M.) And ▼أَقْصَرَ المَطَرُ *The rain left off.* (TA.) = قَدْ قَصَرَ العَشِىُّ, aor. ـُ, inf. n. قُصُورٌ, [*The afternoon, or evening, has come,*] is said when you enter upon the مَسَآء [i. e. afternoon, or evening]: (Ṣ:) or it means *has almost drawn near to night.* (TA.) [See also قَصْرٌ, below.] — Hence, (Ṣ,) قَصَرْنَا and ▼أَقْصَرْنَا *We entered upon the* عَشِىّ [i. e. *afternoon, or evening*]; (M, Ḳ;) the former signifies أَمْسَيْنَا, and the latter, دَخَلْنَا فِى قَصْرِ العَشِىِّ, like as you say أَمْسَيْنَا from المَسَآء: (Ṣ:) or the former, *we came to be in the last part of the day;* and the latter, *we entered upon the last part of the day.* (IḲṭṭ.) = قَصَرَهُ, (Mṣb, Ḳ,) aor. ـُ, (Mṣb,) or ـِ, (Ḳ,) inf. n. قَصْرٌ; (TA;) and ▼قصّره, (M, Mṣb, TA;) inf. n. تَقْصِيرٌ; (TA;) and ▼اقصره; (Mṣb;) *He made it short;* (M, Ḳ, TA;) *he shortened it; took from its length.* (Mṣb.) You say قَصَرَ الشَّعَرَ, (M, Mṣb, Ḳ,) and قَصَرَ مِنَ الشَّعَرِ, (Ṣ,) aor. ـُ, (Mṣb,) or ـِ; (Ḳ;) and ▼قصّره, (Mgh, Mṣb, TA,) and ▼قصّر مِنْهُ; (Ṣ;) and ▼اقصره; (Mṣb;) *He shortened the hair;* (M, Ḳ,* TA;) *took from its length;* (Mṣb;) *cut its ends;* (Mgh;) *clipped, or shore, it.* (TA.) And قَصَرَ الصَّلَاةَ, (M, Mṣb, TA,) and قَصَرَ مِنَ الصَّلَاةِ, (Ṣ, M, Mṣb,) aor. ـُ, inf. n. قَصْرٌ; (Ṣ, M, Mṣb, TA;) and ▼قصّرها, (M, Mṣb, TA,) and ▼قصّر منها, (Ṣ, M,) inf. n. تَقْصِيرٌ; (Ṣ;) and ▼اقصرها, (Mṣb, TA,) and ▼اقصر منها; (Ṣ;) but اقصرها is extr.; (TA;) *He curtailed* [*or contracted*] *the prayer;* (M;) *he performed a prayer of four rek'ahs* (رَكَعَات) *making it of two;* (Mgh;) in a journey. (Mgh, TA.) And ▼اقصر الخُطْبَةَ *He made the* [*form of words called*] خطبة [*delivered from the pulpit*] *short, or concise:* (Mgh, TA:*) the doing so being commanded. (Mgh.) قَصْرٌ also signifies the contr. of مَدٌّ; (M, Ḳ;) and the verb is قَصَرَ [*He contracted, or straitened*]. (M.) You say قَصَرْتُ قَيْدَ البَعِيرِ; (Mṣb;) and قَصَرْتُ لَهُ مِنْ قَيْدِهِ; (M;) aor. ـُ, inf. n. قَصْرٌ; (M, Mṣb;) *I contracted the shackles of the camel;* syn. ضَيَّقْتُهُ; (Mṣb;) and *I contracted his shackles;* syn. قَارَبْتُ. (M.) [And in like manner, ▼قَصَّرَ العَطِيَّةَ, inf. n. تَقْصِيرٌ, *He made the gift scanty, or mean:* or, accord. to the TḲ, قَصَّرَ فِى العَطِيَّةِ, which properly signifies *he fell short of what he ought to have done with respect to the gift:* but, though each of these phrases is doubtless correct, the former expression I hold to be that which is indicated when it is said that] التَّقْصِيرُ signifies إِخْسَاسُ العَطِيَّةِ. (M, Ḳ.) = قَصَرَهُ, (Ṣ, M, Mṣb,) aor. ـُ, (Ṣ, M,) inf. n. قَصْرٌ, (Ṣ, M, Mṣb, Ḳ,) *He confined, restricted, limited, kept within certain bounds or limits, restrained, withheld, hindered or prevented, him, or it;* syn. حَبَسَهُ. (Ṣ, M, Mṣb, Ḳ.*) It is said in a trad. of Mo'ádh, لَهُ مَا قَصَرَ فِى بَيْتِهِ *To him belongeth what he hath held confined in, or kept within, his house or tent:* (TA:) or *what he hath held in possession* &c. (Az, TA in art. خمر: see 10 in that art.) You say also قَصَرْتُ الدَّارَ, inf. n. as above, *I* [*confined and so*] *defended the house by walls.* (TA.) And قَصَرَ الجَارِيَةَ بِالْحِجَابِ *He* [*confined and so*] *kept safe the girl by means of the veil, or covering, or the like:* and in like manner you say of a horse. (TA.) And in a trad. of 'Omar it is said, قَصَرَ بِهِمُ اللَّيْلُ, (TA,) or ▼قَصَّرَ, (L,) *The night withheld them;* namely a company of riders upon camels or other beasts. (L, TA.) You also say قَصَرَ الرَّجُلَ عَنِ الأَمْرِ [and قَصَرَ بِهِ and ▼قصّر به] *He withheld the man from the thing, or affair,* that he desired to do. (TA.) [See an ex. in a verse cited voce طَلَّاعٌ.] And قَصَرْتُ نَفْسِى عَنْ شَىْءٍ *I withheld, or restrained, myself from a thing:* (JK, TA:*) and *I restrained myself from inordinate desire of a thing.* (TA.) Lebeed says

* فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمُقْصِرِ *

meaning, *But although thou blame in order that I may be restrained, I do not refrain* from that which I desire to do. (El-Mázinee, L.) Also, قَصَرْتُ طَرْفِى [*I restrained my eye, or eyes;*] *I did not raise my eye, or eyes, towards that at which I ought not to look.* (TA.) And قَصَرَ البَصَرَ *He turned away the eye.* (TA.) It is also said in a trad. of IAb, قُصِرَ الرِّجَالُ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ اليَتَامَى *Men were restricted to* marrying no more than *four* [*because of the property of the orphans* which they might leave]. (TA.) And one says قَصَرْتُ نَفْسِى عَلَى الشَّىْءِ *I confined, or restricted, myself to the thing, and obliged myself to do it.* (TA.) [See also 8.] Hence what is said of Thumámeh, in a trad., فَأَبَى أَنْ يُسْلِمَ قَصْرًا *But he refused to become a Muslim by constraint and compulsion:* or *by force,* as some say, from القَسْرُ; the س being changed into ص, as is done in many other cases. (TA.) You say also

قَصَرْتُ الشَّىْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (Ṣ, TA.) And قَصَرَهُ عَلَى الأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, Ḳ,) i. e., [*He reduced him, to the thing,* or *affair;* or] *he appropriated him* [or *it, restrictively,*] *to the thing,* or *affair.* (TḲ.) [Hence,] قَصَرْتُ اللِّقْحَةَ عَلَى فَرَسِى *I appropriated* the milk of *the milch-camel* [*restrictively*] *to my horse.* (Ṣ, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِى نَاقَةً *I retained for myself* [*restrictively*] *a she-camel,* that I might drink her milk. (Mṣb.) Aboo-Du-ád says, describing a horse,

* فَقُصِرْنَ الشِّتَآءَ بَعْدُ عَلَيْهِ *
* وَهْوَ لِلذَّوْدِ أَنْ يُقَسَّمْنَ جَارُ *

meaning, *So they were restricted to him,* that he might drink their milk, *during* the severity of *the winter, afterwards; and he is a protector to the few she-camels from their being* suddenly attacked and *divided in shares;* مِنْ being understood before أَنْ. (M.) == قَصَرَ الثَّوْبَ, (Ṣ, M, Mṣb,) aor. ـُ, (Ṣ,) inf. n. قَصْرٌ (Ṣ, Mgh, Mṣb) and قِصَارَةٌ; (Sb, M, TA;) and ↓قَصَّرَهُ, (Ṣ, M,) inf. n. تَقْصِيرٌ; (Ṣ;) *He beat,* (Ṣ, TA,) *washed,* (Mgh,) *and whitened,* (M, Mṣb, TA,) *the cloth,* or *garment.* (Ṣ, M, &c.)

2: see 1, throughout.

4: see 1, throughout. == أَقْصَرَتْ *She brought forth short children:* hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تُقْصِرُ وَإِنَّ القَصِيرَةَ قَدْ تُطِيلُ [*Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children*]. (Ṣ, Ḳ.*) J is in error in saying that this is in a trad. (Ṣgh, Ḳ.) But IAth also asserts it to be a trad. (MF in art. طول.)

6. تقاصر *He feigned,* or *pretended,* (أَظْهَرَ,) *shortness;* (M, Ṣgh, Ḳ;) as also ↓تَقَوْصَرَ: (Ṣgh, Ḳ:) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — [And *He contracted himself,* or *drew himself together.* (See R. Q. 1 in art. قفذ.)] — تقاصرت نَفْسُهُ † *He* (lit. his spirit, or soul,) *became abject, mean, contemptible,* or *despicable;* syn. تَضَآءَلَتْ. (M.) — تقاصر الظِّلُّ ‡ *The shade became contracted.* (M, TA.) — See also 1, in two places.

8. اقتصر عَلَى الأَمْرِ *He confined, restricted,* or *limited, himself to the thing,* or *affair; did not exceed it.* (M, Ḳ.*) — اقتصر عَلَى الشَّىْءِ, (Ṣ,) or على كَذَا, (Mṣb,) [and بِكَذَا,] *He was satisfied,* or *content,* (Ṣ, Mṣb,) *with the thing,* (Ṣ,) or *with such a thing.* (Mṣb.) — اقتصر عَلَى أَمْرِى *He obeyed my command.* (JK.)

10. استقصرهُ *He reckoned,* or *held, him,* or *it, to be short.* (Ṣ.) — *He reckoned him,* or *held him, to fall short of doing what he ought to do:* or *to flagg,* or *be remiss:* عَدَّهُ مُقَصِّرًا. (Ṣ.)

Q. Q. 2. تَقَوْصَرَ, said of a man, (M,) *He became contracted;* lit., *one part of him entered into another part;* (M, Ḳ;) *as though he became like a* قَوْصَرَّة, from which word the verb is derived. (Z, TA.) — See also 6.

قَصْرٌ and ↓قَصَرٌ and ↓قُصْرَةٌ [like the inf. n. قُصُورٌ] The *falling,* or *stopping,* or *coming, short of accomplishing an affair;* or *of doing what one ought,* or *is commanded, to do;* or *flagging,* or *remissness:* you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ المَكَانَ الَّذِى أَمَرْتُكَ بِهِ إِلَّا أَنَّكَ أَحْبَبْتَ القَصْرَ, i. e. القُصْرَةَ, and القَصَرَ, and تَقْصُرَ [*Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short* &c.; or *to flag,* or *be remiss*]. (M, Ḳ*.) And ↓قَصْرَةٌ, (Ḳ,) or ↓قَصْرٌ, without ة, accord. to the Nawádir of IAạr, as cited in the L, and so in the handwriting of Ṣgh, (TA,) and ↓قُصَارٌ, (Ḳ,) signify *Laziness; slothfulness.* (IAạr, Ṣgh, Ḳ.) An Arab of the desert is related to have said أَرَدْتُ أَنْ آتِيَكَ فَمَنَعَنِى القُصَارُ↓ [*I desired to come to thee, but laziness prevented me*]. (TA.) == قَصْرُكَ أَنْ تَفْعَلَ كَذَا and ↓قَصَارُكَ, (Ṣ, M, Ḳ,) and ↓قُصَارُكَ, (M, Ḳ,) and ↓قُصَارَاكَ, (Ṣ, M, Ḳ,) and ↓قُصَيْرَاكَ, (M, Ḳ,) *Thine utmost,* or *the utmost of thy power* or *of thine ability* or *of thy deed,* (جُهْدُكَ, M, Ḳ, [or app., جَهْدُكَ, (see art. جهد,)] and غَايَتُكَ, Ṣ, M, Ḳ,) and *the end of thy case, and that to which thou hast confined* or *restricted* or *limited thyself,* (Ṣ, TA,) [or *that to which thou art confined* or *restricted* or *limited,*] *is,* or *will be, thy doing such a thing.* (Ṣ, M, Ḳ.) It is from قَصْرٌ signifying the "act of confining, restricting, limiting," &c. (TA.) And ↓قُصْرَى also signifies the *end* of an affair. (Ṣgh, TA.) A poet says

* إِنَّمَا أَنْفُسُنَا عَارِيَةٌ *
* وَالعَوَارِى قُصَارُ أَنْ تُرَدّْ *

[*Our souls are only a loan: and the end of loans is their being given back;* تُرَدّْ being for تُرَدَّ]. (Ṣ, TA.) You also say, المَوْتُ قُصَارَى↓ كُلِّ بَلَآءٍ وَشِدَّةٍ [*Death is the end of every trial and distress*]. (TA, art. حمأ.) == قَصْرٌ (Ṣ, M) and ↓مَقْصَرٌ (Ḳ) and ↓مَقْصَرَةٌ and ↓مَقْصُرٌ (M, Ḳ) The *afternoon:* or *evening:* syn. عَشِىٌّ: (Ṣ, M, Ḳ:) or the first signifies the *last part of the day:* (IḲṭṭ:) or the *time before the sun becomes yellow:* (JK:) or the first and second signify the *time of the approach of the* عَشِىّ, *a little before the* عَصْر: (A, TA:) and the first (Ṣ, Ḳ) and second (A'Obeyd, TA) and third, (A'Obeyd, Ṣ, TA,) [the *time of*] the *mixing* of the darkness: (A'Obeyd, Ṣ, Ḳ, TA:) pl. of the second (TA) and third (Ṣ, M) and fourth, (M,) مَقَاصِرُ (Ṣ, M) and مَقَاصِيرُ, which latter is extr.; (M;) in the first sense, as signifying عَشَايَا; (M;) or in the last sense; (Ṣ;) not signifying, as it is said to do in the Ḳ, العَشَآءُ الآخِرَةُ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] وَالمَقَاصِرُ وَالمَقَاصِيرُ العَشَايَا الأَخِيرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَآءٌ. (M.) You say أَتَيْتُهُ قَصْرًا *I came to him in the afternoon,* or *evening;* syn. عَشِيًّا. (Ṣ.) And جِئْتُ قَصْرًا, and ↓مَقْصَرًا, *I came at the approach of the* عَشِىّ, *a little before the* عَصْر. (A, TA.) And أَقْبَلَتْ مَقَاصِيرُ↓ العَشَآءِ [*The times of the mixing of the darkness of night-fall came,* or *advanced*]. (A, TA.) == قَصْرٌ [*A palace: a pavilion,* or *kind of building wholly or for the most part isolated, sometimes on the top of a larger building,* i. e., *a belvedere, and sometimes projecting from a larger building,* and *generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish* كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] *a well-known kind of edifice:* (M:) *a mansion,* or *house;* syn. مَنْزِلٌ: (Lḥ, M, Ḳ:) or *any house* or *chamber* (بَيْتٌ) *of stone;* (M, Ḳ;) of the dial. of Ḳureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قُصُورٌ. (Ṣ, M, Mṣb.) قَصْرُ المَلِكِ [*The palace,* or *pavilion, of the king*]. (Mṣb.) == Also قَصْرٌ *Large and dry,* or *large and thick,* or *dry, fire-wood;* حَطَبٌ جَزْلٌ. (M, Ḳ.) So in the Ḳur, lxxvii. 32, accord. to El-Ḥasan, as related by Lḥ. (M.)

قَصَرٌ: see قَصْرٌ, in two places. == The *necks* of men, and of camels: (M, Ḳ:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصَرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the Ḳ and] ↓قَصَرَةٌ signifies the *base of the neck;* (Ṣ, M, Ḳ;) the *base of the neck at the place where it is set upon the upper part of the back:* (Nuṣeyr, TA:) or the *base of the neck when thick:* not otherwise: (Lḥ, M:) pl. [or coll. gen. n.] قَصَرٌ, and pl. pl. [or pl. of قَصَرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصَرَةٌ, (M, Ḳ,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَالْقَصَرِ, in the Ḳur, lxxvii. 32, (Ṣ, M,* TA,) and explains it as meaning *Like the thick bases of necks,* (M,* TA,) or as meaning كَقَصَرِ النَّخْلِ, i. e. الأَعْنَاقُ. (Ṣ.) [See the next signification.] You say ذَلَّتْ قَصَرَتُهُ [*His neck* or] *the base of his neck became in a state of subjection.* (TA.) And إِنَّهُ لَتَامُّ القَصَرَةِ *Verily he has a large,* or *thick, neck.* (Aboo-Mo'ádh the Grammarian.) — And hence, (Aboo-Mo'ádh,) ‡ The *trunks,* or *lower-parts,* (أُصُول, M, Ḳ, or أَعْنَاق,

I'Ab, Ṣ,) of palm-trees: (Ṣ, M, Ḳ:) so explained in the Ḳur, ubi supra, (Ṣ, M,) by I'Ab: (Ṣ:) sing. [or n. un.] ▼قَصَرَةٌ: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'ádh:) and [in the TA or] so of other trees: (M, Ḳ:) or of large trees: (Eḍ-Daḥḥák:) or [accord. to the M, but in the Ḳ and] the *remains* of trees. (M, Ḳ.)

قَصْرَةٌ: see قَصَرَةٌ.

قُصْرَةٌ: see قَصْرٌ. — هُوَ ٱبْنُ عَمِّهِ قُصْرَةً, (Ṣ, M, Ḳ,) and ▼قَصَرَةً, (Ḳ,) and ▼مَقْصُورَةً, (Ṣ, M, Ḳ,) and ▼قَصِيرَةً, (Ḳ,) [*He is his cousin on the father's side,*] *nearly related;* (Ṣ, M, Ḳ;) i. q. دِنْيًا (Ṣ, TA) and دُنْيًا: (TA:) and in like manner you say of the ابن العَمَّة and ابن الخَالَة and ابن الخَال. (Lḥ, M.)

قُصْرَى: see قَصْرٌ. — القُصْرَى (Az, Ṣ) and ▼القُصَيْرَى (A'Obeyd, Az, Ṣ) *The rib that is next to the* شَاكِلَة [or *flank*], (A'Obeyd, Az, Ṣ,) *also called* الوَاهِنَةُ, (Ṣ,) *and* ضِلَعُ الخَلْفِ, (A'Obeyd,) *at the bottom of the ribs,* (Ṣ,) *between the side and the belly:* (Az:) or the former is *the lowest of the ribs,* and the latter is *the highest of the ribs:* (AHeyth:) or the latter is *the lowest of the ribs:* or *the last rib in the side:* or the قُصْرَيَانِ and ▼قُصَيْرَيَانِ are *the two ribs that are next to the* طَفْطَفَة [or *flank*]: or *that are next to the two collar-bones.* (M, Ḳ.)

قَصَرَةٌ: see قَصْرٌ: — and قَصْرٌ, in two places: — and مَقْصَرَةٌ.

قَصَارِ: and قَصَارَكَ and قُصَارَكَ: see قَصْرٌ.

قِصَارٌ, a subst., The *shortening* [or *clipping*] of the hair. (Th, M, Ḳ.*) Fr says, An Arab of the desert said to me in Minè, القِصَارُ أَحَبُّ إِلَيْكَ أَمِ الحَلْقُ, meaning, *Is the shortening* [or *clipping*] *more pleasing to thee, or the shaving* of the head? (M.)

قَصِيرٌ *Short;* and *low,* i. e. *having little height; contr. of* طَوِيلٌ; (Ṣ, M, Mṣb, Ḳ;) and so ▼قَاصِرٌ, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, Ḳ:) pl. of the former, masc., (Ṣ, M, Mṣb, Ḳ,) and fem., (M, Ḳ,) قِصَارٌ, (Ṣ, M, &c.,) and pl. masc. [applied to rational beings,] قُصَرَآءُ, (M, Ḳ,) and pl. fem. قِصَارَةٌ; (Ḳ;) ة being added by the Arabs to any pl. of the measure فِعَالٌ, as in جِمَالَةٌ and حِبَالَةٌ and ذِكَارَةٌ and حِجَارَةٌ; (Fr;) or قِصَارَةٌ is syn. with قَصِيرَةٌ, and is extr. (Ṣgh, Ḳ.) — قُصَيِّرَةٌ مِنْ طُوَيْلَةٍ [lit. *A short thing from a tall thing;* meaning,] *a date from a palm-tree:* a proverb; alluding to the abridgment of speech or language. (Ḳ.) — هُوَ قَصِيرُ اليَدِ, [and البَاعِ,] ‡ *He has little, or no, power:* or *is niggardly:*] and لَهُمْ أَيْدٍ قِصَارٌ [*they have little, or no, power:* or *are niggardly*]. (TA.) — قَصِيرُ الهِمَّةِ [*Having little ambition*]. (O in art. بجل.) — إِنَّهُ لَقَصِيرُ العِلْمِ ‡ [*Verily he has little knowledge*]. (M.) — قَصِيرُ النَّسَبِ [*Having a short pedigree;*] *whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather.* (Ḳ.) [See also a verse below, in this paragraph.] — حَدِيثٌ قَصِيرٌ, and ▼مُقْتَصَرٌ, *A* [*concise,* or] *comprehensive, and profitable, story,* or *narration.* (TA.) = [*I. q.* ▼مَقْصُورٌ and ▼مَقْصُورَةٌ, *Shortened; contracted:* and *confined; restricted; limited;* &c.] — اِمْرَأَةٌ قَصِيرُ الخُطَى, and ▼مَقْصُورَةُ الخَطْوِ, [*A woman whose steps are shortened,* or *contracted;*] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) — فَرَسٌ قَصِيرٌ *A mare that is brought near* [*to the tent or dwelling*], *and treated generously, and not left to seek for pasture, because she is precious:* (Ṣ, Ḳ:) and *a mare that is kept confined.* (TA.) — قَصِيرَةٌ, [which is extr., for by rule it should be without ة,] and ▼قَصُورَةٌ, (Az, Ṣ, M, Ḳ,) and ▼مَقْصُورَةٌ, (Ḳ,) A woman *confined in the house,* or *tent, not suffered to go forth:* (Ṣ, M, Ḳ:) a woman *kept behind,* or *within, the curtain:* (TA, in explanation of the last of these three epithets:) a girl *kept with care, that does not go out:* (Az:) the pl. of قصورة is قَصَائِرُ:] [and so, app., of قصيرة:] when you mean short in stature, you say قَصِيرَةٌ [only], and the pl. is قِصَارٌ. (TA.) Kutheiyir says

وَأَنْتِ الَّتِى حَبَّبْتِ كُلَّ قَصِيرَةٍ
إِلَىَّ وَمَا تَدْرِى بِذَاكَ القَصَائِرُ
عَنَيْتُ قَصِيرَاتِ الحِجَالِ وَلَمْ أُرِدْ
قِصَارَ الخُطَى شَرُّ النِّسَآءِ البَحَاتِرُ

(Ṣ, M) or, as Fr relates it, كُلَّ قَصُورَةٍ (Ṣ) [*And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed*]. And a poet says

وَأَهْوَى مِنَ النِّسْوَانِ كُلَّ قَصِيرَةٍ
لَهَا نَسَبٌ فِى الصَّالِحِينَ قَصِيرُ

[*And I love, of women, every one that is confined within the house, that has a short pedigree, among the good*]; i. e., every ▼مَقْصُورَة, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Ḳur, [lv. 72,] حُورٌ مَقْصُورَاتٌ فِى الخِيَامِ [*Damsels having eyes whereof the white is intensely white and the black intensely black,*] *confined in the pavilions,* (Az, Mṣb,) which are of pearls, for their husbands; (Az;) *concealed by curtains:* (Az, Bḍ:) or *confined to their husbands, and not raising their eyes to others:* (Fr:) or *having their eyes restricted to their husbands.* (Bḍ.) And ▼نَاقَةٌ مَقْصُورَةٌ, (TA,) or مَقْصُورَةٌ عَلَى العِيَالِ, (Mṣb,) *A she-camel retained* [*restrictively*] *for the household, that they* [*alone*] *may drink her milk.* (Mṣb, TA.*) — See also قُصْرَةٌ.

قُصَارَةٌ: see مَقْصُورَةٌ.

قِصَارَةٌ The *art of* [*beating and*] *washing* (Mgh) *and whitening* (M, Mṣb) *clothes.* (M, Mgh, Mṣb.)

قَصُورَةٌ: see مَقْصُورَةٌ: and قَصِيرٌ.

قُصَارَى: see قَصْرٌ. — قُصَارَاكَ.

قُصَيْرَى: see قُصَيْرَاكَ. — قَصْرٌ = See also قُصْرَى.

قَصَّارٌ *One who beats* (Ṣ) *and washes* (Mgh) *and whitens* (M, Mṣb, Ḳ) *clothes;* (Ṣ, M, &c.;) as also ▼مُقَصِّرٌ. (M, Ḳ.)

قَاصِرٌ: see قَصِيرٌ, first signification. = اِمْرَأَةٌ قَاصِرَةُ الطَّرْفِ *A woman restraining her eyes from looking at any but her husband.* (Ṣ, Ḳ.) — ظِلٌّ قَاصِرٌ ‡ *Contracting shade.* (TA.)

قَوْصَرَّةٌ, and (sometimes, Ṣ,) قَوْصَرَةٌ, without teshdeed, *A receptacle for dates,* or *for dried dates,* (Ṣ, M, Mgh, Mṣb, Ḳ,) *in which they are stored, made of mats,* (Ṣ,) *of reeds:* (M, Mgh, Mṣb, Ḳ:) in common conventional language only so called as long as it contains dates: otherwise it is called زَبِيلٌ: (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قَوَاصِرُ: (Ḳ, art. كنز; &c.:) the dim. is قُوَيْصِرَّةٌ and قُوَيْصِرَةٌ. (TA.) — ‡ *A woman,* or *wife;* (IAạr, Ḳ;) as also قَارُورَةٌ [q. v.]. (IAạr, TA.)

أَقْصَرُ *More,* and *most, short:* fem. قُصْرَى: (Mgh:) the pl. of أَقْصَرُ is أَقَاصِرُ. (Ṣ, Ḳ.)

تِقْصَارٌ (Ṣ, M, Ḳ) and تِقْصَارَةٌ (Ṣ, Ḳ) *A necklace,* or *collar,* or *the like,* syn. قِلَادَةٌ, (Ṣ, M, Ḳ,) *resembling a* مِخْنَقَة: (Ṣ:) so called because it cleaves to the قَصَرَة [or base] of the neck: (M:) or *a* مخنقة *proportioned to the* قَصَرَة [or *base of the neck*]: (A, TA:) pl. تَقَاصِيرُ. (Ṣ, Ḳ.)

رَضِىَ بِمَقْصِرٍ مِنَ الأَمْرِ and ▼بِمُقْصِرٍ مِنْهُ, *He was content with less than he was seeking, of the thing.* (TA.) And رَضِىَ بِمَقْصِرٍ مِمَّا كَانَ يُحَاوِلُ, with kesr to the ص, (Ṣ,) or بِمَقْصَرٍ مِنْهُ, (as in a copy of the M,) *He was content with less than he was seeking.* (Ṣ, M.) And رَضِيتُ مِنْ فُلَانٍ بِمَقْصَرٍ, and ▼بِمَقْصِرٍ, *I was content with an inferior thing from such a one.* (M.) = See also قَصْرٌ.

مَقْصَرٌ: see مَقْصَرٌ: = and قَصْرٌ.

جَآءَ فُلَانٌ مُقْصِرًا *Such a one came when the*

afternoon, or evening, was almost drawing near to night. (TA.)

مَقْصَرَةٌ: see قَصْرٌ.

مِقْصَرَةٌ (M, Ḳ) and ▼ قَصَرَةٌ (M, TA) The *wooden implement of the* قَصَّار, (M, Ḳ,) *with which he beats clothes:* (M:) and the ▼ latter, *a piece of wood,* (M, Ḳ,) *of any kind;* or *of the jujube-tree,* specially. (TA.)

مُقَصِّرٌ act. part. n. of 2, q. v. and see قَصَّارٌ. — [*Deficient in liberality* or *bounty:*] one *who makes a gift scanty,* or *mean.* (TA.) A poet says

• فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقَصِّرًا •

[*And I said to him Thou hast been deficient in liberality with respect to them;* app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. — See also قُصْرَةٌ. — مَقْصُورَةٌ *An ample* or *a spacious* [*house* or *mansion such as is called a*] دار, *which is defended by walls:* (M,* Ḳ,* TA:) or it is *less than a* دار; (M, Ḳ;) as also ▼ قُصَارَةٌ; *and is not entered by any but the owner:* (Ḳ:) such a part of a house is called the مقصورة of a دار, and the قصارة thereof: (Useyd, TA:) *any apartment* (نَاحِيَة), *by itself, of a* دار, *when the latter is ample,* or *spacious, and defended by walls:* (Lth, TA:) *a* [*chamber such as is called a*] حُجْرَة, of a house: (Mgh, Mṣb:) pl. مَقَاصِيرُ and مَقَاصِرُ. See an ex. voce مُصْمَتٌ. (Lth, TA.) And المَقْصُورَةُ, (Lth,) and مَقْصُورَةُ مَسْجِدٍ, (Mgh, Mṣb,) and مَقْصُورَةُ جامعٍ, (Ṣ,) *The part which is the station of the Imám* [or *Khaleefeh*] *in a mosque:* (Lth, Mgh:) so called because confined [by a railing or screen]: (Ṣ:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Mṣb:) [and, as used in the present day, *that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building:* and *the railing,* or *screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument.* مَقْصُورَةٌ also signifies The *chancel* of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and ▼ قَصُورَةٌ *A* حَجَلَة [or *kind of curtained canopy* or *baldachin, such as is prepared for a bride*]. (Lḥ, M, Ḳ.) And the former word, *A piece of ground which none but the owner thereof is allowed to tread.* (TA.)

مُقْصُورٌ: see مَقْصُورَةٌ.

مُقْتَصَرٌ: see قَصِيرٌ: حَدِيثٌ مُقْتَصَرٌ.

قصطس

قُصْطَاسٌ and قِصْطَاسٌ and قُسْطَاسٌ dial. forms of قِسْطَاسٌ. [q. v.] (Ḳ.)

[قصع
قصف
قصل
قصم
قصو
See Supplement.]

قض

1. قَضَّ, (Ṣ, M, A, &c.,) aor. يَقُضُّ, (Ṣ, M, Mṣb,) inf. n. قَضٌّ, (M, Mṣb,) *He bored,* or *perforated,* a pearl, (Ṣ, M, A, Ḳ,) or a piece of wood. (Mṣb.) قَضَّ دُرَّةً is also used as signifying قَضَّ عَنْهَا صَدَفَهَا فَٱسْتَخْرَجَهَا [app. meaning *He broke through the shell of the pearl so as to disclose it, and extracted it.*] (TA.) — Also, (M, A, Ḳ,) aor. and inf. n. as above, (M,) *He broke* a thing: (M:) or *he broke* a stone *with the* مِقَضّ, q. v.: (A:) or *he broke, brayed, crushed,* or *broke in pieces by beating,* a thing; syn. دَقَّ; (Ḳ;) as also ▼ قَضْقَضَ: (TA:) which latter also signifies *he broke* a thing *in pieces* [*in any manner*]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning *He threw down, pulled down, pulled to pieces, demolished,* or *destroyed, with violence, the wall.* (A, TA.) And الأَسَدُ ▼ يُقَضْقِضُ فَرِيسَتَهُ (Ṣ, A) *The lion breaks the limbs and bones of his prey.* (A.) And ▼ قَضْقَضْتُ جَنْبَهُ مِنْ صُلْبِهِ *I severed his side from his back-bone.* (Sh.) — [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (Ṣ, M, A [in the first and last قَضَضْنَا]) aor. as above, (M, A,) and so the inf. n., (M,) ‡ *He sent,* or *sent forth,* (M, TA,) or *impelled,* (TA,) [or *dispersed,* (see 7,)] *the horses,* or *horsemen, against them,* or *upon them.* (M, TA.) — قَضَّ الوَتِدَ, (JK, O, Ḳ,) aor. and inf. n. as above, (TA,) *He pulled out* (قَلَعَ, in some copies of the Ḳ قَطَعَ,) *the wooden pin* or *peg* or *stake.* (JK, O, Ḳ, TA.) ═ قَضَّ السَّوِيقَ, (Zj, Ḳ,) aor. and inf. n. as above, (Zj,) ‡ *He put into the* سويق [i. e. *meal of parched barley, or gruel made thereof,*] *something dry,* or *hard, such as sugar,* or قَنْد [i. e. *sugar-candy*]; (Zj, Ḳ;) as also ▼ أَقَضَّهُ: (A, Ṣgh, Ḳ:) and ▼ قَضْقَضَ signifies ‡ *he put much sugar into his* سويق. (IAạr.) ═ قَضِضْتُ مِنْهُ, (TA,) and قَضِضْتُ الطَّعَامَ, (Ṣ, M, Ḳ,) [aor. أَقَضُّ,] inf. n. قَضَضٌ, (M, TA,) *I found pebbles,* (Ṣ, M, Ḳ,) or *dust,* (M, Ḳ,) *between my teeth in eating the food.* (Ṣ, M, Ḳ.) — قَضَّ الطَّعَامُ, aor. يَقَضُّ, (Ṣ, A, Ḳ,) inf. n. قَضَضٌ, (A, TA,) *The food had in it pebbles,* (Ṣ,* A,* Ḳ,* TA,) or *dust,* (Ḳ,* TA,) *which got between the teeth of the eater:* (Ṣ,* Ḳ,* TA:) from قَضَضٌ [q.v.]: (Ṣ:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and ▼ أَقَضَّ signifies [in like manner] *it* (food) *had in it pebbles and dust.* (TA.) And قَضَّ اللَّحْمُ, (IAạr, M,) second pers. قَضِضْتَ, [aor. يَقَضُّ,] inf. n. قَضَضٌ, (M,) *The flesh-meat had in it* قَضَض [q. v.], *which got between the teeth of its eater, like small pebbles:* (IAạr:) or *fell upon pebbles,* or *dust, which one consequently found in the eating of it.* (M.) And قَضَّتِ البَضْعَةُ بِالتُّرَابِ *The piece of flesh-meat had some dust upon it;* as also ▼ أَقَضَّت. (M, Ḳ.) An Arab of the desert, describing the effect of rains, said, لَوْ أَلْقَيْتَ بَضْعَةً مَا قَضَّتْ, i. e. [*If thou wert to throw down a piece of flesh-meat,*] *it would not become dusty;* meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ المَكَانُ, aor. يَقَضُّ, inf. n. قَضَضٌ, *The place had in it,* or *upon it,* قَضَض [or *small pebbles,* or *dust*]; as also ▼ أَقَضَّ; (M, Ḳ;) and ▼ اِسْتَقَضَّ. (Ḳ.) And قَضَّ الفِرَاشُ, aor. and inf. n. as in the next preceding instance, *The bed became overspread with dust.* (M.) And عَلَيْهِ المَضْجَعُ ▼ أَقَضَّ (Ṣ, M, A, Ḳ*) *The bed,* or *place where he lay upon his side, was,* or *became, rough to him, and dusty:* (Ṣ, Ḳ:*) or *had* قَضَض, or *small pebbles, upon it:* (TA:) or *was,* or *became, uneasy to him;* as also قَضَّ عليه: (M, TA:) or both signify *he did not sleep:* or *his sleep was uneasy.* (TA.) And [hence] ▼ أَقَضَّ عَلَيْهِ الهَمُّ † [*Grief,* or *anxiety, disquieted him*]. (A, TA.)

4: see 1, in six places; from قَضَّ السَّوِيقَ to the end of the paragraph. ═ اقضّ اللّٰهُ عَلَيْهِ المَضْجَعَ *God rendered the bed,* or *the place where he lay upon his side, rough to him, and dusty:* thus the verb is trans. as well as intrans. (Ṣ, Ḳ.*) And اقضّ الشَّىْءَ *He left the thing* [*consisting of,* or *overspread with,*] *small pebbles.* (Ḳ,* TA.)

5. تَقَضَّضَ and تَقَضَّى: see 7.

7. انقضّ *It* (a thing) *broke,* or *became broken.* (Mṣb.) Said of a wall, it signifies the same: (T, Mṣb, TA:) or *it became thrown down, pulled down, pulled to pieces, demolished,* or *destroyed, with violence:* (A:) or *it fell down:* (Ṣ:) or *it cracked, without falling down;* (M, Ḳ;) as also اِنْقَاضَّ [from نَقَضَ]; inf. n. [of the former] اِنْقِضَاضٌ; (Ḳ;) [and اِنْقَاضَّ, inf. n. اِنْقِيَاضٌ;] but if it fall, you say, تَقَيَّضَ, inf. n. تَقَيُّضٌ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo-'Alee makes it a triliteral-radical, [like its syn. اِنْقَاضَّ,] from نَقَضَ, holding its measure to be اِفْعَلَّ. (M, TA.) — *It became cut in pieces.* (TA.) — [And hence,] انقضّت أَوْصَالُهُ † *His connections became sundered,* or *separated.* (TA.) [See also انفضّ.] — [And from انقضّ as explained above on the authority of the Ṣ, or of the A, is derived the phrase] انقضّ الطَّائِرُ (Ṣ, M, A, &c.) ‡ *The bird dropped down* (Ṣ, M, Mgh, Mṣb, Ḳ) *swiftly from the air,* (Mgh,) *in its flight,* (Ṣ, Mṣb,) *to alight* (M, Ḳ, TA) *upon a thing;* (TA;) [i. e. *pounced down, darted down,* or *made a stoop;*] as also ▼ تَقَضَّضَ and ▼ تَقَضَّى, (M, Ḳ,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (Ṣ;) or the latter of them is the more chaste;

(TA;) for the three ḍáds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَظَنَّى [for تَظَنَّنَ], from الظَّنُّ, (Ṣ, TA,) and تَمَطَّى for تَمَطَّطَ. (TA.) You say, انقضّ البَازِى عَلَى الصَّيْدِ *The hawk* [made a stoop, or] *flew down swiftly upon the prey*, or *quarry*. (TA.) — Hence, (Ṣ,) انقضّ said of a star, or an asterism, (Ṣ, A,) ‡[*It darted down:* or] *it dropped down*. (TA.) — Hence also, (TA,) انقضّت عَلَيْهِمِ الخَيْلُ ‡*The horses*, or *horsemen, rushed*, or *went swiftly, upon them*, or *against them:* (Ṣ,* TA:) or *dispersed themselves*, or *became dispersed, against them*, or *upon them*. (M, Ḳ.)

8. اقتضّها ‡*He devirginated her;* (Ṣ, M, A, Mgh, Mṣb, Ḳ;) namely a girl, (Ṣ, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابتسرها and ابتكرها and اختضرها are only used as meaning before puberty: (Mṣb:) and افتضّها, with ف, signifies the same as اقتضّها. (TA.) — [Hence,] اقتضّ الإِدَاوَةَ † *He opened the head* [or *mouth*] *of the* اداوة [or *water-skin*]. (TA.)

10: see 1, near the end. — استقضّ مَضْجَعَهُ *He found his bed*, or *the place where he lay upon his side, to be rough*. (Ṣ, Ḳ.) — [And hence,] استقضّ الهَمَّ †[*He found grief*, or *anxiety, to be disquieting to him*]. (A, TA.)

R. Q. 1. قَضْقَضَ: see 1, first half, in four places: and see قَضْقَضَةٌ, below.

R. Q. 2. تَقَضْقَضَ *It broke*, or *became broken, into pieces:* (M:) *it separated*, or *dispersed;* or *became separated*, or *dispersed;* (Ḳ, TA;) said of a company of men, in a trad. (TA.)

قَضٌّ A place *in which are* قَضَض, (M, Ḳ,) meaning *small pebbles*, or *dust;* (M;) as also ▼قَضِضٌ. (M, Ḳ.) And أَرْضٌ قَضَّةٌ, (M,) or ▼قَضَّةٌ [alone, as though a subst.], (Ḳ,) and ▼قِضَّةٌ, (Ṣ, Ḳ,) *Land in which are pebbles:* (Ṣ, M, Ḳ:) and *land abounding with stones:* (M:) or *low*, or *depressed, land, the ground of which is sand, and by the side of which is plain*, or *hard, and elevated land:* (Lth in explanation of the last of these words, and Ḳ:) pl. of the last, قِضَض. (Lth.) Also, Food *in which are pebbles and dust:* (TA:) and flesh-meat *that has fallen upon pebbles*, or *dust*, (M,) or *upon stones*, or *pebbles*, (TA,) *which one consequently finds in eating it:* (M, TA:) and anything *having dust in it*, or *upon it;* as food, or a garment, &c.: (M, TA:) and [in like manner] ▼قَضِضٌ, (Ṣ,) or ▼قَضَضٌ, (Ḳ,) but when applied to a place, the author of the Ḳ writes it قَضِضٌ, (TA,) food *containing pebbles*, (Ṣ, Ḳ,) or *dust*, (Ḳ,) *getting between the teeth of the eater*. (Ṣ, Ḳ.) — See also قَضَضٌ, in two places.

قَضَّةٌ: see قِضَّةٌ, in four places. — Also, of a star, or an asterism, ‡*i. q.* نَوْءٌ [here signifying The *dawn-setting* thereof; for it is] from إِنْقَضَّ said of a star, or asterism. (TA.) So in the saying أَتَيْنَا عِنْدَ قَضَّةِ النَّجْمِ (TA) ‡[*We came at the dawn-setting of the asterism*, meaning *the Pleiades*]. (A,* TA.) And مُطِرْنَا بِقَضَّةِ الأَسَدِ ‡[*We were rained upon*, or *we had rain at*, lit. *by means of, the dawn-setting of the Lion*]. (A, TA.) — See also قَضَضٌ, in three places. — And see قَضٌّ.

قِضَّةٌ, (M, Ḳ,) or ▼قَضَّةٌ, (A,) ‡[*Devirgination*]; a subst. from إِقْتَضَّ in the former of the two senses assigned to it above. (M, Ḳ.) You say, كَانَ ذٰلِكَ عِنْدَ قِضَّتِهَا ▼ لَيْلَةَ عُرْسِهَا ‡[*That was on the occasion of her devirgination, on the night of her being conducted to her husband*]. (A, TA.) — Also the former, (Ṣ, M, Mṣb,) or ▼latter, (A, Mgh,) or both, (Ḳ,) ‡The *virginity*, or *maidenhead*, (Ṣ, M, Mgh, Mṣb, Ḳ,) of a girl, (Ṣ, Mgh, Ḳ,) or of a woman, (M,) or of both. (Mṣb.) You say, أَخَذَ قِضَّتَهَا, (Lḥ, M,) and ▼ذَهَبَ بِقَضَّتِهَا, (A, Mgh,) ‡*He took her virginity*. (Lḥ, M, Mgh.) — See also قَضَضٌ. — And see قَضٌّ.

قَضَضٌ *A thing broken, brayed, crushed*, or *broken in pieces by beating:* (TA:) *pebbles broken in pieces and crushed:* (TA:) or, as also ▼قَضَّةٌ, *pebbles broken into small pieces:* (Ḳ:) or *small pebbles broken in pieces:* (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify *pebbles*, and *dust:* (TA:) or the former signifies *small pebbles;* (Ṣ, M;) as also ▼قَضَّةٌ, (Ṣ, Ḳ,) and ▼قِضَّةٌ, (Ḳ,) and ▼قَضِيضٌ, accord. to IAạr, as is said by IAth and Ṣgh and the author of the L, not ▼قَضٌّ, as is said in the Ḳ, for this signifies *large pebbles*, accord. to IAạr, as is said by the three authors mentioned above as citing him, and the author of the Ḳ has erred in assigning this last meaning to ▼قَضِيضٌ: (TA:) or ▼قَضٌّ signifies *pebbles;* and ▼قَضِيضٌ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضَضٌ also signifies *dust that overspreads a bed*. (M, Ḳ.) You say, إِتَّقِ القَضَضَ فِى طَعَامِكَ, and ▼القَضَّةَ, *Beware thou of the pebbles and dust in thy food*. (TA.) — See also قَضٌّ.

قَضِضٌ: see قَضٌّ, in two places.

قَضِيضٌ: see قَضَضٌ, in three places. — Also, ‡*Small pieces of food;* as being likened to small pebbles. (Ḳt.)

قَضْقَضَةٌ The *sound of the breaking of bones*. (Ṣ.) — [See also R. Q. 1., of which it is the inf. n.]

مِقَضٌّ *An instrument with which stones are broken*, (JK, A, TA,) *resembling a* قَدُوم, q. v. (JK.)

قضأ

1. قَضِئَ السِّقَآءُ, (Ḳ,) or قَضِئَتِ القِرْبَةُ, aor. ـَ, inf. n. قَضَأٌ, (AZ, Ṣ, O, Ḳ,) *The water-skin became rotten, and fell in pieces*, (AZ, Ṣ, O, Ḳ, TA,) as is the case when it has been folded while damp. (TA.) You say ▼سِقَآءٌ قَضِئٌ (TA) and ▼قِرْبَةٌ قَضِئَةٌ. (AZ, Ṣ, O.) — And قَضِئَ said of a garment, (Ṣ, O, TA,) or of a rope, (Ḳ, TA,) *It became old and worn out, and dissundered*, (Ḳ, TA,) *and rotten*, (Ṣ,* O,* TA,) when said of a garment, (Ṣ, O,) *from being long moist and folded:* (Ṣ, O, TA:) or, said of a rope, *it broke in pieces in consequence of its having been long buried in the earth*. (Ḳ, TA.) — And قَضِئَتِ العَيْنُ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) *The eye became red, and flaccid in its inner angle, and in an unsound*, or *a corrupt, state*, (Ḳ, TA,) *ulcerated*, or *sore*. (TA.) You say ▼عَيْنٌ قَضِئَةٌ. (TA.) And ▼فِى عَيْنِهِ قُضْأَةٌ (Ṣ, O, TA) meaning *In his eye is unsoundness*, or *corruptness* [&c.]. (Ṣ, O.) — And قَضِئَ حَسَبُهُ, inf. n. قَضْأٌ (Ḳ, TA) and قَضَأَةٌ or قَضَاءَةٌ, (accord. to different copies of the Ḳ,) in the L the latter of these, and قُضُوْءٌ also, (TA,) *His* حَسَب [or *grounds of pretension to respect* or *honour*] *were unsound*, (Ḳ, TA,) and *faulty*. (TA.) — قَضَأَ, (El-Umawee, Ṣ, O, Ḳ,) aor. ـَ, inf. n. قَضْءٌ, (El-Umawee, Ṣ, O, [and the same is indicated in the Ḳ,]) *He ate* (El-Umawee, Ṣ, O, Ḳ) a thing; said of a man. (El-Umawee, Ṣ, O.)

4. اقضأهُ *He gave him to eat;* (Ṣ, O, Ḳ;) namely, a man: (Ṣ, O:) some say that it is with ف: (TA in this art.:) but Sh says that it is with ق, after mentioning افضأه as transmitted from A'Obeyd from Aṣ (TA in art. فضا.)

5. تَقَضَّؤُوا مِنْهُ أَنْ يُزَوِّجُوهُ *They accounted his grounds of pretension to respect* or *honour* [*too*] *low* [*for them to marry him*], or [*too*] *mean*, (Ibn-Buzurj, Ḳ, TA,) and [*too*] *faulty*. (Ibn-Buzurj, TA.) — See also تَفَشَّأَ.

قَضِئٌ part. n. of قَضِئَ; and its fem, with ة: see 1, in three places.

قُضَأَةٌ: see the following paragraph.

قُضْأَةٌ: see 1. — One says also, مَا عَلَيْكَ فِى هٰذَا الأَمْرِ قُضْأَةٌ i. e. [*There is not*] *any disgrace* [*to be imputed to thee in*, or *in respect of, this affair*]. (Ṣ, O.) And فِى حَسَبِهِ قُضْأَةٌ (Ṣ, O, Ḳ) and ▼قُضَأَةٌ (Ḳ) [*In his grounds of pretension to respect* or *honour is*] *faultiness*, (Ṣ, O, Ḳ,) and *unsoundness*. (Ḳ.) And نَكَحَ فِى قُضْأَةٍ (Ṣ, O, TA) *He married in a disparaging manner*. (TA.)

قضب

1. قَضَبَهُ, (Ṣ, M, A, &c.,) aor. ـِ, (M, Mgh, Mṣb, Ḳ,) inf. n. قَضْبٌ, (M, Mgh, O, Mṣb,) *He cut it*, or *cut it off;* (Ṣ, M, A, Mgh, O, Mṣb, Ḳ;) as also ▼اقتضبهُ; (M, Mṣb, Ḳ;) and ▼قضّبهُ; (M, Ḳ;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الغُصْنَ [*He cut off the branch*]; and اقتضب ▼غُصْنًا مِنْ شَجَرَةٍ [*He cut off a branch from a tree*]; and قضّب ▼فُضُولَ أَغْصَانِ الشَّجَرِ [*He cut off the redundant portions of the branches of the trees*], inf. n. تَقْضِيبٌ. (A.) — See also 8, in

two places. ═ And قَضَبَهُ, (Ṣ, O, Ḳ, JM,) aor. in this case ِ, (JM,) inf. n. قَضْبٌ, (Ṣ, TA,) *He struck him*, or *beat him*, (i. e. a man, Ḳ,) *with a* قَضِيب, (Ṣ, O, Ḳ, JM,) i. e. a *rod*, or *stick*, or *the like*. (TA.)

2: see the preceding paragraph, in two places. — [Hence,] قضّب الكَرْمَ, (Ṣ, M,) inf. n. تَقْضِيبٌ, (Ṣ,) *He cut* (Ṣ, M) *the branches*, (Ṣ,) or *some of the branches*, (M,) *of the grape-vine*, [i. e. *he pruned it*,] *in the days of the* رَبِيع [or *spring*]. (Ṣ, M.) ═ And قَضَّبَتِ الشَّمْسُ, (M, O, Ḳ,) inf. n. as above; (O, Ḳ;) *The sun extended its rays*, or *beams*, (M, O, Ḳ,) *like* قُضْبَان [or *rods*]; (M;) as also ▼تَقَضَّبَتْ: (M, O, Ḳ:) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAạr, M.)

4. اقضبت الأَرْضُ (M, Ḳ,* TA) *The land produced*, (M, TA,) or *produced abundantly*, (Ḳ, [but SM states that he had not found it thus expl. in any lexicon except the Ḳ,]) *the plant called* قَضْب *which is eaten when freshly cut*. (M, Ḳ, TA.)

5: see **7**: — and see also **2**.

7. انقضب *It was*, or *became, cut*, or *cut off*; (Ṣ, M, O, Mṣb, Ḳ;) and so ▼تقضّب [but app. in an intensive sense or said of a number of things]. (M, Ḳ.) — And [hence] ‡*He became cut off*, or *separated, from his companions*. (A.) — And, said of a star, ‡*It darted down* (TA) from its place. (Ṣ, A, O.) Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O,)

* كَأَنَّهُ كَوْكَبٌ فِى إِثْرِ عِفْرِيَةٍ *
* مُسَوَّمٌ فِى سَوَادِ اللَّيْلِ مُنْقَضِبُ ▼*

[*As though he were a star launched forth in the darkness of night, darting down after an evil demon*]. (Ṣ, A, O.)

8: see **1**, in two places. You say, اِقْتَضَبْتُهُ, meaning *I cut it off* from the thing. (Ṣ, O.) — And [hence] one says, كَانَ يُحَدِّثُنَا فُلَانٌ فَجَآءَ زَيْدٌ فَاقْتَضَبَ حَدِيثَهُ, meaning اِقْتَطَعَهُ and اِنْتَزَعَهُ [i. e. *Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject, or to what had but little connection with the subject of the former discourse*: an ex. of a common conventional usage of اقتضب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.) — And اقتضب ‡*He extemporized*, or *uttered without having prepared it*, (Ṣ, M, A, O,) speech, (Ṣ, A, O,) or a narrative, and poetry, or verses. (M.) — And ‡*He rode* (Ṣ, A, Ḳ) a beast, (Ṣ,) or a she-camel, (A,) *before it*, or *she, was trained*, or *broken-in*; (Ṣ, A, Ḳ;) and (Ṣ, Ḳ) so ▼قَضَبَ, (Ṣ, O, Ḳ,) aor. ِ. (Ḳ.) And (TA) †*He took from the camels, and trained*, one in an untrained state; (M, Ḳ;) as also ▼قَضَبَ. (TA.) And †*He rode* a young camel *for a night, before it was trained*. (TA.) — And اقتضبهُ †*He tasked him to do a deed*, or *work, before he was able to do it well*. (M.) — And ‡*He slaughtered him*, namely, a camel, *in a state of freedom from disease and in a fat and youthful condition*. (A.)

قَضْبٌ *Such as are cut, and eaten in their fresh state, of plants*, (M, Mṣb, Ḳ,) *of any kind*; as is said in the Bári'; (Mṣb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is ▼قَضْبَةٌ: (Ḳ:) or it signifies, (Ṣ, O, Mṣb,) or signifies also, (Ḳ,) [*a species of trefoil, or clover*; i. e.] *i. q.* رَطْبَةٌ, (Ṣ, O, Mṣb,) which is the same as فِصْفِصَةٌ, (Mṣb,) or قَتٌّ, [which is also the same,] (Ḳ,) the name by which the people of Mekkeh call قَتّ, (Fr, TA,) and (Ḳ) called in Pers. (Ṣ, O) إِسْفِسْت, (Ṣ, Mgh, Ḳ,) or إِسْبِسْت; (O;) as also ▼قَضْبَةٌ; (Ṣ;) or this is the sing. [or rather n. un.] of قَضْبٌ, which signifies فَصَافِص [pl. of فِصْفِصَةٌ]; (M;) called قَضْب because it is cut. (Mgh.) — And *Any tree of which the branches grow long and lank*: (Ḳ,* TA:) بَسَطَتْ in the Ḳ is a mistranscription for سَبِطَتْ. (TA.) — And *Certain trees from which bows are made*; (En-Naḍr, O, Ḳ;) *said to be of the kind called* نَبْع. (O.) AḤn says that قضب [accord. to the L and TA app. قَضْبٌ, but accord. to a copy of the M ▼قَضَبٌ, which I think a mistranscription,] is the name of *Certain trees of the plains, or soft tracts, growing among collections of* [*other*] *trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees* [*in general*] *resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough*. (M, L, TA.) And ▼قَضْبَةٌ [as n. un. of قَضْبٌ] signifies *A tree from which arrows are made*: one says سَهْمُ قَضْبٍ [*An arrow made from the species of tree called* قضب]; like as one says سَهْمُ نَبْعٍ &c. (ISh, TA. [See also قَضْبَةٌ below.]) — It is also a name applied to *Portions that one has cut from branches to make thereof arrows or bows*. (O, Ḳ.*) — See also قَضِيبٌ.

قَضَبٌ: see the next preceding paragraph.

قَضْبَةٌ: see قَضْبٌ, in three places. — Also *i. q.* قَضِيبٌ (Ḳ, TA) as meaning The *bow thus called*: (TA:) see the latter word: or *an arrow-shaft from a tree of the species called* نَبْع, *whereof* (مِنْهُ) [for which the CḲ has فيه]) *an arrow* [*in the complete state*] *is made*: pl. قَضَبَاتٌ. (M, Ḳ. [In the TA, the pl. is said to be قَضْبَاتٌ, with fet-ḥ and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.])

قُضْبَةٌ *A portion of a herd of camels*; and *of a flock*, or *herd, of sheep or goats*. (O, Ḳ.) ═ And *Such as is slender, and light*, or *active*; as an epithet applied to a she-camel, and in like manner to a man. (O, Ḳ.*)

قَضِيبٌ, as an epithet applied to a branch, *i. q.* مَقْضُوبٌ [i. e. *Cut off*]. (M voce فَنَنٌ, and Mṣb.*) — And [as a subst., *A rod, stick, wand, branch, twig, switch, shoot*, or *stalk*;] *a* غُصْن [i.e. *branch from the stem* or *from another branch, of a tree*], (Ṣ, M, O, Mṣb, Ḳ,) [and particularly] *that is cut off*: (M, Mṣb:) pl. قُضْبَانٌ (Ṣ, M, O, Mṣb, Ḳ) and قِضْبَانٌ (M, O, Mṣb, Ḳ, but this is less approved, TA) and قُضُبٌ, and ▼قَضَبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ البُرْدَةَ وَالقَضِيبَ ‡[lit. *He became possessor of the burdeh and the rod*], meaning اُسْتُخْلِفَ [i. e. *he became a successor*]. (A.) — And *A bow made of a rod*, or *branch*, (AḤn, M, Ḳ) *in its complete state*: (AḤn, M:) or *one made of a rod*, or *branch, not split*: (M, Ḳ:) also called ▼قَضْبَةٌ. (TA.) — And †The *quill* of a feather. (TA voce بَطْنٌ.) — And ‡The *virga, nervus*, or *yard*, (AḤát, T, Ḳ, TA,) of a bull, (AḤát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (Ṣ,* TA.) — And †*A slender arrow*: pl. قُضُبٌ. (Aṣ, TA.) — And †*A slender sword*; contr. of صَفِيحَةٌ: pl. قَوَاضِبُ and قُضُبٌ: (IAth, TA:) or ‡*slender* as an epithet applied to a sword; (M, A, Ḳ;*) likened to the قَضِيب of the tree. (A.) — See also قَاضِبٌ. ═ Also ‡A she-camel *that has not been trained*, or *broken-in*: (Ṣ, Ḳ:) or *that has been ridden* (A, M) *before she has been trained*, (A,) or *before she has been rendered gentle*: (M:) or *that has not acquired expertness in being trained*: and applied also to the male. (M.)

قُضَابَةُ شَجَرٍ, (Ṣ, M,* A, O,) and كَرْمٍ, (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped*, or *pruned*, (Ṣ, M,* A,* O,) and *of a grape-vine*: (A:) or you say قُضَابَةُ شَىْءٍ, meaning *what is* [or *are*] *cut off, of a thing*. (M, Ḳ.)

قَضَّابٌ: see قَاضِبٌ. — Also One *whose habitual work or occupation is that of cutting* [app. in a general sense]. (Ḥam p. 490.)

قُضَّابٌ *A certain plant*. (Kr, M.)

قَضَّابَةٌ: see قَاضِبٌ. — One says also, مَا فِى فَمِى قَضَّابَةٌ *There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half*. (TA.) — And رَجُلٌ قَضَّابَةٌ ‡*A man who often exercises the faculty of deciding affairs*; (قَطَّاعٌ لِلْأُمُورِ; Ṣ, M, A, Ḳ;) *possessing ability to execute*, or *perform, them*. (Ṣ, A.)

قَاضِبٌ and ▼قَضِيبٌ (Ṣ, M, Mṣb, Ḳ) and ▼قَضَّابٌ and ▼قَضَّابَةٌ and ▼مِقْضَبٌ, (M, Ḳ,) as epithets applied to a sword, *Very sharp*, or *sharply-cutting*: (Ṣ, M, Mṣb, Ḳ:) or the first signifies [simply] *cutting*, or *sharp*: (O:) [and the last but one is doubly intensive, signifying *very sharply-cutting*:] the pl. (of the first, O) is قَوَاضِبُ (Ṣ, O) and [of the second] قُضُبٌ. (Ṣ.)

مِقْضَبٌ and ▼ مِقْضَابٌ i. q. مِنْجَلٌ [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, Ḳ.) — For the former, see also قَاضِبٌ.

مَقْضَبَةٌ *A place in which grows* [*the species of trefoil, or clover, called*] قَضْب, (T, Ṣ, M,* O,* Ḳ,*) i. e. (Ṣ, Ḳ) رَطْبَة, which is called in Pers. (Ṣ) إِسْفِسْت: (Ṣ, Ḳ; and the like is said in the M:) pl. مَقَاضِبُ, and by poetic license مَقَاضِيبُ. (O.) And *A place in which grow the trees called* قَضْب *from which bows are made.* (Ḳ.)

مِقْضَابٌ One *whose craft, or occupation, is that of cutting* [app. *herbage &c.*]. (Ḥam p. 490.) — See also مِقْضَبٌ. = And *Land that produces* (M, Ḳ) *abundantly* (Ḳ) *the herbage called* قَضْب *which is eaten when freshly cut,* (M,* Ḳ, TA,) i. e. [*the species of trefoil, or clover, called*] فِصْفِصَة. (TA.)

مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see قَضِيبٌ].

المُقْتَضَبُ *A certain metre of verse,* (M, O,) *the thirteenth,* (O,) *consisting of* فَاعِلَاتُ مُفْتَعِلُنْ, (M, O,) *twice;* (M;) *originally* مَفْعُولَاتُ مُسْتَفْعِلُنْ: so called as though it were the مُنْسَرِح with a foot, namely, مستفعلن, cut off. (O.) — مُقْتَضَبٌ applied to verse, or poetry, and a writing, means ‡ *Extemporized.* (Ṣ, O.) — And مُقْتَضَبٌ فِى عَمَلٍ means ‡ *Untrained in a work;* (A;) or *tasked to do it before he can do it well.* (IDrd, Ṣ.)

مُنْقَضِبٌ: see its verb, 7.

[قضع
قضف
قضم
قضى
See Supplement.]

قط

1. قَطَّهُ, aor. ـُ, (Ṣ, M,) inf. n. قَطٌّ, (M, Ḳ,) *He cut it,* in a general sense: (M, Ḳ:) or *he cut it,* meaning a hard thing, such as a حُقَّة [or box], (Lth, M, Ḳ,) and the like, (M,) *in a good form,* or *fashion, like as a man cuts a reed upon a bone;* (Lth;) and ▼ تَقْطِيطٌ, also, [inf. n. of قَطَّطَهُ,] signifies the *cutting* a حُقَّة, (Ḳ, TA,) *and making* it *even:* (TA:) or قَطَّهُ signifies *he cut it breadthwise, across,* or *crosswise;* (Ṣ, M, O, Ḳ;) *he so separated it;* (Kh, Ṣ;) opposed to قَدَّهُ, (Ṣ, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and ▼ اقتطّهُ signifies the same. (M, Ḳ.*) You say, قَطَّ القَلَمَ, (Ṣ, Mṣb,) aor. as above, (Ḳ,) and so the inf. n., (Mṣb,) *He nibbed the reed for writing; cut off its head breadthwise, across,* or *crosswise.* (Ṣ,* Mṣb.) And قَطَّ البَيْطَارُ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage.* (TA.) = قَطِطَ الشَّعْرُ, (Ṣ, M, Ḳ,) with the reduplication made manifest, (Ṣ, M,) and قَطَّ, aor. يَقَطُّ, (M, Mṣb, Ḳ,) and, of the latter, يَقُطُّ also, [contr. to the general rule,] (Mṣb,) inf. n., of the former, قَطَطٌ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَطٌ and قَطَاطَةٌ, (M, Ḳ,) *The hair was,* or *became,* [*frizzled,* or] *very crisp, very curly,* or *much twisted, and contracted:* (Ṣ,* Mṣb:) or *like that of the* زَنْجِىّ: (Mṣb:) or *crisp, curly,* or *twisted, and contracted, and short.* (M, Ḳ.) = قَطَّ السِّعْرُ, (Ṣ, M, Mṣb, Ḳ,) aor. يَقِطُّ, (Ṣ, Ḳ,) with kesr, (Ṣ, TA,) or يَقُطُّ, (M, Mṣb,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (Mṣb) inf. n. قَطٌّ (Ṣ, M, Mṣb, Ḳ) and قُطُوطٌ; (M, Ḳ;) as also قُطٌّ, with ḍamm; (Fr, Ḳ;) *The price was,* or *became, dear,* (Ṣ, M, Mṣb, Ḳ,) *and high:* (Mṣb:) Sh thought this explanation to be wrong, and the meaning to be *the price flagged;* but Az says, that in this he was mistaken. (TA.) — قَطَّ اللّٰهُ السِّعْرَ *God made the price to be,* or *become, dear.* (Fr. TA.)

2: see 1, first sentence.

7. انقطّ quasi-pass. of قَطَّهُ as explained in the first sentence of this art.; *It was,* or *became, cut;* &c.; and so ▼ اقتطّ. (M, TA.)

8: see 1, first sentence: and see also 7.

R. Q. 1. قَطْقَطَتِ السَّمَآءُ *The sky let fall rain,* (AZ, Ṣ, M,) or *hail,* (M,) *such as is termed* قِطْقِط: (AZ, Ṣ, M:) or *the sky rained.* (Ḳ.)

قَطْ, signifying حَسْبُ, [explained in exs. here following,] (Lth, Ṣ, M, Mṣb, Mughnee, Ḳ,) i. e., (Ṣ,) denoting the being satisfied, or content, (Sb, Ṣ, M, Mṣb,) with a thing, (Mṣb,) is thus written, with fet-ḥ to the ق, and with the ط quiescent, (Sb, Ṣ, M, Mṣb,* Mughnee,) like عَنْ; (Ḳ;) and also, (Sb, M, Ḳ,) sometimes, (Sb, M,) ▼ قَطٍ, (Sb, M, Ḳ,) with tenween, mejroor; (Ḳ;) and ▼ قَطِى [distinguished from قَطِى in the next sentence]; (Sb, M, Ḳ;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطْكَ هٰذَا الشَّىْءُ *Thy sufficiency* [meaning *sufficient for thee*] *is this thing;* syn. حَسْبُكَ; (Lth, Ṣ, Mughnee;*) and like it is قَدْ: (Lth:) and you also say, using it as a prefixed n., قَطْنِى *My sufficiency;* syn. حَسْبِى; (Lth, Ṣ,* Mughnee;) like قَدْنِى; introducing ن, (Lth, Ṣ, TA,) as in عَنِّى and مِنِّى and لَدُنِّى, contr. to rule, for the reason which has been explained in treating of قَدْ, (Ṣ, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِى; (Ṣ, Mṣb, Mughnee;) and ▼ قَطٍ; (Ṣ;) and ▼ قَطَاطِ, (Ṣ, M, Ḳ,) like قَطَامِ, (Ṣ, Ḳ,) indecl.; (M;) as signifying حَسْبِى: (Ṣ, M, Mṣb, Mughnee, Ḳ:) and, as is said in the Moo'ab, قَطْ عَبْدِ اللّٰهِ دِرْهَمٌ *The sufficiency of 'Abd-Allah is a dirhem;* [and the like is said by Lth and in the Mughnee;] pausing upon the ط, and making قط to govern a gen. case [as it does virtually in the preceding instances]; and the Baṣrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ and كَفَى زَيْدٍ دِرْهَمٌ دِرْهَمٌ: (Ḳ:) or some say قَطْ, with jezm; and some say ▼ قَطُّ, making it indecl. with ḍamm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِى [*It suffices,* or *will suffice;* or *it is,* or *will be, sufficient*]; and when this is the case, you say, قَطْنِى, (Mughnee, Ḳ,) like as you say, يَكْفِينِى [*It suffices me,* or *will suffice me*]; (Mughnee;) or كَفَانِى [which means, emphatically, *it suffices me*], accord. to the Koofees; (Lth;) which is also allowable when قَطْ is equivalent to حَسْبُ [as we have observed above]: (Mughnee:) and you say also, قَطْكَ, meaning كَفَاكَ [emphatically *It suffices thee*]: and قَطِى, meaning كَفَانِى [emphatically *It suffices me*]: (Ḳ:) so in the copies of the Ḳ; [in the CḲ, erroneously, قَطّنِى;] but [it seems that it should be قَطْنِى; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطْ عَبْدَ اللّٰهِ دِرْهَمٌ [*A dirhem suffices,* or *will suffice, 'Abd-Allah* (in the CḲ, erroneously, قَطُّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطْنُ ▼ عَبْدَ اللّٰهِ دِرْهَمٌ [meaning the same]: (Lth, Ḳ:) [hence,] some say, that [قَطْن in] قَطْنِى is a word originally thus formed without any augmentation, like [حَسْب in] حَسْبِى; (M;) [but J says,] if the ن in قَطْنِى belonged to the root of the word, they had said قَطْنُكَ, which is not known. (Ṣ.) — It is also syn. with حَسْبُ in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطْ [*I have not seen him,* or *it, save once, and that was a thing sufficient* or *that was enough*]: (Ṣ, Mṣb:*) or, as is said in the Muṭowwel, قَطْ in فَقَطْ is a verbal noun, meaning *abstain thou* [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]: or, as is said in the Mesáïl of Ibn-Es-Seed, the ف is properly prefixed because the meaning is *and I was satisfied,* or *content,* therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee:) [it therefore virtually signifies *and no more;* or *only;* and thus it may often be rendered: and this explains what here follows:] when قط is used to denote paucity, (M, Ḳ,) which is said by El-Ḥareeree, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطْ,] with jezm, (M, Ḳ,) and without teshdeed: (M:) you say, مَا عِنْدَكَ إِلَّا هٰذَا قَطْ [which may be rendered *Thou hast not save this only*]: but when it is followed by a conjunctive ا, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هٰذَا قَطِ اليَوْمَ [virtually mean-

ing *I knew not*, or, emphatically, *know not, save this only, to-day*]: (Ḳ:) and also, (Ḳ,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشَرَةٌ قَطْ يَا فَتَى [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and ▾ قَطِّ, with teshdeed and khafḍ; (Lḥ, M, Ḳ;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطّ which denotes [paucity of] number from قَطُّ, which denotes time. (Lth.) ═ See also قَطُّ, first sentence.

قُطُّ: see قَطُّ.

قَطَّ: see قَطُّ: ═ and see also قِطُّ.

قَطِ: see قَطُّ.

قُطُ: see قَطُّ.

قَطُ: see قَطُّ.

قَطًّ: see قَطُّ.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (Ṣ, M, Mughnee,) or past time, (Mṣb, Ḳ,) used to include all past time; (Lth, Mughnee;) as also ▾ قُطُّ, (Ṣ, M, Mughnee, Ḳ,) the former vowel being assimilated to the latter; (Ṣ, Mughnee;) and ▾ قَطُ, (Ṣ, M, Mughnee, Ḳ,) and ▾ قُطُ; (Ṣ, Mughnee,* Ḳ;) and some say ▾ قَطُّ, (Ṣ, Mughnee,) whence قَطُ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (Ṣ, M;) or this would be better than قَطُ; (M;) and ▾ قُطْ, (Ṣ, M, Mughnee,*) like مُذْ, which is rare: (Ṣ, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refạ, without tenween: (Ḳ:) or one says also ▾ قَطِّ, (M, Mughnee, Ḳ,) with kesr and teshdeed to the ط, (M, Ḳ,) accord. to IAạr; (M;) and ▾ قَطَّ, with fet-ḥ and teshdeed to the ط; (M,* Ḳ;) as well as with ḍamm to the ط without teshdeed. (Ḳ [in some copies of which is here added, "and with refạ to the ط;" to which is further added in the CḲ, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "refạ" is here meant, as in a former instance, "ḍamm;" though improperly, as the word is indecl.]) You say, مَا رَأَيْتُهُ قَطُّ &c. [*I have not seen him*, or *it, ever*, or *hitherto*]; (Ṣ, M, Ḳ;) and مَا فَعَلْتُهُ قَطُّ [*I have not done it ever*, or *hitherto*]; (Mṣb, Mughnee;) i. e., *in the time that is past;* (Mṣb, Ḳ;) or *in what has been cut off of my life;* (Mughnee, Ḳ;) its derivation being from قَطَطْتُ meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مُذْ and إِلَى; its meaning being مُذْ أَنْ خُلِقْتُ إِلَى الآنَ [*since my being created until now*]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with refạ [meaning ḍamm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (Ṣ,) قَطُّ is a contraction of قَطَطُ: (Ṣ, M:) Sb says, that it denotes الاِنْتِهَآء; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Ḥareeree says, in the Durrah, that قَطُّ and قَطْ both signify the same as حَسْبُ;] and that it is indecl., with ḍamm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُ هٰذَا قَطْ وَلَا قَطُّ [app. meaning *I have not done this alone, nor ever*]: (Ḳ, TA: [in the CḲ قُطُّ ولا قطّ, but]) the former قط is with jezm to the ط, and the latter is with teshdeed and ḍamm to the ط. (TA.) And مَا زَالَ عَلَى هٰذَا مُذْ قُطُّ ▾ يَا فَتَى [*He*, or *it, has not ceased to be after this manner during all past time, O young man*]; with ḍamm to the ق, and with teshdeed. (Lḥ, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, Ḳ; [in the CḲ قَطٌّ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (Ḳ,) in his Ṣaḥeeḥ; (TA;) for ex., أَطْوَلُ صَلَاةٍ صَلَّيْتُهَا قَطُّ [*The longest prayer which I have prayed ever*]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [*He performed the* وُضُوْء *three times ever*]: and Ibn-Málik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (Ḳ:) El-Karmánee, however, interprets these instances as though they were negative. (TA.)

قَطًّا: see قَطُّ, near the end of the paragraph: ═ and see also قُطُّ, in the first sentence.

قُطُّ: see قَطُّ, in two places.

قَطٌّ, شَعَرٌ قَطٌّ, and ▾ قَطَطٌ, (M, Mṣb, Ḳ,) and ▾ قَطِطٌ, (TA,) *Crisp, curly,* or *twisted and contracted, and short, hair:* (M, Ḳ:) or *hair that is very crisp, very curly,* or *much twisted and contracted:* or, accord. to the T, ▾ قَطَطٌ means *hair of the* زَنْجِىّ: (Mṣb:) or you say, جَعْدٌ قَطَطٌ ▾, meaning *very crisp, very curly,* or *much twisted and contracted.* (Ṣ.) — رَجُلٌ قَطٌّ, and ▾ قَطَطٌ, (Mṣb,) or رَجُلٌ قَطُّ الشَّعَرِ, and ▾ قَطَطُ الشَّعَرِ, (Ṣ, M, Ḳ,) *A man whose hair is crisp, curly,* or *twisted and contracted, and short*: (M, Ḳ:) or *whose hair is very crisp, very curly,* or *much twisted and contracted;* (Ṣ,* Mṣb;) as also ▾ قِطَاطٌ: (Ḳ: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:]) or *beautifully crisp* or *curly* or *twisted and contracted:* (TA:) the pl. [of قَطٌّ] is أَقْطَاطٌ [a pl. of pauc.] and قَطُّونَ and قِطَاطٌ; and [of ▾ قَطَطٌ] قَطَطُونَ: (M, Ḳ:) the epithet applied to a woman is قَطَّةٌ, and ▾ قَطَطٌ without ة. (M, Mṣb.) ═ See also ▾ قَاطٌّ.

قِطٌّ *A slice cut off* (شَقِيقَةٌ), of a melon or other thing. (A, TA.) — ‡ *A portion, share,* or *lot,* (M, A, Mṣb, Ḳ,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Ḳur, [xxxviii. 15,] رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الحِسَابِ ‡ [*O our Lord, hasten to us our portion before the day of reckoning*]: accord. to some, *our portion of punishment:* but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise.* (TA.) — † *A writing;* (Fr, Ṣ, Mṣb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Ḳur cited above; those words being said in derision: (TA:) or *a writing of reckoning:* (M, Ḳ:) or *a written obligation:* (M:) or it signifies also *a written obligation binding one to give a gift* or *present;* (Ṣ, Ḳ, TA;) and hence the saying in the Ḳur cited above: (Ṣ:) pl. قُطُوطٌ: (Ṣ, M, Mṣb, Ḳ:) which Az explains as meaning *gifts,* and *stipends;* so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — † *An hour,* or *a portion,* (سَاعَةٌ,) of the night. (M, Ḳ.) You say مَضَى قِطٌّ مِنَ اللَّيْلِ † [*An hour,* or *a portion, of the night passed*]. (Th, M.) ═ *A male cat:* (Ṣ, M, Mṣb, Ḳ:) the female is called قِطَّةٌ: (Lth, Ṣ, M, Mṣb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَاطٌ (Ṣ, M, Mṣb, Ḳ) and قِطَطَةٌ, (M, Ḳ,) or قِطَطٌ. (Mṣb.)

قَطَطٌ: see قَطٌّ, throughout.

قَطِطٌ: see قَطٌّ.

قِطَّةٌ [*A mode,* or *manner, of cutting* a thing, such as the extremity of the nib of a writing-reed]: see an ex. voce سِنٌّ (near the end of the paragraph).

قَطْنِ: }
قَطِى: } see قَطْ.
قَطَاطِ: }

قُطَاطٌ: see قَطٌّ.

قَطَّاطٌ *A* خَرَّاط [q. v.] *who makes* [*the small boxes of wood or the like called*] حُقَق [pl. of حُقَّة]. (Ṣ, O, Ḳ.) [See 1, first sentence.]

قَطْقَطٌ *Small rain;* (M, Ḳ;) *resembling* شَذْر [q. v.]: (M:) or the *smallest of rain;* the next above which is termed رَذَاذٌ; the next above this, طَشٌّ; [but see this last term;] the next above this, بَغْشٌ; and the next above this, غَبْيَةٌ: (AZ, Ṣ:) or *rain falling continuously, in large drops:* (Lth, Ḳ:) or *hail:* (Ḳ:) or *small hail,* (M, O, Ḳ,) *which is imagined to be hail or rain.* (O.)

سِعْرٌ قَاطٌّ *A dear price;* as also ▾ مَقْطُوطٌ, (M, Ḳ,) and ▾ قَطٌّ, (Ḳ,) and ▾ قَاطِطٌ. (IAạr, Ḳ.)

You say, وَرَدْنَا أَرْضًا قَاطًّا سِعْرُهَا We arrived at a land of dear prices. (Ṣ, TA.)

قَاطِطٌ : see قَاطٌّ.

مَقَطٌّ [in the CḲ erroneously مُقَطّ] The place of ending of the extremities of the ribs of a horse: (M, Ḳ:) or the extremity of the rib, projecting over the belly: (Ḳ in art. شرسف:) or the place of ending of the ribs of a horse: (TA:) مَقَاطٌّ [is the pl., signifying, as explained in the Ṣ, in art. شرسف, the extremities of the ribs, projecting over the belly: or it] signifies the two extremities of the belly of a horse, whereof one is at the sternum (القَصّ), and the other at the pubes. (En-Naḍr.)

مِقَطَّةٌ The thing upon which the reed for writing is nibbed; (Ṣ;) [generally made of bone or ivory;] a small bone upon which the writer nibs his reeds for writing; (Ḳ;) a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing. (Lth.)

مَقْطُوطٌ : see قَاطٌّ.

سَمَآءٌ مُقَطْقِطَةٌ A sky letting fall rain such as is called قِطْقِطٌ. (AZ, Ṣ.)

قطب

1. قَطَبَ, (Ḳ, TA,) aor. ـِ, inf. n. قَطْبٌ, (TA,) He collected a thing, brought it, gathered it, or drew it, together: (Ḳ, TA:) this is the primary signification. (O.) — [Hence] one says, قَطَبَ الحِمَارُ عَانَتَهُ i. e. ‡[The wild ass] collected [his herd of wild she-asses]. (A: there distinguished as tropical.) — And قَطَبَ القَوْمُ [أَنْفُسَهُمْ being app. understood,] and ▼ اقطب, †The people, or party, assembled themselves together, or congregated, (O, Ḳ, TA,) and were guests, and mixed together. (TA.) — And قَطَبَ, (A, Ḳ,) aor. ـِ, inf. n. قَطْبٌ and قُطُوبٌ; (Ḳ, TA;) and ▼ قطّب, (Ḳ,) inf. n. تَقْطِيبٌ; (TA;) He contracted the part between his eyes; (A, Ḳ;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (Ḳ, TA;) by reason of drink, &c.: (TA:) or قَطَبَ بَيْنَ عَيْنَيْهِ, (Ṣ, O, Mṣb,) aor. ـِ, inf. n. قَطْبٌ, (Mṣb,) he contracted the part between his eyes: (Ṣ, O, Mṣb:) and ▼ قطّب وَجْهَهُ, inf. n. تَقْطِيبٌ, he contracted his face; (Ṣ, O;) or did so much. (So accord. to a copy of the Ṣ.) — And قَطَبَ الشَّرَابَ, (Ṣ, A, O, Mṣb, Ḳ,) aor. ـِ, inf. n. قَطْبٌ, (Mṣb,) He mixed the wine, or beverage; (Ṣ, A, O, Mṣb, Ḳ;) as also ▼ اقطبهُ; (Ṣ, O, Ḳ;) and ▼ قطّبهُ, (O, Ḳ, TA,) inf. n. تَقْطِيبٌ. (TA.) — And قَطَبَ الإِنَآءَ He filled the vessel. (Ḳ.) — قَطَبَ الجُوَالِقَ, (Ḳ, TA,) inf. n. قَطْبٌ, (Ṣ, O,) He inserted one of the two loops of the [sack called] جوالق into the other, (Ṣ, O, Ḳ, TA,) on the occasion of making up a load, (TA,) then bent it (Ṣ, O, Ḳ*) again, (Ṣ, O,) [this time, app., back and down,] and put them together [in order, it seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (Ḳ, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلْقٌ. (Ṣ, O. [See سَلَقَ الجُوَالِقَ, in art. سلق.]) = قَطَبَهُ signifies also He angered him; (O, Ḳ;) aor. as above [and so, app., the inf. n.]. (O.) = And also, (Ḳ, TA,) aor. ـِ, (TA,) inf. n. قَطْبٌ, (Ṣ, O,) He cut it, or cut it off: (Ṣ, O, Ḳ:) but in this instance the ط is substituted for ض. (O.)

2: see above, in three places.

4: see the first paragraph, in two places.

قَطْبٌ: see the next paragraph, in two places.

قُطْبٌ (Ṣ, A, O, Mṣb, Ḳ) and ▼ قَطْبٌ and ▼ قِطْبٌ (Ṣ, A, O, Ḳ, but some reject the second and third of these, TA) and ▼ قُطُبٌ (A, Ḳ) and ▼ قُطُبَةٌ, (so in some copies of the Ḳ,) or ▼ قُطْبَةٌ, (so in other copies of the Ḳ, and thus accord. to the TA, as on the authority of Th,) The axis, or pivot, (T, A, Mṣb, Ḳ,) of iron, (A, Ḳ,) of a mill; (T, Ṣ, A, O, Mṣb, Ḳ;) the iron thing that is fixed in the middle of the nether stone of a mill; (IAth, TA;) the iron in the nether stone, around which revolves the upper stone, of a mill: (Ḥam p. 54:) pl. أَقْطَابٌ (A, IAth, O, TA) and قُطُوبٌ (IAth, TA) and قِطَبَةٌ. (O.) — Hence, (TA,) القُطْبُ, (Ṣ, O, Mṣb, Ḳ,) and accord. to some ▼ القَطْبُ and ▼ القِطْبُ, (MF,) ‡[The pole-star: or the pole of the celestial sphere:] a certain star, (Ḳ,) a small star, (ISd, TA,) according to which the kibleh is constructed: (ISd, Ḳ, TA:) a star between the جَدْى and the فَرْقَدَانِ, around which the celestial sphere, or firmament, revolves, (Ṣ, O, TA,) small and white, and never moving from its place: [but it seems that nebula should be here substituted for star:] Aboo-'Adnán says that the قطب is a small star always in the midst of the four [stars] of بَنَاتُ نَعْشٍ, [which is evidently a mistake,] never quitting its place, around which revolve the جدى and the فرقدان: but accord. to Ibn-Eṣ-Ṣaláḥ El-Moḥaddith, it is not a star, but a بُقْعَة [meaning a spot, or a nebula,] in the sky, near the جدى, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) — And [hence likewise,] القُطْبُ signifies also ‡The cause, or means, of the subsistence of a thing: and ‡the thing, or point, [or person,] upon which [or upon whom] a thing [such as an affair, and a question,] turns: pl. [as above, i. e.] أَقْطَابٌ and قُطُوبٌ and قِطَبَةٌ. (Ḳ, TA.) — And ‡The chief, or lord, of a people or tribe; (Ṣ, A, O, Ḳ;) قُطْبُ بَنِى فُلَانٍ meaning ‡the chief, or lord, of the sons of such a one, upon whom their state of affairs turns [i. e. depends, and by whose government their affairs are regulated]. (Ṣ, O, TA.) And قُطْبُ رَحَى الحَرْبِ [lit. The axis, or pivot, of the mill of war, or of the mill of the war,] means ‡the commander of the army. (Ṣ, O, TA.) — [In the conventional language of the mystics, it is applied to †The hierarch of the saints of his generation, who is also called الغَوْثُ, and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the قُطْب to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] = [قُطْبٌ also signifies A species of plant:] accord. to AḤn, the قُطْب [is a species of plant that] extends upon the ground like ropes, and has a yellow, thorny, or prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble: n. un. ▼ قُطْبَةٌ: (O:) [it is said in the Ḳ that ▼ القُطْبَةُ is said to signify a certain plant: and the pl. is قُطْبٌ or قُطَبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CḲ, the latter, and there said to be like صُرَدٌ: if the former be right, it is a coll. gen. n.:)] or قُطْبٌ and ▼ قُطْبَةٌ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries (حَبّ) like those of the هَرَاس [a tree that bears a kind of drupe]: Lḥ says that it [app. the قُطْب, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَك [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] نَفَل and ذُرَق, and قطب is the name of the fruit: and أَرْضٌ قطبة [i. e., accord. to general analogy, ▼ قَطِبَةٌ, like قَصِبَةٌ &c.,] signifies Land in which this kind of plant grows. (TA.) = See also قُطْبَةٌ.

قِطْبٌ: see قُطْبٌ, first and second sentences.

قَطَبٌ, [app. an inf. n. of which the verb is not mentioned, (in the CḲ قُطْب, but, as is said in the TA, it is مُحَرَّكَة,)] which is forbidden, is One's taking a thing [by measure or weight], and then taking the rest of the commodity by comparing it with the former portion, without measure or weight. (Kr, Ḳ,* TA.)

قَطِبٌ : see قُطُوبٌ : = and أَرْضٌ قَطِبَةٌ : see قُطْبٌ, last sentence but one.

قُطُبٌ : } see قُطْبٌ, first sentence.
قُطُبَةٌ :

قُطْبَةٌ: see قُطْبٌ, first sentence: = and again, in the last quarter of the paragraph, in three places. = Also An arrow-head (Ṣ, O, Ḳ) of small size (O) with which one shoots at a butt: (Ṣ, O, Ḳ:) accord. to ISd, a small, short, four-sided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts: accord. to Th, the end of an arrow with which one shoots at the butt: accord. to AḤn, it is of what are called المَرَامِى [pl. of مِرْمَاةٌ, q. v.]: (TA:) or an arrow with which one contends for superiority in shooting: (A:) [but] accord. to En-Naḍr, it is not accounted an arrow: and ▼ قُطْبٌ signifies an arrow-head; occurring in a trad. in this sense. (TA.)

قُطْبَانٌ A certain plant. (Ḳ.)

قطبّى A certain plant, of which is made rope of twisted strands, or well-twisted rope, (Ḳ, TA,) resembling that of the cocoa-nut, the price of which mounts to a hundred deenárs of ready money, (TA,) and which is better than that made of the fibres of the cocoa-nut. (Ḳ, TA.)

قطابٌ An admixture (Lth, Ṣ,* O, Ḳ, TA) in what is drunk and what is not drunk. (Lth, TA.) — And قِطَابُ الجَيْبِ, (Ṣ, A, O, Ḳ,*) from القَطْبُ meaning "the act of cutting," (Ṣ, TA,) or from the same as meaning "the act of bringing, or drawing, together" two things, (TA,) The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it: (O:) or ‡the part where the two sides of that opening unite: (A,* Ḳ,* TA:) or, as AAF says, the lower, or lowest, part of that opening. (TA.)

قَطِبٌ (Ṣ, O, Ḳ) and ▾ قُطُوبٌ ▾ قَاطِبٌ (Ḳ) [and (occurring in the A in art. دعب, as opposed to لَعِبٌ and دَعِبٌ, to which it seems to be therefore assimilated in form,)] Who contracts the part between his eyes; (Ṣ, O, Ḳ;) and grins, or displays his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (Ḳ;) [or rather the first signifies one who does so much;] applied to a man. (Ṣ.) — Hence, (TA,) القَطُوبُ and ▾ القَاطِبُ signify The lion. (O, Ḳ, TA.)

قَطِيبٌ Mixed wine or beverage [&c.]; as also ▾ مَقْطُوبٌ. (Ḳ.)

قُطَابَةٌ A piece of flesh: (Kr, Ḳ:) from قَطَبَ signifying "he cut" a thing. (TA.)

قَطِيبَةٌ Anything mixed. (TA.) And [particularly] (TA) Camels' milk and sheeps' or goats' milk mixed together: (IAạr, Ṣ, O, Ḳ:) or goats' milk and sheeps' milk mixed together; (Ḳ;) which is also called نَخِيسَةٌ: (TA:) or fresh milk, or milk such as is termed حَقِين [q. v.], mixed with إِهَالَة [or melted fat, &c.]: and i. q. رَثِيئَة [q. v.]. (TA.) — See also قَاطِبَة.

قَاطِبٌ: see قَطُوبٌ, in two places.

جَاؤُوا قَاطِبَةً ‡They came all together: (Ṣ, A,* O, Mṣb, Ḳ:) قاطبة being a noun denoting generality, (Sb, Ṣ, O,) not used but as a word descriptive of state, in the accus. case: (Sb, Ṣ, O, Ḳ:) its use otherwise is a vulgar corruption, though allowed by El-Khafájee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning all together; mixed, one with another. (TA.) And ▾ جَاؤُوا بِقَطِيبَتِهِمْ means †They came with their [whole] company. (Ḳ.)

المَقْطِبُ and المُقَطَّبُ and المُقَطِّبُ The part between the eyebrows. (TA.)

قِرْبَةٌ مَقْطُوبَةٌ A water-skin filled. (Lḥ, O, TA.) — مَقْطُوبٌ: see قَطِيبٌ.

وَجْهٌ مُتَقَطِّبٌ [A contracted face]. (Ḳ in art. بسر.)

قطر

1. قَطَرَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. قَطْرٌ and قَطَرَانٌ (Ṣ, Mgh, Mṣb, Ḳ) and قُطُورٌ; (Ḳ;) [and in an intensive sense, تَقْطَارٌ (see a verse cited voce غُسْلٌ);] and ▾ اقطر; (AḤn, TA;) and ▾ تقاطر; (Mṣb, TA;) said of water, (Ṣ, Mgh, Mṣb, Ḳ,) and of tears, (Ḳ,) or other fluid, (Ṣ,* TA,) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Mṣb, TA) drop by drop. (Mṣb.) — It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [He let fall sweat, or urine, in drops,] in which each subst. is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — قَطَرَ الصَّمْغُ مِنَ الشَّجَرَةِ The gum [exuded in drops or] came forth from the tree. (TA.) — قَطَرَتْ اَسْتُهُ i. q. مَصَلَت [His anus voided excrement in drops]. (Ḳ.) = قَطَرَ فِي الأَرْضِ inf. n. قُطُورٌ, ‡He went away into the country, or in the land; (Ṣ, Ḳ;*) and hastened; (Ḳ,* TA;) as also مَطَرَ, inf. n. مُطُورٌ. (TA.) = قَطَرَهُ, (Aṣ, Ṣ, Mgh, Mṣb, Ḳ,) [aor. ـُ,] inf. n. قَطْرٌ; (Mgh;) and ▾ اقطره, (Mgh, Mṣb, Ḳ,) inf. n. إِقْطَارٌ; (Mṣb;) or the latter but not the former accord. to AZ; (Mṣb;) and ▾ قطّره, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَقْطِيرٌ; (Ṣ, Mgh, Mṣb;) He (God, Ḳ, or a man, Ṣ, Mṣb) made it (namely water &c.) [to drop, drip, dribble, or fall in drops;] to flow (Ṣ, Mṣb, TA) drop by drop: (Ṣ, Mṣb:) he poured it out, or forth. (Mgh.) You say قَطَرْتُ المَآءَ فِي الحَلْقِ, and أَقْطَرْتُهُ, and قَطَّرْتُهُ, [He made the water to fall drop by drop into the throat.] (Mṣb.) — مَا قَطَرَكَ عَلَيْنَا ‡What hath poured thee (مَا صَبَّكَ) upon us? (TA.) — قَطَرَ فُلَانًا, (Lth, Ḳ,) inf. n. قَطْرٌ, (Lth,) †He prostrated such a one with vehemence. (Lth, Ḳ.) [Perhaps this is from قُطْرٌ, signifying the "side;" and if so it is not tropical. See also 2.] — قَطَرَ الثَّوْبَ ‡He sewed the garment, or piece of cloth. (IAạr, Ḳ.) = قَطَرَ الإِبِلَ, (Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. قَطْرٌ; (Mṣb, Ḳ;) and ▾ قطّرها, (Ṣ, Mṣb, Ḳ,) inf. n. تَقْطِيرٌ; (Ṣ;) but this has an intensive signification; (Mṣb;) and ▾ اقطرها; (Ḳ;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) He disposed the camels in a file, string, or series; (Ṣ,* Mṣb;) he placed the camels near, one to another, in a file, string, or series; (Ḳ;) [and tied the halter of each, except the first, to the tail of the next before it.] It is said in a proverb, النُّفَاضُ يَقْطُرُ ▾ الجَلَبَ The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (Ṣ.) = قَطَرَ البَعِيرَ He smeared the camel with قَطِرَان [or tar]. (Ṣ, Mṣb.)

2. قطّره: see 1. — بِهِ تَقْطِيرٌ [He has a dribbling of his urine] is said of a man who cannot retain his urine, (Mgh, Ḳ,*) by reason of cold affecting the bladder. (TA.) = قطّر الإِبِلَ: see 1. = طَعَنَهُ فَقَطَّرَهُ (inf. n. تَقْطِيرٌ, Ṣ) He pierced him [with his spear] and threw him down on one of his sides. (Ṣ, Mṣb.) And قَطَّرَهُ فَرَسُهُ; in the copies of the Ḳ قَطَّرَهُ عَلَى فَرَسِهِ, but this is a mistake; (TA;) and ▾ اقطرهُ; and ▾ تقطّر بِهِ; (Ḳ;) and vulgarly تَقَنْطَرَ بِهِ; (TA;) His horse threw him down on one of his sides. (Ḳ,* TA.) See قُطْرٌ: see also 1. = قَطَّرَ ثَوْبَهُ, inf. n. as above, He fumigated his garment with قُطْر, i. e., aloes-wood. (Ḳ.)

4. اقطر: see 1. — It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by حَانَ لَهُ أَنْ يَقْطُرَ, (Ṣ,) and حَانَ أَنْ يَقْطُرَ. (Ḳ.) = اقطرهُ: see 1. = اقطر الإِبِلَ: see 1. = اقطرهُ فَرَسُهُ: see 2.

5. تقطّر, quasi-pass. of 2, [It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تَسَقَّى. —] He fell [upon his side]. (Ṣ.) — تقطّر بِهِ فَرَسُهُ: see 2. = تقطّرت She fumigated herself with قُطْر, i. e., aloes-wood. (Ḳ.)

6: see 1. = تقاطر القَوْمُ ‡The people came in consecutive companies; from قِطَارُ الإِبِلِ. (Ṣ, TA.) And hence also, تقاطرت كُتُبُ فُلَانٍ ‡[The books, or letters, of such a one followed one another in a regular series]. (TA.)

10. استقطرهُ He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by رَامَ قَطَرَانَهُ, (Ḳ, TA,) i. e., سَيَلَانَهُ. (TA.) — استقطر مَعْرُوفًا [He sought, or demanded, bounty, as it were drop by drop]. (Ḳ in art. نض.)

Q. Q. 1. قَنْطَرَ: }
Q. Q. 2. تَقَنْطَرَ: } see art. قنطر.

قَطْرٌ [Drops;] pl. of قَطْرَةٌ: (Ṣ:) [or rather a coll. gen. n., having this signification; or] what drops, (Ḳ,) of water &c.: (TA:) n. un. قَطْرَةٌ; (Ḳ;) which signifies a drop: (Mṣb:) pl. of the former, قِطَارٌ: (Ḳ:) and of the latter, قَطَرَاتٌ. (Mṣb.) [See also قُطَارَةٌ.] You say سَالَ قَطْرَةً قَطْرَةً It flowed drop by drop. (Mṣb.) — Rain: (Ṣ, Mṣb:) n. un. قَطْرَةٌ [signifying a rain; a shower of rain]: (Mṣb:) pl. of the former, قِطَارٌ. (Ṣ.)

قُطْرٌ A side, part, portion, quarter, tract, or region, (Ṣ, Mṣb, Ḳ,) of the heavens, and of the earth; (TA;) as also قُتْرٌ (Ṣ, Ḳ, art. قتر,) and either side of a man: pl. أَقْطَارٌ: (Ḳ, ibid.) قُتْرٌ (Ṣ, Mṣb, Ḳ.) You say أَلْقَاهُ عَلَى احد قُطْرَيْهِ He threw him down on one of his sides. (Ṣ,* Mṣb,* Ḳ,* TA.) And لَا أَدْرِي عَلَى أَيِّ قُطْرَيْهِ يَقَعُ [I know not on which of his two sides he will fall; i. e., what will be his final state]. (JK.) And the pl. signifies The outer parts or regions (نَوَاحٍ)

of a horse, and of a camel: the *prominent parts* of a horse, such as the withers (الكَاثِبَة) and the rump: the *prominent parts of the upper portions* of a camel, and of a mountain. (TA.) — قُطْر *[The diameter of a circle;] a straight line extending from one side of a circle to the other side so that its middle falls upon the centre.* (KT.) [But this is app. post-classical.] = قُطْر (Ṣ, Ḳ) and ▾قُطُر (Ṣ) *Aloes-wood with which one fumigates.* (Ṣ, Ḳ.)

قِطْر (Ṣ, Mgh, Mṣb, Ḳ) and ▾قِطِر (ISk, TA) *Copper*, or *brass*: (Ṣ, Mgh, Mṣb:) so in the Ḳur [xiv. 51, accord. to one reading,] مِنْ قِطْرٍ آنٍ (Ṣ,) or مِنْ قَطِرٍ آنٍ, accord. to the reading of IAb, meaning, *of copper*, or *brass, in the utmost state of heat*: (TA:) [but the common reading is مِنْ قَطِرَانٍ:] or *copper*, or *brass, in a state of fusion*: (Ḳ:) so in the Ḳur, xxxiv. 11 (TA) [and xviii. 95]: or *a certain kind thereof*: (Ḳ:) or *molten iron*: (Mgh, Mṣb:) and *anything that drops* or *flows* (يَقْطُرُ) *by fusion* or *melting, like water.* (Mgh.)

قَطِر: see قِطْر.

قُطُر: see قُطْر.

قَطْرَة: see قَطْر, in two places.

قَطِرَانٌ (Ṣ, Mṣb, Ḳ) and قِطْرَانٌ (Mṣb, Ḳ) and قَطْرَانٌ (Ḳ) [*Tar*, or *liquid pitch*;] *what exudes from the tree called* أَبْهَل, [or *juniper*, or the species of juniper called *savin*, both of which have this name in the present day,] (Mṣb, Ḳ,* TA,) *and from the* أُرْز [or *pine-tree*], *and the like*, (Ḳ, TA,) *when subjected to the action of fire*; (lit. when cooked;) *used for smearing* [*mangy*] *camels*, (Mṣb, TA,) &c.; (Mṣb;) *i. q.* هِنَآءٌ. (Ṣ.) [See also زِفْتٌ.]

قُطَار A cloud, (Ḳ,) or rain, (TA,) *having large drops.* (Ḳ, TA.)

قِطَار *A file, string*, or *series*, of camels; *a number* of camels *disposed in one series*; (JK, Mṣb, Ḳ;*) *one behind another*; (JK;) [*the halter of each, except the first, being tied to the tail of the next before it*:] and the poet Abu-n-Nejm speaks of a قِطَار of ants: (Ṣ:) of the measure فِعَال in the sense of the measure مَفْعُول: (Mṣb:) pl. قُطُر (Ṣ, Mṣb) and, (Ṣ,) or pl. pl., (Mṣb,) قُطُرَات; (Ṣ, Mṣb;) vulg. قِطَارَات. (TA.)

قَطُور and مِقْطَار A cloud *having many drops*, or *much rain.* (Th, AAF, Ḳ.)

قُطَارَة *What drops*, or *drips*, (مَا قَطَرَ,) *from a jar* (حُبّ) *and the like*: (Lḥ, Ṣ:) or *from a thing.* (Ḳ.) See also قَطْر. — *A small quantity* of water. (Lḥ, Ḳ.*) Ex. فِى الإِنَآءِ قُطَارَةٌ مِنْ مَآءٍ *In the vessel is a little water.* (Lḥ.)

قَاطِر Any gum *that exudes in drops*, or *comes forth*, (يَقْطُرُ,) *from trees.* (IDrd, Ḳ.*) — القَاطِرُ المَكِّىُّ: see دَمٌ in art. دمو. — A camel *whose urine continually dribbles.* (Ṣ, Ḳ.)

قَنْطَرَةٌ and قِنْطَار &c.: see art. قنطر.

مِقْطَرَةٌ [*A kind of stocks*]: see عِلْبَةٌ and فَلَقٌ.

مَقْطُور. — أَرْضٌ مَقْطُورَةٌ *Land rained upon.* (Ḳ, TA.) = بَعِيرٌ مَقْطُورٌ, and ▾مُقَطْرَنٌ, (Ṣ, Ḳ,) the latter after the form of the original [قَطِرَانٌ], (Ṣ, TA.) *A camel smeared with* قَطِرَان [or *tar*]. (Ṣ, Ḳ.)

مُقَطْرَنٌ: see مَقْطُورٌ.

قطرب

Q. 1. قَطْرَبَ, (Ḳ,) inf. n. قَطْرَبَةٌ, (O,) *He hastened, sped*, or *went quickly.* (O, Ḳ.) = And قَطْرَبَهُ *He threw him down*, or *prostrated him, on the ground*: (O, Ḳ:*) and so قَرْطَبَهُ. (O.)

Q. 2. تَقَطْرَبَ *He* (a man, TA) *moved about his head*: and *made himself to resemble the* قُطْرُب: (Ḳ:) or *became like the* قُطْرُب in some one of the senses assigned to it in what follows. (TA.)

قُطْرُبٌ *A certain bird*; (Ṣ, O, Ḳ;) [app. *a species of owl*; accord. to Dmr, as cited by Freytag, *a bird that roves about by night and does not sleep*; and hence rendered by him, and by Golius, *strix*. No other meaning of the word, as an appellative, is mentioned in the Ṣ.] — And *A certain insect that rests not all the day, going about*, or *going about quickly*, (O, Ḳ, TA,) or, as they used to assert in the Time of Ignorance, *that never rests*, (TA,) *moving about on the surface of water.* (KL.) Moḥammad Ibn-El-Mustaneer, (Ḳ, TA,) the grammarian, (TA,) was surnamed قُطْرُب because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قُطْرُبُ لَيْلٍ [*Thou art none other than a kuṭrub of night*]. (Ḳ,* TA.) It is also expl. in the Ḳ as meaning *Light*, or *active*; and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقُطْرُبُ لَيْلٍ [*Verily he is a kuṭrub of night*]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, هٰذَا جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ [lit. *This is a corpse of the night, a kuṭrub of the day*]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — And [hence, app.,] † *A thief who is skilful*, or *active, in thievishness*: (O, M, TA:) for اللِّصّ الفَارِهُ فِى اللُّصُوصِيَّةِ, an explanation of القُطْرُب given [in the O and] by IM and others, the copies of the Ḳ erroneously substitute اللِّصُّ وَالفَأْرَةُ [as though قُطْرُب had the significations of *a thief* and *a rat* or *mouse*]. (TA.) — And The *male* (Lth, O, Ḳ, TA) *of the* [*kind of demon called*] سِعْلَاة (Lth, TA) or *of the* غُول [which is said to signify the same as سعلاة]; as also ▾قُطْرُوب. (O, Ḳ, TA.) — And [app. *A young*, or *little, jinnee*: thus قَرْطَبٌ is expl. in the L: or] the *young ones*, or *little ones, of the jinn.* (Ḳ.) — And *A young*, or *little, dog*: (O:) or the *young ones*, or *little ones, of dogs.* (Ḳ.) — And *A wolf such as is termed* أَمْعَط [i. e. *whose hair has fallen off, part after part*, or *has become scanty*; or *mischievous*, or *malignant*]. (O, Ḳ.) — And *An ignorant* person, (O, Ḳ, TA,) *who boasts by reason of his ignorance* (يَظْهَرُ بِجَهْلِهِ). (O, TA.) — And *Cowardly*, or *a coward*, (O, Ḳ, TA,) even if intelligent. (O, TA.) — And *Lightwitted*; syn. سَفِيهٌ; (O, Ḳ, TA;) as also ▾قُطْرُوب: and IAạr has mentioned as a pl. in this sense, used by a poet, قَطَارِيب, which, ISd says, may be pl. of قُطْرُوب or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قُطْرُب by poetic license. (TA.) — And *Thrown down*, or *prostrated, on the ground*, syn. مَصْرُوع, (O, Ḳ, TA,) *by reason of diabolical possession* or *wrestling.* (O,* TA.) = Also *A species of melancholia*; (O, Ḳ, TA;) *a well-known disease, arising from the black bile*; (TA;) *mostly originating in the month of* شُبَاط [*February, O.S.*]; *vitiating*, or *disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face* أَخْضَر [here app. meaning *of a dark*, or *an ashy, dust-colour*], *the eyes sunken, and the body emaciated.* (O.) [A more ample discription is given by Avicenna (Ibn-Seenà), in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the Ḳ. Golius explains the word as signifying *Lycanthropia*, on the authority of Rhazes (Er-Rázee).]

قُطْرُوب: see the next preceding paragraph, in two places.

قطع]
قطف
قطل
قطم
See Supplement.]

قطمر

قِطْمِير (Ṣ, Ḳ) and قِطْمَار (Ḳ) The *cleft* (شَقّ) *of a date-stone*: (M, Ḳ:) or the *integument* (قِشْرَة) *that is upon it* (فِيهَا): (Ḳ:) the *thin skin* (Ṣ, Ḳ) *called* فُوفَة, *which is upon a date-stone*, (Ṣ,) *between the stone and the date itself*: (Ḳ:) or the *white point* [i. e. the *embryo*] *in the back of the date-stone*, (Ṣ, Ḳ,) *from which* [*when it is sown*] *the palm-tree grows forth.* (Ṣ.) — [Hence,] † *A small, mean, paltry, contemptible, thing.* So the former signifies in the Ḳur, xxxv. 14. One says also مَا أَصَبْتُ مِنْهُ قِطْمِيرًا, meaning, † *I obtained not of him*, or *it, anything.* (TA.)

[قطن
قطو
See Supplement.]

قعب

2. تَقْعِيبٌ [as inf. n. of the pass. v. قُعِّبَ], used in relation to a solid hoof, means ‡The *being* مُقَبَّب [i. e. *round*, or *hemispherical*,] *like the* [*drinking-cup*, or *bowl*, *called*] قَعْب. (Ḳ, TA. [See also مُقَعَّبٌ.]) — And التَّقْعِيبُ signifies تَقْعِيبُ الكَلَامِ or (Ḳ;) تَقْعِيرُ الكَلَامِ signifies التَّقْعِيبُ فِى الكَلَامِ [or (Ṣ, O;) تَقْعِيرُهُ; التَّقْعِيرُ فِيهِ, i. e. ‡*The speaking with a guttural voice*, or *from the furthest part of the fauces*; or the doing thus, *with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called* قَعْب: (see مُقَعَّبٌ:)] you say, قَعَّبَ فِى كَلَامِهِ and قَعَّرَ; both meaning the same. (L, TA.)

Q. Q. 3. اِقْعَنْبَى *He put his hands upon the ground, and sat in such a posture as to be ready to rise.* (TA in art. قعنب, from a trad.)

قَعْبٌ *A deep wooden drinking-cup* or *bowl*: (Ṣ, O:) or *a large vessel like the* [*bowl called*] قَصْعَة: (Mṣb:) or *a large, rude, drinking-cup* or *bowl*: (A, Ḳ:) or *one inclining more nearly to be small*: (A, Ḳ:*) to which a solid hoof is likened: (TA:) or *such as satisfies the thirst of a man*: (A, Ḳ:) accord. to IAạr, the first [or smallest] of drinking-cups or bowls is that called the غُمَر, which does not hold enough to satisfy [a man's] thirst: next is the قَعْب, which is [*a cup*] *large enough to satisfy the thirst of a man*; and *sometimes it satisfies the thirst of two men*, and *three*: and then, the عُسّ: (TA:) the pl. is قِعَبَةٌ (Ṣ, O, Ḳ) and قِعَابٌ (Ḳ) and أَقْعُبٌ, (Mṣb, Ḳ,) the last a pl. of paucity. (TA.) — And †*Depth* of speech, or language. (O, Ḳ, TA.) One says, هٰذَا كَلَامٌ لَهُ قَعْبٌ †*This is speech*, or *language, having depth.* (TA.) — And in the T, in art. قنع, the phrase أَفْتَآءٌ بِيضُ الأَسْنَانِ قِعَابُ الأَوْرَاقِ is expl. as meaning [app. for البِيضُ الأَسْنَانِ مِنَ الأَفْتَآءِ i. e. *The white in respect of the teeth, of the young*; for الاوراق seems to be here used in a sense assigned to its sing., الوَرَقُ, namely, الأَحْدَاثُ, pl. of الحَدَثُ, which is syn. with الفَتِىُّ, of which الأَفْتَآءُ is pl.: but for this usage of قعاب I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قُعْبَةٌ †*A thing resembling* [*the kind of receptacle called*] *a* حُقَّة, *pertaining to a woman*: or *a covered* سَوِيق حُقَّة *for* [i. e. *meal of parched barley* or *the like*]: (Ḳ:) or *a thing resembling a covered* حُقَّة *in which is a woman's* سويق. (O.)

قُعْبَةٌ †*A* [*hollow*, or *cavity*, *such as is termed*] نُقْرَة, *in a mountain.* (O, Ḳ.)

قَعِيبٌ *A large number*: (Ḳ:) or *a number*: and *a large number* or *quantity*. (O.)

قَاعِبٌ *A wolf that howls much.* (O, Ḳ.)

عُقَابٌ قَعْنَبَاةٌ i. q. عقاب عَقَنْبَاةٌ, (O, Ḳ,) formed by transposition, meaning [*An eagle*] *having sharp talons.* (O. [See more in art. عقب.])

حَافِرٌ مُقَعَّبٌ ‡*A solid hoof likened to a* قَعْب; (Ṣ, O;) *round like the* قَعْب. (A.) — And سُرَّةٌ مُقَعَّبَةٌ ‡*A navel resembling a* قَعْب, (A, O, Ḳ,) *sunk in the belly, and elevated in the part around it.* (O.) — And حَجَرٌ مُقَعَّبٌ ‡*A stone in which is a hollow*, or *cavity*, *resembling the* قَعْب. (A.)

فُلَانٌ مُقَعِّبٌ مُقَعِّرٌ ‡*Such a one is a person who twists the sides of his mouth, and who speaks* [*with a guttural voice*, or] *with* [or *from*] *the furthest part of his fauces, and opens his mouth* [*making it to be*] *as though it were a* [*cup such as is called*] قَعْب. (A, TA.)

قعث

1. قَعَثْتُ لَهُ قَعْثَةً, (Ṣ, O, Ḳ, *TA,*) [accord. to which last, ▼قَعْثَةٌ is an inf. n., as also قَعْثٌ, but, if an inf. n., it is app. an inf. n. un.,] aor. ـَ, (accord. to the TḲ, [but I think it is more probably ـِ, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means حَفَنْتُ لَهُ حَفْنَةً, (Ṣ, O,) i. e. *I gave to him a small quantity*, (Ṣ, O, Ḳ,*) مِنَ الشَّىْءِ [*of the thing*]. (TA.) ═ قَعَثَ الشَّىْءَ, aor. ـَ, inf. n. قَعْثٌ, *He* (a man) *eradicated*, or *uprooted*, *the thing*; (IDrd, O, L;) and (O) so ▼قعّثه, inf. n. تَقْعِيثٌ. (O, Ḳ.)

2: see what immediately precedes.

4. اقعث فِى مَالِهِ *He acted extravagantly in respect of his property.* (ISk, Ṣ, O, Ḳ.*) — And اقعث لَهُ العَطِيَّةَ *He made the gift to him large;* (Ṣ, O, Ḳ, TA;) and so ▼اِقْتَعَثَهَا, and اقعثهُ [i. e. اقعثهُ العَطِيَّةَ]. (TA. See the verse cited voce مُقْعَثٌ; and the remark of Aṣ respecting it.)

7. انقعث *It was*, or *became*, *pulled out*, or *up*, (Aṣ, Ṣ, O, TA,) *from the foundation*, or *utterly*; (Aṣ, Ṣ, TA;) *it was*, or *became*, *eradicated*, or *uprooted*. (Ḳ.) One says, ضَرَبَهُ فَانْقَعَثَ *He struck it, and it became pulled out*, or *up*, (Aṣ, Ṣ, O, TA,) *from the foundation*, or *utterly*. (Aṣ, Ṣ, TA.) — And *It* (a wall) *fell down from its foundation*: like انقعف. (Aṣ, Ṣ, O.)

8. اقتعث *He* (a digger) *took forth much earth from a well.* (O, Ḳ.) — See also 4.

قَعْثٌ *Muchness*, or *abundance*. (TA. [See قَعِيثٌ.])

قَعْثَةٌ: see the first sentence of this art.

قُعَاثٌ *A certain disorder in the noses of sheep, or goats*: (O, Ḳ:) thus expl. by Aboo-Turáb. (O.)

قَعِيثٌ, (O, Ḳ,) as expl. by Aṣ, (O,) *Paltry*, or *little in quantity*; syn. هَيِّنٌ and يَسِيرٌ. (O, Ḳ. [See also مُقْعَثٌ.]) — And *Abundant*, or *copious*; applied to rain: (Ṣ, O, Ḳ:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْب): (O, TA:) and, (Ṣ, Ḳ, TA,) or as some say, (O,) to a torrent (سَيْل), (Ṣ, O, Ḳ,) as meaning thus, (Ṣ, O,) or as meaning great: (Ḳ:) whence, in a verse of Ru-beh,

* مَا شَآءَ مِنْ أَبْوَابِ كَسْبٍ مِقْعَثِ ▼ *

[*What he will of the means of the attainment of abundant gain*]; مِقْعَث being of the measure مِفْعَل from قَعِيثٌ as applied to rain &c. (O. [The word كَسْب, of which the right reading is certainly as above, is there imperfectly written, more like كُسْب than كَسْب.])

مُقْعَثٌ [pass. part. n. of 4]. Ru-beh says,

* أَقْعَثَنِى مِنْهُ بِسَيْبٍ مُقْعَثِ *

* لَيْسَ بِمَنْزُورٍ وَلَا بِرَيِّثِ *

[*He gave me liberally thereof*, or *from him*, *a large gift*, (lit., accord. to the explanation of the verb, *a gift made large*,) *not such as was small*, or *not such as was obtained by importunity*, *nor such as was slow in coming*]: (Ṣ,* TA:) but Aṣ says that Ru-beh has done ill in using the phrase بسيب مقعث; for مُقْعَث, he says, means *paltry*, or *little in quantity*; syn. هَيِّنٌ and يَسِيرٌ [like قَعِيثٌ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is ▼مِقْعَث.])

مِقْعَثٌ: see قَعِيثٌ. [See also what here immediately precedes.]

قعد

1. قَعَدَ, (Ṣ, Ḳ, &c.,) aor. ـُ, (A, L,) inf. n. قُعُودٌ and مَقْعَدٌ (Ṣ, L, Ḳ) and قَعْدٌ, (L,) *He sat*; i. q. جَلَسَ [when the latter is used in its largest sense]; (Ṣ, A, L, Ḳ;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; *contr.* of قَامَ: (L:) or it signifies *he sat down*; or *sat after standing*: and جلس, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Ḥareeree, Ḳ:) or, as some say, قعد signifies *he sat for some length of time*. (MF.) See also جَلَسَ. — [And hence, *He remained*.] — قَامَ وَقَعَدَ ‡ *He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down.* (Mgh, art. قدم.) [See an ex. voce سُدَّةٌ.] هٰذَا شَىْءٌ يَقْعُدُ بِهِ عَلَيْكَ العَدُوُّ وَيَقُومُ ‡ [*This is a thing for which the enemy will be restless in his attempts against thee*]. (A.) ضَرَبَهُ ضَرْبَةَ ٱبْنَةِ ٱقْعُدِى وَقُومِى *He beat him with a beating of a female slave*: (IAạr, L, Ḳ:*) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAạr, L.) — [قَعَدَ لَهُ, properly, *He sat for him*, often means *He lay in wait for him, in the road*, or *way*: see an ex. in a verse cited voce سَدٌّ.] — قَعَدَتِ الرَّخَمَةُ ‡ *The*

aquiline vulture lay upon its breast on the ground; syn. جَثَمَتْ. (Ṣ, A, Ḳ.) See also جَلَسَ. — [Hence, from the notion of sitting down over against any one,] قَعَدَ بِقِرْنِهِ † *He was able to contend with his adversary.* (L, Ḳ.) — بَنُو فُلَانٍ لِبَنِى فُلَانٍ يَقْعُدُونَ † *The sons of such a one are able to contend with the sons of such a one, and come to them with their numbers.* (L.) — قَعَدُوا عَنَّا † *They were able to contend for us, with their warriors, and to suffice us in war.* (L.) — قَعَدَ لِلْحَرْبِ ‡ *He prepared for war those who should contend therein.* (L, Ḳ.) — قَعَدَ لِلْأَمْرِ *He performed the affair;* syn. اِهْتَمَّ بِهِ. (Mṣb.) — قَعَدَ يَشْتُمُنِى ‡ *He set about, fell to, or commenced, reviling me.* (Fr, A, L.) — [And from the notion of sitting down in refusal or unwillingness,] قَعَدَ عَنِ الأَمْرِ ‡ *He abstained from, omitted, neglected, left, relinquished, or forsook, the thing or affair;* (A, Mgh;) *he hung back, or held back, from it.* (IḲṭṭ.) قَعَدَ عَنْ حَاجَتِهِ ‡ *He hung, back, or held back, from accomplishing his want.* (Mṣb.) قَعَدَ عَنِ القَوْمِ † *He remained behind,* or *after, the people,* or *party,* not going with them. (Mṣb, art. خلف.) And قَعَدْتُ بَعْدَهُ [† *I remained behind, or after, him;*] as also قعدت خِلَافَهُ: (Mṣb, ibid.:) and قَعَدَ خِلَافَ أَصْحَابِهِ, *He remained behind, or after, his companions; he did not go forth with them* (TA, in art. خلف.) — قَعَدَ مَعَهُ and قَعَدَ إِلَيْهِ are like جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, q. v.] — قَعَدَ بِهِ, see 4 in three places, and 5. — قَعَدَتْ, inf. n. قُعُودٌ; (Ḳ;) or قَعَدَتْ عَنِ الوَلَدِ, (Mgh, Ḳ,) and الحَيْضِ, (A, Mgh, Mṣb, Ḳ,) and الزَّوْجِ; (A, Mṣb, Ḳ;) ‡ *She* (a woman) *ceased from bearing children,* (A, Mgh, Ḳ,) and *from having the menstrual discharge,* and *from having a husband.* ‡ (A, Ḳ.) [And hence,] ‡ *She* (a woman) *had no husband:* (Ḳ,* TA:) said of her who is, and of her who is not, a virgin. (TA.) — قَعَدَتِ النَّخْلَةُ ‡ *The palm-tree bore fruit one year and not another.* (L, Ḳ.) — قَعَدَ مَقَاعِدَ رِقَاقًا † [*He had thin evacuations of the bowels:* see سَدَّ] (TA, in art. سك.) — قَعَدٌ *Laxness* (Ṣ, Ḳ) *and depression* (Ṣ) *in the shank* (وَظِيف) *of a camel.* (Ṣ, Ḳ.) [App. an inf. n., of which the verb is قَعِدَ. But see 1 in art. صدف.] = قَعَدَ *It* [or *he*] *became;* syn. صَارَ. Ex. حَدَّدَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ *He sharpened his large knife so that it became as though it were a javelin.* And ثَوْبَكَ لَا تَقْعُدُ تَطِيرُ بِهِ الرِّيحُ [in the CḲ, ثَوْبُكَ and يَقْعُدُ] *Take care of thy garment, that the wind do not become flying away with it.* (IAạr, L, Ḳ.*) ثوبك is here in the acc. case because the verb اِحْفَظْ is understood before it. (L.) — قَعَدَتِ الفَسِيلَةُ ‡ *The young palm-tree came to have a trunk.* (Ṣ, A, Ḳ.) = قَعَدَ *He* (a man, AZ) *stood.* Thus it bears two contr. significations. (AZ, L, Ḳ.)

2. قَعَّدْتُكَ اللّٰهَ *I beg God to perserve, keep, guard,* or *watch, thee.* See قَعِيدَكَ اللّٰهَ. (Aboo-'Alee, IB, L.) See also 4 in two places, and 5.

3. قاعدهُ *He sat with him.* (L.) [See also an ex. in art. سفه, conj. 3.]

4. اقعدهُ, (Ṣ, L, Ḳ,) and ▼ قَعَدَ بِهِ, (L, Ḳ,) *He caused him to sit, or sit down; he seated him.* (Ṣ, L.) — أُقْعِدَ ‡ *He was affected by a disease in his body which deprived him of the power to walk:* (Mṣb:) *he was unable to rise:* (L:) [*as though constrained to remain sitting:* see مُقْعَدٌ, and قُعَادٌ.] — أَقْعَدَهُ الهَرَمُ ‡ [*Decrepitude crippled him, or deprived him of the power of motion*]. (A.) — أُقْعِدَ *He* (a man) *was,* or *became, lame.* (Ṣ, L.) — إِقْعَادٌ in the hind leg of a horse is *Its being much expanded* (ان تُفْرَشَ جِدًّا), *so that it is not erect.* (Ṣ, L.) — أُقْعِدَ *He* (a camel) *had the disease called* قُعَاد. (IḲṭṭ, L.) — أَقَامَهُ وَأَقْعَدَهُ, and ▼ قَامَ بِهِ وَقَعَدَ, ‡ *He, or it, caused him to experience griefs which disquieted him so that he could not remain at rest, making him to stand up and sit down.* (See 1, and مُقْعَدٌ. And see an ex. in a verse cited in art. فنى, conj. 3.] — اقعد البِئْرَ *He dug the well to the depth of a man sitting:* or *he left it upon the surface of the ground, and did not dig it so as to reach water.* (L, Ḳ.) See also مُقْعَدَةٌ. — اقعد (Ibn-Buzurj, L) and ▼ إِقْعَنْدَدَ (Ḳ) *He remained, stayed, abode,* or *dwelt, in a place.* (Ibn-Buzurj, L, Ḳ.) = اقعدهُ and ▼ قعّدهُ (inf. n. of the latter تَقْعِيدٌ) *He sufficed him* (namely his father [but in the CḲ, instead of أَبَاهُ, we read إِيَّاهُ,]) *for gaining,* or *earning;* (Ḳ, TA;) *and aided,* or *assisted, him.* (TA.) — اقعدهُ and ▼ قعّدهُ (inf. n. of the latter تَقْعِيدٌ, Ḳ) *He served him.* (IAạr, L, Ḳ.) [Ex.] مَا لِفُلَانٍ اَمْرَأَةٌ تُقْعِدُهُ, and تُقَعِّدُهُ, [*Such a one has no wife to serve him*]. (A.) = اقعدهُ آبَاؤُهُ, and ▼ تقعّدهُ, ‡ *His ancestors withheld him from eminence,* or *nobility;* (L;) [as also ▼ قَعَدَ بِهِ, and ▼ اقتعدهُ. You say also,] مَا قَعَدَ ▼ بِهِ عَنْ نَيْلِ المَسَاعِى إِلَّا لُؤْمُ عُنْصُرِهِ, and ▼ ما تقعّدهُ, and ▼ اقتعدهُ, ‡ [*Nothing withheld him from attaining to the means of honour and elevation but the baseness of his origin*]. (A.) See also 5. — ▼ وِرْثُهُ بِالإِقْعَادِ † [*His inheritance is by reason of nearness of relationship*]. You do not say بِالقُعُودِ. (L.) — إِقْعَادٌ ‡ The *having few ancestors.* (IAạr, L.)

5. تقعّدهُ ‡ *He, or it, withheld, restrained, debarred,* or *prevented, him from attaining the thing that he wanted.* (Ṣ, L, Ḳ.) Ex. مَا تَقَعَّدَنِى عَنْكَ إِلَّا شُغْلٌ *Nothing but business withheld me from thee.* (ISk, Ṣ.) See also 4. You say also ▼ قَعَدَ بِى عَنْكَ شُغْلٌ *Business withheld me from thee.* (TA.) [And so,] ▼ مَا قَعَّدَكَ, and ▼ مَا اَقْتَعَدَكَ, *what hath withheld, restrained, debarred,* or *prevented, thee?* (L.) — تقعّد عَنِ الأَمْرِ, (Ṣ, A, L, Ḳ,) and ▼ تقاعد, (A,) ‡ *He did not seek, seek for or after,* or *desire, the thing.* (Ṣ, A, L, Ḳ.) See also 1. — تقعّد signifies *He held back,* or *refrained.* (KL.) — And also *He held back,* or *restrained.* (KL.) — تقعّدهُ *He performed his affair.* (IAạr, Th, L, Ḳ.)

6. تقاعد به فُلَانٌ † *Such a one did not pay him his due.* (Ṣ, L.) = See also 5.

8. اقتعد *He rode* a camel: (L, Mṣb:) *he took,* or *used,* a camel *as a* قُعْدَة q. v. (L, Ḳ.) — اقتعد قَعِيدَةً [*He took a seat of the kind called* قعيدة *to sit upon*]. (L.)

R. Q. 3. إِقْعَنْدَدَ: see 4.

قَعِيدَكَ اللّٰهَ and قِعْدَكَ, see قَعْدَكَ اللّٰهَ throughout.

قَاعِدٌ *Human dung.* (L, Ḳ.) = See also قَعَدٌ in two places.

قَعْدَةٌ *A single sitting.* (Ṣ, L, Mṣb.) Ex. قَعَدَ قَعْدَةً وَاحِدَةً *He sat a single sitting.* (L.) — قَعْدَةُ رَجُلٍ, see قعدة in three places. = And see قَاعِدٌ. = ذُو القَعْدَة, and ذُو القِعْدَة, *A certain month;* (Ṣ, L, Ḳ;) [*the eleventh month of the Arabian year;*] *next after* شَوَّال: (L:) so called because the Arabs [when their year was solar] used to abstain (يَقْعُدُونَ) therein from journeys (L, Ḳ,* TA) and warring and plundering expeditions and laying in stores of corn and seeking pasturage, before performing the pilgrimage in the next month; (L, TA;) or because in that month they broke in the young camels (القِعْدَان) for riding: (Mṣb, voce جُمَادَى:) pl. ذَوَاتُ القَعْدَة (Ṣ, L, Mṣb, Ḳ) and ذَوَاتُ القَعَدَات; (Yoo, Mṣb;) but the former is the regular pl., (Yoo,) because the two words are considered as one, (Mṣb,) and it is the more common: (TA:) dual ذَوَاتَا القَعْدَة and ذَوَاتَا القَعْدَتَيْنِ. (Mṣb.)

قُعْدَةٌ, (Ḳ,) or ▼ قُعُدَةٌ, (L,) *An ass:* (L, Ḳ:) pl. قُعْدَاتٌ, (Ḳ,) with the ع quiescent, (TA,) [in the CḲ, قُعْدَانٌ,] or قُعُدَاتٌ. (L.) = [The former,] *A horse's, and a camel's saddle:* (L, Ḳ:) pl. قُعُدَاتٌ, (IDrd, L,) with which is syn. قُعَيْدَاتٌ [the dim.]. (Ṣ, L.) — See قَعُودٌ.

قِعْدَةٌ *A mode,* or *manner, of sitting.* (Ṣ, L, Mṣb, Ḳ.) Ex. هُوَ حَسَنُ القِعْدَةِ *He has a good manner of sitting:* (A, L:) and قَعَدَ قِعْدَةَ الدُّبِّ *He sat in the manner of sitting of the bear.* (A,* TA.) — قِعْدَةُ رَجُلٍ, and ▼ قَعْدَةُ رَجُلٍ, (L, Ḳ,*) *The space occupied by a man sitting:* (L, Ḳ:) and *the height,* or *depth, of a man sitting.* (L.) Ex. شَجَرَةٌ قِعْدَةُ رَجُلٍ *A tree of the height of a man sitting:* (AḤn, in L and TA, passim:) and بِئْرٌ قِعْدَةٌ *A well of the depth of a man sitting:* (Aṣ:) and عُمْقُ بِئْرِنَا قِعْدَةٌ, and ▼ قَعْدَةٌ, *The depth of our well is that of a man sitting:* (L:) and

▼ قَعْدَةٌ, and مَا حَفَرْتُ فِى الأَرْضِ إِلَّا قَعْدَةً, *I dug not in the ground save to the depth of a man sitting:* (Lḥ, L:) and مَرَرْتُ بِمَآءٍ قَعْدَةَ رَجُلٍ *I passed by water of the depth of a man sitting.* (Sb, L.) ═ قَعْدَةٌ One's *last child, male or female;* and *one's last children.* (Ḳ.)

قَعْدَةٌ *A vehicle, or beast of carriage,* (مَرْكَبٌ,) *for women:* so in the copies of the Ḳ in our hands; (Ṣ, M;) but accord. to the L, &c., *of a man:* and it is ▼ قَعِيدَةٌ that bears the former signification. (TA.) — The [*kind of carpet called*] طُنْفُسَة [q. v.] (L, Ḳ) *upon which a man sits; and the like.* (L.)

قُعَدَةٌ see قُعْدَةٌ and قُعْدِىٌّ.

قُعْدَدٌ: see the next paragraph.

قُعْدُدٌ ‡ *Nearness of relationship.* (L.) — ذُو قُعْدُدٍ A man *nearly related to* [*the father of*] *the tribe.* (Lḥ.) [And] قُعْـدُدٌ and ▼ قُعْدَدٌ (Ṣ, Ḳ) and ▼ قُعْدُودٌ and ▼ أَقْعَدُ and ▼ قَعِيدُ النَّسَبِ, (L, Ḳ,) ‡ A man *near in lineage to the chief, or oldest, ancestor* [*of his family or tribe*]; (Ṣ, L, Ḳ;) *contr. of* طُرْفٌ and طَرِيفٌ: (Ṣ, M, Ḳ in art. طرف:) and the first, The *next of kin to the chief,* or *oldest, ancestor* [*of his family*]; (Mṣb;) and contr., *remote in lineage therefrom:* (L, Ḳ:) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (Ṣ.) — المِيرَاثُ القُعْدُدُ ‡ *The inheritance of him who is nearest of kin to the deceased.* (L.) — قُعْدُدٌ † *A cowardly and ignoble* man, *who holds back,* or *abstains, from war and from generous actions;* (L, Ḳ;*) as also ▼ قُعْدَدٌ. (L.) — † A man *withheld from eminence,* or *nobility, by his lineage;* as also ▼ مُقْعَدٌ. (Az, L.) — † An *obscure* man; (L, Ḳ;) *ignoble; of low rank;* as also ▼ قُعْدُدٌ. (Az, L.)

قُعْدَى [*A nearer degree* in lineage *to the chief,* or *oldest, ancestor, than* طُرْفَى, q. v.]

قُعْدِىٌّ and قُعَدِىٌّ, and both with ة, and ضُجَعِىٌّ and ضُجْعِىٌّ, (Ḳ,) and ▼ قُعَدَةٌ ضُجَعَةٌ, (Ṣ, Ḳ,) A man (Ṣ) *who sits much and lies much upon his side:* (Ṣ, Ḳ:) or the last, an *impotent* man, *who does not earn that whereby he may subsist;* (A;) [and the first two] † A man *impotent;* or *lacking power,* or *ability;* (L, Ḳ;) as though preferring sitting: (L:) or *loving to sit in his house.* (A.)

قَعَدِىٌّ ‡ A man *belonging to the sect called* القَعَدُ, (L,) or القَعَدَةُ; (A [see قَاعِدٌ];) *who holds the opinions of that sect.* (L, Ḳ.) — Also applied by a post-classical poet to ‡ A man *who refuses to drink wine while he approves of others' drinking it.* (L.)

قُعَادٌ *Lameness* in a man. You say مَتَى أَصَابَكَ هٰذَا القُعَادُ *When did this lameness befall thee?* (Ṣ, L;) [and] بِهِ قُعَادٌ, (L, Ḳ,) and ▼ إِقْعَادٌ, (Ḳ,) and ▼ أُقْعَادٌ, (CḲ,) ‡ *He has a disease which constrains him to remain sitting.* (L, Ḳ.) See أُقْعَدُ, and مُقْعَدٌ. — قُعَادٌ also signifies, (Ṣ, L, Ḳ,) and so ▼ إِقْعَادٌ, (Ṣ, L,) or ▼ أَقْعَادٌ, with fet-ḥ, (accord. to the Ḳ,) *A certain disease which affects camels in their haunches, and makes them to incline* (or *as though their rumps inclined,* IAar) *towards the ground:* (Ṣ, Ḳ:) or *a laxness of the haunches.* (IḲṭṭ.)

قَعَادٌ: see قَعِيدٌ.

قَعُودٌ *A young weaned camel:* (L, Ḳ:) and *a young she-camel; i. q.* قَلُوصٌ: (Ḳ:) or this latter epithet is applied to a female and the former to *a male young camel:* (ISh, L, Mṣb:) so called because he is ridden: (Mṣb:) and *a young male camel, until he enters his sixth year:* (Ḳ:) or *a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year,* when he is called جَمَلٌ: the young she-camel is not called thus, but is termed قَلُوصٌ: (Ṣ, L:) Ks heard the term قَعُودَةٌ applied to the female; but this is rare. (Az, L.) — *A camel which the pastor rides,* or *uses, in every case of need;* (A'Obeyd, Ṣ, L, Ḳ;) called in Persian رَخْتْ; (A'Obeyd, Ṣ, L;) as also ▼ قَعُودَةٌ, (Ḳ,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies *a camel which the pastor uses for carrying his utensils &c.,* and that the ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and ▼ قُعْدَةٌ: (Ṣ, Ḳ:) you say نِعْمَ القُعْدَةُ هٰذَا, i. e. المُقْتَعَدُ, [*an excellent camel for the pastor's ordinary riding, or use, is this*]: (Ṣ, L:) or each of these words signifies *a camel which the pastor uses for riding and for carrying his provisions and utensils &c.:* and قُعْدَةٌ, *a camel which a man rides whenever and wherever he will:* (L:) the pl. of قَعُودٌ is أَقْعِدَةٌ [a pl. of pauc.] and قُعُدٌ and قِعْدَانٌ and قَعَائِدُ; (L, Ḳ;) and pl. pl. [i. e. pl. of قِعْدَانٌ] قَعَادِينُ. (TA.) The dim of قَعُودٌ is قُعَيِّدٌ. It is said in a proverb, اِتَّخَذُوهُ قُعَيِّدَ الحَاجَاتِ *They made him an ordinary servant for the performance of needful affairs.* (Ṣ, L.)

قَعِيدٌ *A companion in sitting:* (Ṣ, AHeyth, L, Ḳ:) of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ. (L.) — *A preserver; a keeper; a guardian; a watcher.* (L, Ḳ.) [In some copies of the Ḳ, by the omission of وَ, this meaning is assigned to مُقَاعِد.] It is used alike as sing. and pl. and masc. and fem. (L, Ḳ) and dual also. (L.) It is said in the Ḳur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ [*On the right and on the left a sitter,* or *guardian,* or *watcher*]: respecting which it is observed, that فَعِيلٌ and فَعُولٌ are of the measures used alike as sing. and dual and pl.; as in إِنَّا رَسُولُ رَبِّكَ, [Ḳur xi. 83, accord. to one reading,] and وَالمَلَائِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ, [Ḳur lxvi. 4:] (Ṣ, L:) or, as the grammarians say, قَعِيدٌ is understood after اليَمِين. (L.) — [Hence,] *A father;* (A'Obeyd, Ḳ;) and ▼ قَعِيدَةٌ A man's *wife;* (Ṣ, L, Ḳ;*) as also ▼ قَعَادٌ: (Ṣ, L:) and قَعِيدَةُ بَيْتِ رَجُلٍ *a man's wife:* pl. قَعَائِدُ. (L.) — قَعِيدَكَ اللّٰهَ, and ▼ قِعْدَكَ اللّٰهَ, and ▼ قَعْدَكَ اللّٰهَ, (Ḳ,) but the last was unknown to AHeyth, (L,) [*By thy Watcher,* or *Keeper, God:* قَعِيد and ▼ قِعْد being epithets, put in the acc. case because of the prep. بِ understood: or] *I conjure thee by God;* syn. نَشَدْتُكَ اللّٰهَ: some say, the meaning is, *as though God were sitting with thee, watching over thee,* or *keeping thee:* [in some copies of the Ḳ, for بِحِفْظِهِ عَلَيْكَ, the reading in the TA, we find يَحْفَظُهُ عَلَيْكَ:] or *by thy Companion, who is the Companion of every secret,* [namely *God*]! قَعِيدَكَ لَا آتِيكَ, and ▼ قِعْدَكَ لَا آتِيكَ; and قَعِيدَكَ اللّٰهَ لَا آتِيكَ, and ▼ قِعْدَكَ اللّٰهَ لَا آتِيكَ; are forms of swearing used by the Arabs, in which قَعِيد and ▼ قِعْد are inf. ns. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. بِ understood;] and the meaning is, *By thy Companion, who is the Companion of every secret,* [*I will not come to thee;* and *by thy Companion, &c.,* or *by thy Watcher,* or *Keeper, God, I will not come to thee;*] like as one says نَشَدْتُكَ اللّٰهَ: (Ṣ, L:) some say, that قَعِيد and ▼ قِعْد signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because أُقْسِمُ followed by the prep. بِ is understood; [the meaning being I swear *by thy Watcher,* or *Keeper, &c., God, &c.;* and this opinion is the more agreeable with the explanation given above, "By thy Companion &c.":] others say, that they are inf. ns., and that the meaning is, I swear *by thy regard,* or *fear, of God,* بِمُرَاقَبَتِكَ اللّٰهَ: El-Mázinee and others, however, assert that قَعِيد has no verb. (MF.) — Ks says that ▼ قِعْدُكَ اللّٰهُ [اللّٰه being in the nom. case] signifies *God be with thee!* (L.) [or *God be thy Companion,* or *Watcher,* or *Keeper!*]; and so does قَعِيدُكَ اللّٰهُ. (AHeyth, L.) [Or] قَعِيدَكَ اللّٰهَ, (IB, L, Ḳ,) and قَعْدَكَ اللّٰهَ, (Ḳ,) and قِعْدَكَ اللّٰهَ, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in عَمْرَكَ اللّٰهَ, which means عَمَّرْتُكَ اللّٰهَ, i. e., I beg God to prolong thy life: in like manner, قَعَّدْتُكَ اللّٰهَ [in the Ḳ, قَعْدَكَ,] signifies, [and so the three first phrases above, of which it is the original form,] *I beg God to preserve, keep, guard,* or *watch, thee;* from the saying in the Ḳur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ, i. e. حَفِيظٌ. (Aboo-'Alee, IB, L, Ḳ.*) قَعِيدَكُمَا اللّٰهَ is used in interrogative phrases and in phrases conveying an oath, [and so is

[قَعِيدَكَ ٱللّٰهَ]. You say, interrogatively, قَعِيدَكُمَا ٱللّٰهَ أَلَمْ يَكُنْ كَذَا وَكَذَا [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, قَعِيدَكَ ٱللّٰهَ لَأُكْرِمَنَّكَ [By thy Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) — [And from the signification of 'father' is derived] the phrase قَعِيدَكَ لَتَفْعَلَنَّ, *By thy father, thou shalt assuredly do* such a thing. (Ḳ, TA.) = *What comes to thee from behind thee,* (Ṣ, L, Ḳ,) *of gazelles* or *birds* (L, Ḳ) or *wild animals: contr. of* نَطِيح: (Ṣ, L:) *of evil omen.* (L.) = The *locust of which the wings are not yet perfectly formed.* (Ṣ, Ḳ.)

قَعِيدَةٌ *A thing like the* [*kind of receptacle called*] عَيْبَة, (L, Ḳ,) *woven by women,* (L,) *upon which one sits:* (L, Ḳ:) pl. قَعَائِدُ. (L.) — See قَعْدَةٌ = *A* [*sack of the kind called*] غِرَارَة: (Ṣ, Ḳ:) or the *like thereof, in which are put* قَدِيد [or pieces of flesh-meat, q. v.] *and* كَعْك: (L, Ḳ:) pl. قَعَائِدُ. (Ṣ, L.) = *A sand that is not of an oblong form:* (Ṣ, L, Ḳ:) or *a long tract of sand like a rope, cleaving to the ground:* (L, Ḳ:) or *a heap of sand collected together.* (L.) = See also قَعِيدٌ.

قَعَادَةٌ *A* [*seat, or couch, of the kind called*] سَرِير: of the dial. of El-Yemen. (TA.)

قَاعِدٌ [act. part. n. of قَعَدَ] *Sitting; sitting down;* pl. قُعُودٌ (Mṣb) and قُعَّادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتٌ. (Mṣb.) — † A sack *full of grain;* (IAạr, Ḳ;) as though by reason of its fulness it were sitting. (IAạr.) — [And from قَعَدَ in the third meaning,] قَاعِدٌ عَنِ ٱلْغَزْوِ ‡ A man *holding back,* or *abstaining, from warring and plundering:* pl. قُعَّادٌ and قَاعِدُونَ; and quasi-pl. n. قَعَدٌ: (L:) which last is also explained as signifying those *who have no* دِيوَان [*or register in which they are enrolled as soldiers and stipendiaries*], (Ṣ, A, L, Ḳ,) and (as some say, L) *who do not go forth to fight.* (L, Ḳ.) — [And hence, the pl.] قَعَدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسٌ, (Ṣ,) and خَادِمٌ and خَدَمٌ: (TA:) [*The Abstainers,* or *Separatists:*] the قَعَد (so in the Ṣ, L, Ḳ: in the A, and some copies of the Ḳ, ▼ قَعَدَة:) are ‡ The [*schismatics called*] خَوَارِج: (Ḳ:) or *certain of the* خوارج; (Ṣ;) *a people of the* خوارج *who held back* (قَعَدُوا) *from aiding 'Alee, and from fighting against him;* (A;) certain of the حَرُورِيَّة; (L;) the [*schismatics called*] شُرَاة, *who hold the doctrine that government belongs only to God, but do not war;* (IAạr, L;) *who hold the doctrine that government belongs only to God, but do not go forth to war against a people.* (L.) — [And the sing.,] قَاعِدٌ ‡ A woman *who has ceased to bear children,* (Ṣ, Ḳ,) and *to have the menstrual discharge,* (ISk, Ṣ, Ḳ,) and *to have a husband:* (Zj, Ḳ:) or *an old woman, advanced in years:* (IAth:) pl. قَوَاعِدُ: (ISk, Ṣ:) when you mean "sitting," you say قَاعِدَةٌ. (ISk, IAth.) — نَخْلَةٌ قَاعِدَةٌ ‡ *A palm-tree bearing fruit one year and not another:* (A, TA:) or, *that has not borne fruit in its year.* (IḲṭṭ.) — Also, قَاعِدٌ, *A palm-tree:* or *a young palm-tree:* pl. [or rather quasi-pl. n.] قَعَدٌ, like as خَدَمٌ is of خَادِمٌ. (L.) — قَاعِدٌ ‡ A young palm-tree *having a trunk:* (A, Ḳ:) or, [*of*] *which* [*the branches*] *may be reached by the hand.* (Ṣ, Ḳ.) Ex. فِى أَرْضِهِمْ كَذَا مِنَ ٱلْقَاعِدِ *In their land are so many young palm-trees having trunks.* (A.) Thus it is used as a gen. n. (TA.) = رَحًى قَاعِدَةٌ *A mill which one turns by the handle with the hand.* (L.) = حَلَبْتَ قَاعِدًا: see art. حلب.

قَاعِدَةٌ *A foundation,* or *basis,* of a house: (Mṣb:) pl. قَوَاعِدُ: (Ṣ, Mṣb:) which signifies, accord. to Zj, the *columns,* or *poles,* (أَسَاطِين) of a structure, *which support* it. (L.) [Hence,] قَاعِدَتَا ٱلْبَابِ [*The two side-posts of the door*]. (Ḳ, in art. سوم.) — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ, and على قَوَاعِدَ, ‡ [*He built his affair upon a firm foundation,* and, *upon firm foundations*]. And قَاعِدَةُ أَمْرِكَ وَاهِيَةٌ ‡ [*The foundation of thine affair is unsound*]. (A.) — قَوَاعِدُ ٱلسَّحَابِ ‡ *The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building:* (A'Obeyd, L:) or *clouds extending across the view, and lying low.* (IAth, L.) — [Hence] قَوَاعِدُ ٱلْهَوْدَجِ *The four pieces of wood,* (Ṣ, Ḳ,) *placed transversely,* [*two across the other two, so as to form a square frame,*] *beneath the* هودج (Ṣ, Ḳ,) *which is fixed upon them.* (Ḳ.) [See 1 in art. فشل.] = As a conventional term, i. q. ضَابِطٌ, i. e. † *A universal,* or *general, rule,* or *canon.* (Mṣb.) [See ضابط.]

أَقْعَدُ A camel *having a laxness and depression in the shank.* See قَعَدٌ. (TA.) But see أَصْدَفُ. = فُلَانٌ أَقْعَدُ مِنْ فُلَانٍ ‡ *Such a one is more nearly related to his chief,* or *oldest, ancestor than such a one.* (IAạr, IAth, L.) See also قُعْدُدٌ.

مَقْعَدٌ *A place of sitting; a sitting-place;* (L, Mṣb, Ḳ;) as also ▼ مَقْعَدَةٌ: (L, Ḳ:) pl. of the former مَقَاعِدُ, (Mṣb,) signifying *sitting-places of people in the markets &c.* (Ṣ.) هُوَ مِنِّى مَقْعَدَ ٱلْقَابِلَةِ [*He is, with respect to me,* as though *in the sitting-place of the midwife;*] i. e., *in nearness;* meaning *he is sticking close to me, before me:* (Sb, Ṣ:) denoting nearness of station. (Sb, L.) See also مُقْعَدٌ. — [Hence, ‡ *a place of abode,*] تَرَكُوا مَقَاعِدَهُمْ ‡ *They left their places of abode.* (A.) — *A time of sitting.* (MF.) — ▼ ٱلْمَقْعَدَةُ *The anus* [as is shown in the Ṣ and Mṣb, voce بَاسُور &c., and so in modern Arabic; and app. also *the posteriors,* upon which one sits]: syn. ٱلسَّافِلَةُ. (Ṣ, Mṣb.)

مُقْعَدٌ ‡ *Having a disease which constrains him to remain sitting:* (Ḳ:) or *crippled,* or *deprived of the power of motion, by a disease in his body;* (Mgh, L;) *as though the disease constrained him to remain sitting:* (Mgh:) or *deprived of the power to stand, by protracted disease; as though constrained to remain sitting:* (L:) or *affected by a disease in his body depriving him of the power to walk:* (Mṣb:) a *lame* man (Ṣ, L:) also, i. q. زَمِنٌ: (Mṣb:) accord. to the physicians, مُقْعَدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies *having the limbs contracted,* and the latter, *having a protracted disease;* (Mgh;) [which is app. one of the two significations assigned to the former word in the Mṣb:] accord. to some, it is from قُعَادٌ signifying a disease which affects camels in their haunches: (L:) [and] مُقْعَدٌ [is applied to] a camel *having this disease.* (L.) — مُقْعَدُ ٱلنَّسَبِ, and مقعد الأَسْبَابِ, † A man *of short lineage.* (L.) — مُقْعَدُ ٱلْحَسَبِ † A man *without eminence,* or *nobility.* (L.) See also قُعْدُدٌ. = مُقْعَدُ ٱلْأَنْفِ ‡ A man *having wide nostrils:* (Ḳ:) or *having wide and short nostrils.* (A, L.) — ثَدْىٌ مُقْعَدٌ ‡ *A breast that is swelling, prominent,* or *protuberant,* (Ṣ, A, L, Ḳ,) *that fills the hand,* (A,) *and has not yet become folding.* (Ṣ, L, Ḳ.) = بِئْرٌ مُقْعَدَةٌ *A well that is partly dug, and then left before the water has come into it;* (Ḳ;) i. q. مُشْبَهَةٌ. (TA.) = مُقْعَدَاتٌ ‡ *Young birds of the kind called* قَطًا, *before they rise* (L, Ḳ) *to fly.* (L.) — ‡ *Frogs.* (A, L, Ḳ.)

أَخَذَهُ ٱلْمُقِيمُ ٱلْمُقْعِدُ ‡ (A) *Griefs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down:* a phrase similar to أَخَذَهُ مَا قَدُمَ وَمَا حَدُثَ, and مَا قَرُبَ وَمَا بَعُدَ. (Mgh, art. قدم.) = مُقْعِدٌ and ▼ مُقْعَدٌ *A servant.* (IAạr, L.)

مَقْعَدَةٌ and ٱلْمَقْعَدَةُ: see مَقْعَدٌ.

مُقْعَدَةٌ and مُقْعَدَاتٌ: see مُقْعَدٌ.

مُقْعِدٌ: see مُقْعَدٌ.

قعر

1. قَعُرَتِ ٱلْبِئْرُ, aor. ـُ, inf. n. قَعَارَةٌ, *The well was deep; had a deep bottom.* (Ṣ, Ḳ.*) = قَعَرَ ٱلْبِئْرَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. قَعْرٌ, (TA,) *He reached the bottom of the well;* (Ḳ;) *he descended the well until he reached the bottom of it:* (Ṣ:) or the same verb; (IAạr, Ḳ;) or ▼ قَعَّرَهَا, (A,) inf. n.

تَقْعِيرٌ; (Ṣ;) and ▼ أَقْعَرَهَا; (A;) *he made the well deep.* (IAạr, Ṣ,* A, Ḳ.) — قَعَرَ الإِنَآءَ, (Ṣ, Ḳ,) or ▼ تقعّره, (A,) ‡ *He drank what was in the vessel,* (Ṣ, A. Ḳ,) or *all that was in the vessel,* (TA,) *until he came to the bottom of it.* (Ṣ, A, TA.) And in like manner, قَعَرَ الثَّرِيدَةَ ‡ *He ate the* ثريدة [or *mess of crumbled bread moistened with broth*] *from the bottom of it.* (Ḳ.) — قَعَرَ الشَّجَرَةَ, (Ṣ, A,) inf. n. قَعْرٌ, (Ṣ,) ‡ *He pulled out the tree from its root; uprooted it.* (Ṣ, A.) And قَعَرَ النَّخْلَةَ, aor. ـَ, ‡ *He cut down the palm-tree from its root.* (Ḳ.) And قَعَرَهُ † *He threw him down prostrate.* (Ḳ.)

2: see 1. — قَعَّرَ فِى كَلَامِهِ *He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth;* as also ▼ تقعّر: (Ḳ:) or both signify, *he spoke* [*gutturally,* or] with the *furthest part of his fauces:* (TA:) [*he was guttural in his speech,* or *spoke with a guttural voice.*] See قعب.

4. اقعر البِئْرَ *He made a bottom to the well.* (Ṣ, Ḳ.) — See also 1.

5. تقعّر *He went deep;* syn. تَعَمَّقَ. (Ṣ.) See عَجْرَفِيَّة. — ‡ *He, or it, became prostrated, and overturned.* (TA.) [See also 7.] = تقعّر الإِنَآءَ: see 1.

7. انقعرت الشَّجَرَةُ, (Ṣ, A,) or النَّخْلَةُ, (Ḳ,) ‡ *The tree,* (Ṣ, A,) or *palm-tree,* (Ḳ,) *became uprooted,* (Ṣ, A, Ḳ,) *and fell prostrate;* (TA;) *it fell down:* (Ḳ:) or, as some say, *it went into the bottom* [or *depth*] *of the earth* [*and disappeared, leaving no mark nor trace:* see the part. n., below]: (TA:) and, accord. to some, انقعر, said of anything, signifies *it became prostrated.* (TA.) [See also 5.] — انقعر عَنْ مَالٍ لَهُ † *He died, leaving property that belonged to him:* (TA, from a trad.:) and انقعر [simply] *he died.* (TA.)

قَعْرٌ The *bottom, lowest depth,* or *extremity of the lower part,* [*of the interior,*] of a thing; (Mṣb;) *i. q.* عُمْقٌ, of a well &c.; (Ṣ;) the *remotest part* of anything; (A, Ḳ;) [as, for instance,] of a river, (TA,) and of a vessel; (Ṣ, A;) pl. قُعُورٌ. (Mṣb, Ḳ.) You say جَلَسَ فِى قَعْرِ بَيْتِهِ, [lit., *He sat in the innermost part of his house,*] meaning † *he kept in his house.* (Mṣb.) And لَا أُدْخُلُ عَلَيْهِ قَعْرَ البَيْتِ, and ▼ قَعْرَتَهُ, and ▼ قَعِيرَتَهُ, all signify the same [*I will not go in to him in the innermost part of the house;* or † *I will not be an intimate in his house*]. (TA.) — [*Depth,* properly and tropically. You say] ذَهَبَ فِى قَعْرِ الأَرْضِ [*It* (a tree or the like) *went into the depth of the earth*]. (TA.) And فُلَانٌ بَعِيدُ القَعْرِ (A, TA) ‡ *Such a one is deep and excellent in judgment; one who examines deeply.* (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ ‡ [*His speech, or language, has not depth*]. (A, TA.) — The *root,* or *lower* or *lowest part,* of a palm-tree [or the like]. (TA.) — *A hollow in the ground, such as is called a* جَوْبَة, (Ḳ, TA,) *the descent into which and the ascent from which are difficult;* (TA;) as also ▼ قَعْرَةٌ. — *A city,* or *town;* syn. بَلَدٌ; (Ḳ;) *such as El-Basrah* or *El-Koofeh.* (AZ.) You say مَا فِى هٰذَا القَعْرِ مِثْلُهُ *There is not in this city, or town, the like of him.* (Ḳ.) And مَا خَرَجَ مِنْ أَهْلِ هٰذَا القَعْرِ أَحَدٌ مِثْلُهُ, like as you say مِنْ أَهْلِ هٰذَا الغَائِطِ, *There came not forth, of the people of this city, or town, any one like him.* (AZ.) — *A* [*bowl, such as is called*] جَفْنَة. (Fr, IAạr, Ḳ.)

قُعْرٌ *Intellect,* or *intelligence:* (Ḳ:) or *full,* or *perfect,* [or *profound,*] *intellect* or *intelligence.* (IAạr, TA.) [See also قَعْرٌ.]

قَعْرَةٌ: see قَعْرٌ, in two places. — *What covers the bottom of a bowl;* as also ▼ قُعْرَةٌ. (Ḳ.) See قَعْرَانُ.

قُعْرَةٌ: see قَعْرَةٌ.

قَصْعَةٌ قَعِرَةٌ: see قَعْرَانُ. — See also شَفْرَةٌ.

قَعْرَانُ A drinking-cup or bowl (قَدَحٌ) *made deep;* *i. q.* مُقْعَرٌ. (Ṣ.) — ‡ A vessel *nearly full:* (A:) or a vessel *having something in its bottom:* (Ḳ:) fem. قَعْرَى: (TA:) and قَصْعَةٌ قَعْرَى, and ▼ قَعِرَةٌ, ‡ *a bowl having in it what covers its bottom.* (Ḳ, TA.)

قَعُورٌ: see قَعِيرٌ, in two places.

قَعِيرٌ *Deep; having a remote bottom;* (A, Ḳ;) applied to a river; as also ▼ قَعُورٌ, accord. to the Ḳ; but this is not mentioned by any one before the author of the Ḳ, and is a mistake for ▼ قُعْوُرٌ, which occurs afterwards in the Ḳ. (TA.) You say بِئْرٌ قَعِيرَةٌ, (A,) and ▼ قَعُورٌ, (Ḳ, TA,) *A deep well;* (Ḳ, TA;) *a well having a remote bottom.* (TA.) And قَصْعَةٌ قَعِيرَةٌ (Ṣ, A) ‡ *A deep bowl.* (TA.) ▼ قَعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Ḥabeeb, TA in art. خجى:) and, accord. to the Ḳ, to a woman. (TA in that art.)

قَعِيرَةٌ: see قَعْرٌ: — and قَعِيرٌ. — See also شَفِيرَةٌ.

قُعْوُرٌ: see قَعِيرٌ.

[أَقْعَرُ *Deeper.*]

مِقْعَرٌ, (so in a copy of the A,) or ▼ مُقَعِّرٌ, like مُعَظِّمٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man *who reaches the bottoms,* or *utmost points, of things,* or *affairs.* (A, TA.)

مُقْعَرٌ: see قَعْرَانُ: — and مِقْعَرٌ.

مُقَعِّرٌ: see مُقَعَّبٌ in art. قعب.

مِقْعَارٌ, applied to a [cup of the kind called] قَعْب, *Wide and deep.* (Ḳ.)

مُنْقَعِرٌ *Uprooted.* So in the Ḳur, [liv. 20,] كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ *As though they were the lower parts of palm-trees uprooted:* (TA:) or the meaning is, *extirpated, by going into the bottom* [or *depth*] *of the earth, so as to leave no mark nor trace.* (El-Baṣáïr, TA.)

قعس

1. قَعِسَ, aor. ـَ, (TḲ,) inf. n. قَعَسٌ, (Ṣ, A, Ḳ,) *He* (a man, TḲ) *had a protruding,* or *protuberant, breast,* or *chest, and a hollow,* or *receding, back;* قَعَسٌ being the *contr.* of حَدَبٌ. (Ṣ, A, Ḳ, TḲ.) [And in like manner,] قَعَسٌ in a bow is *A bending outwards of its inner side, in its middle, and a bending inwards of its outer side.* (TA.) — See also 6, in two places. = قَعَسَ الشَّىْءَ, [aor. ـَ,] inf. n. قَعْسٌ, *He bent the thing;* as also ▼ قعّسه. (TA.)

2: see 1, last signification.

5: see 6, in two places.

6. تقاعس *He made his* [meaning his own] *breast, or chest, to stick out.* (A.) — *He drew back, and became refractory, and made himself like him who has a hollow, or receding, back, and a protruding, or protuberant, breast, or chest.* (Ḥar, p. 17.) — † *He drew back; held back;* or *hung back.* (Ṣ, Ḳ.) You say, تقاعس عَنِ الأَمْرِ ‡ *He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it;* (Ṣ, TA;) as also ▼ قَعِسَ, inf. n. قَعَسٌ; and ▼ تقعّس: (TA:) in some copies of the Ṣ, instead of تقاعس, in this phrase, we find ▼ تَقَعْوَسَ. (TA.) And [in like manner,] ▼ اِقْعَنْسَسَ † *He drew back; he receded,* or *went backwards.* (Ṣ, Ḳ.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, اِقْعَنْسِسْ وَٱجْذِبِ الدَّلْوَ † [*Go thou backwards, and pull the bucket*]. This verb is without idghám because it is quasi-coördinate to اِحْرَنْجَمَ. (Ṣ.) — † *He* (a horse, Ṣ, Ḳ) *drew back,* or *held back, and would not go forward:* (Ṣ:) or *would not submit to his leader;* (Ḳ;) [as also ▼ اقعنسس; as appears from an explanation of its part. n., below.] You say also, ▼ تقعّست الدَّابَّةُ, meaning, † *The beast of carriage stood still, and would not move from its place.* (TA.) — † [*He* (a man) and] *it* (might or strength) *was,* or *became, firm,* or *steady, and resisted;* [as also ▼ اقعنسس; as appears from an explanation of its part. n., below:] and ▼ اقعنسس † *he was,* or *became, firm, and did not bow his head:* and قَعِسَ, inf. n. قَعَسٌ, † *he* (a man) *was,* or *became, inaccessible,* or *unapproachable, and mighty,* or *strong, and firm,* or *steady.* (TA.) — ‡ *It* (the night) *was,* or *became, long,* or *protracted; as though it did not quit its place;* like بَرَكَ. (A, TA.) See أَقْعَسُ.

Q. Q. 2. تَقَعْوَسَ: see 6.

R. Q. 3. اِقْعَنْسَسَ: see 6, in five places.

قَعْسٌ : see أَقْعَسُ.

قُعَيْسٌ: / قُعَيْسِسٌ: / قُعَيْسِيسٌ: / قُعَيْنِسٌ: } see مُقْعَنْسِسٌ.

أَقْعَسُ *Having a protruding*, or *protuberant, breast*, or *chest, and a hollow*, or *receding, back*; (Ṣ, A, Ḳ;) as also ▼ قَعِسٌ (Ṣ, Ḳ) and ▼ مُتَقَاعِسٌ: (Ṣ:) [or the last rather signifies *making his breast*, or *chest, to stick out*: see its verb:] fem. of the first, قَعْسَآءُ; (Ḳ;) applied to a woman [&c.]: and pl. قُعْسٌ: the dim. of the first is أُقَيْعِسُ. (TA.) [See أَجْنَأُ and أَفْزَرُ.] — Applied to a horse, *Having the* صَهْوَة [or *place of the saddle*], (Ḳ,) or *the spine in that part*, (Ṣ,) *depressed, and the* قَطَاة [or *part next behind*] *elevated*; (Ṣ, Ḳ;) [i.e., *saddle-backed*.] — Applied to a camel, *Having the head and neck and back inclining*: (Ḳ:) or *having the head and neck inclining towards the back*: (Ṣ:) the latter is the right explanation. (TA.) Hence the saying, اِبْنُ خَمْسٍ عَشَآءُ خَلِفَاتٍ قُعْسٍ, meaning, *The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs*. (Ṣ, TA.) [See عَتَمَةٌ.] The same epithet applied to a camel also signifies *Having a shortness in the hind legs, and a sloping in the withers*. (TA.) — Also, the fem., قَعْسَآءُ, applied to an ant (نَمْلَة), *Raising its breast and its tail*: (Ḳ:) pl. قُعْسٌ and قَعْسَاوَاتٌ. (TA.) — And applied to a bow (قَوْس,) *Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side*. (TA.) — Also أَقْعَسُ, applied to a man, † *Inaccessible*, or *unapproachable*, (Ṣ, Ḳ, TA,) *and mighty*, or *strong, and firm*, or *steady*. (TA.) You say also, عِزٌّ أَقْعَسُ (A) and عِزَّةٌ قَعْسَآءُ (Ṣ, A) ‡ *Firm might* or *strength*. (Ṣ.) [See also مُقْعَنْسِسٌ.] — لَيْلٌ أَقْعَسُ ‡ *A long*, or *protracted, night*; (A, Ḳ;) *as though it did not quit its place*. (Ṣ, A.) And سِنُونَ قُعْسٌ † *Years lasting long*. (TA.)

مُقْعَنْسِسٌ † *Drawing back; holding back*; or *hanging back*: [see its verb:] (TA:) or *strong; powerful; mighty*: (Ṣ, Ḳ, TA:) also anything *drawing in his head upon his neck, like him who refrains*, or *defends himself, from a thing*: a camel *that resists being led*: anything *that resists*, or *withstands*: might, or power, *that resists*, or *withstands, injury*. (TA.) [See also أَقْعَسُ.] The pl. is مَقَاعِسُ and مَقَاعِيسُ; (Ṣ, Ḳ;) the addition of the ى being in this case optional. (Ṣ.) The dim. is مُقَيْعِسٌ, or مُقَيْعِيسٌ, (Sb, Ṣ, Ḳ,) or قُعَيْسِسٌ and قُعَيْسِيسٌ, (TA,) or قُعَيْنِسٌ, (Ṣ, TA,) or قُعَيْسٌ: (TA: and so in some copies of the Ḳ:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third and fourth, or, accord. to the Ṣ, the fifth, or, as some say, the last. (TA.)

مُتَقَاعِسٌ : see أَقْعَسُ.

قعص

1. قَعَصَهُ : see 4, throughout. — قُعِصَتِ الغَنَمُ *The sheep*, or *goats, were seized*, or *affected, with the disease called* قُعَاص, q. v. (Ṣ, Ḳ.)

4. اقعصه *He slew him on the spot*; (Ṣ, A, Ḳ;) as also ▼ قَعَصَهُ, (A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. قَعْصٌ: (TḲ:) or both signify *he slew him quickly*: or the former signifies *he struck*, or *shot at, it*, (a thing, or an object of the chase,) *and it died on the spot, before it was* [*struck* or] *shot*: and *he hastened and completed*, or *made sure* or *certain, his* (a man's) *slaughter*: and ▼ قَعْصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, اقعصه بِالرُّمْحِ, and ▼ قَعَصَهُ, *He thrust him*, or *pierced him, with the spear, quickly*: or *from behind*. (TA.)

7. انقعص *He died*. (Ḳ.)

قَعْصٌ *A quick death*: (Ṣ, A, Ḳ:) and *a quick slaughter*; as also ▼ قَعَصٌ. (TA.) You say, مَاتَ قَعْصًا *He* (a man, Ṣ, A) *died on the spot*, from a blow or a shot. (Ṣ, A, Ḳ.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِى سَبِيلِ ٱللّٰهِ فَقُتِلَ قَعْصًا فَقَدِ ٱسْتَوْجَبَ المَآبَ [*Whoso goeth forth as a warrior in the cause of God, and is slain quickly*, or *suddenly, has a just claim to the permanent abode of* happiness *in the other world*]: (Ṣ,* TA:) alluding to the مَآب mentioned in the Ḳur xxxviii. 24 and 39. (Az, TA.)

قَعَصٌ : see قَعْصٌ.

قَعْصَةٌ : see 4.

طَعْنَةٌ قَعْصَآءُ *A thrust*, or *wound, with a spear or the like, that kills quickly*. (TA.)

قُعَاصٌ *A certain disease which attacks sheep* or *goats*, (Ṣ, A, Ḳ,) *in consequence of which something flows from their noses*, (TA,) *killing them immediately*, (Ṣ, A, Ḳ,) *on the spot*: (A:) and *which kills men on the spot*: (A:) and *a certain disease in the breast*, or *chest, which is as though it broke the neck*. (Lth, Ḳ.) It is said in a trad., وَمُوتَانٌ يَكُونُ فِى النَّاسِ كَقُعَاصِ الغَنَمِ [*And a mortality which shall be among men, like the* قعاص *of sheep* or *goats*]. (Ṣ.)

قَعَّاصٌ: / مِقْعَصٌ: } see what next follows.

مِقْعَاصٌ A lion *that kills quickly*; as also ▼ مِقْعَصٌ and ▼ قَعَّاصٌ. (Ḳ.) — See also what next follows.

غَنَمٌ مَقْعُوصَةٌ *Sheep*, or *goats, seized*, or *affected, with the disease called* قُعَاص: (Ṣ, Ḳ:) accord. to IAạr, ▼ شَاةٌ مِقْعَاصٌ signifies *a sheep*, or *goat, having the mortal disease so called*. (TA.)

[قعط / قعف / قعقع / قعل / قعم / قعن / قعو / قف
See Supplement.]

قفأ

1. قَفِئَتِ الأَرْضُ, aor. ـَ, inf. n. قَفْءٌ, *The land was rained upon, and its herbage became altered and spoiled thereby*: (Ḳ:) or قَفْءٌ [the inf. n.] signifies the *falling of dust upon the herbs*, or *leguminous plants*, (AḤn, Ḳ, TA,) *in consequence of which they are spoiled if the dust be not washed off*. (AḤn, TA.) [See قَفْأَةٌ as said of the بُهْمَى.]

8. اقتفأ الخَرْزَ is said in the Ḳ to be syn. with اقتفاه, [q. v.,] and is expl. by Lḥ as meaning *He repeated the* [*kind of sewing termed*] خَرْز [i. e. the sewing of skins and the like by means of an awl], *and added, between the two kulbehs, another kulbeh*, as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَة, q. v.) is here described as a thong, or a strand (طَاقَة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لِيف, used in the same manner as the shoemaker's awl, &c., as in art. كلب, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كلب.]

قفخ

1. قَفَخَهُ, (Ṣ, L,) aor. ـَ, (L,) inf. n. قَفْخٌ and قِفَاخٌ, (Ṣ, L, Ḳ,) *He struck him*, or *it*: but the striking termed قفخ is only on *the head*, or on *something hollow*, (Ṣ, L, Ḳ,) or on *something hard* [evidently a mistake for *moist*, or *soft*]; (L;) *i. q.* فَقَخَهُ, (Ḳ,) and used by the people of El-Yemen in the sense of صَقَعَهُ: (L:) *he struck* a person's head with a staff: (L:) *he struck* a person *on the head* with a staff. (Aṣ.) *He broke* a person's head: *he broke* a thing *across*: *he broke* the substance called عَرْمَض upon the surface of water. (L.)

قفد

1. قَفِدَ, aor. ـَ, inf. n. قَفَدٌ, *He was*, or *became*, أَقْفَد, *or characterized by what is termed* قَفَد, as explained below, [app. in all the senses of these two words]. (Ṣ, L, Ḳ, &c.) See قَفَدَ = صَدِفَ, (IḲṭṭ,) inf. n. قَفْدٌ (Ṣ, L, Ḳ) and قَفَدَانٌ, (Ḳ,)

He wound his turban in a particular manner, not making the end to hang down: (Ṣ, IḲṭṭ, L, Ḳ:) you say also, in this sense, تَعَمَّمَ القَفْدَآءَ, (IḲṭṭ,) and إِعْتَمَّ القفداء: (Ṣ:) accord. to Th, *he wound his turban upon the* قَفْد *of his head:* but he does not explain the word قَفْد. (L.) — قَفَدَ, aor. ـِ, (inf. n. قَفْد, L,) *He struck* a person *on the back of his neck,* (L, Ḳ,) or, *on his head,* (IḲṭṭ,) or, *on his head at the part next the back of the neck,* (L,) *with the inside of his hand.* (IḲṭṭ, L, Ḳ.) = قَفَدَ, (inf. n. قَفْد, TA) *He did a deed,* or *work.* (Ḳ.)

قَفْدٌ : see قَفَدٌ.

قَفَدٌ [in the CḲ, incorrectly, قَفْدٌ] The *quality denoted by the epithet* أَقْفَدُ, as explained below, [app. in all the senses of this latter word]. (Ṣ, L.) — *An inclining of the foot of a man so that the fore part is seen* [*distinct*] *from the hinder part from behind.* (L, Ḳ.) — *An erectness of the pastern, and its advancing upon the hoof of a horse:* (Ṣ, L, Ḳ:*) it is only in the hind leg: (A, O, Ṣ, L:) is like قُوَام in the fore legs: (IḲṭṭ:) and is a fault: (Ṣ, L:) or *an elevation of* [*the tendon called*] *the* عُجَايَة, *and of the hinder part of the hoof:* (L:) or *a rigidness in the pastern, as though the animal trod upon the fore part of his hoof.* (ISh.) — *An inclining of a camel's foot* (*of the fore leg or hind leg,* Aṣ, Ṣ) *towards the inner side:* (Aṣ, Ṣ, Ḳ:) *and in like manner, of a solid hoof:* (Ṣ, Ḳ, voce صَدَفٌ:) the verb is قَفِدَ; and the epithet, أَقْفَدُ: (Aṣ, Ṣ:) an inclining towards the outer side is termed صَدَفٌ; (TA;) and the epithet in this case is أَصْدَفُ: (Aṣ, Ṣ:) or, as some say, *a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side.* (L, TA.) — *A natural rigidness in the hind legs of camels.* (L.)

قَفْدَانٌ (Ṣ, L) and ↓ قَفْدَانَةٌ (L, Ḳ) *A* خَرِيطَة *of leather, for perfumes &c.;* (L, Ḳ;) the خريطة *of a dealer in perfumes:* (IDrd, Ṣ:) a Persian word [originally قُفْدَان] arabicized. (Ṣ, L.)

قَفْدَانَةٌ : see قَفْدَانٌ. — Also, The *cover* (غِلَاف) *of a vessel in which collyrium* (كُحْل) *is kept;* (L, Ḳ;) it is made of مشاور; [a word of which I find no appropriate meaning;] and sometimes, of leather. (L.)

أَقْفَدُ *Having the quality termed* قَفَد, as explained above, [app. in all the senses of this latter word]. (Ṣ, L.) See أَصْدَفُ. — A man (Ṣ, L) *who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground:* (Ṣ, L, Ḳ.) the verb is قَفِدَ. (Ḳ.) — A slave (L) *having rigid and contracted arms and legs, with short fingers and toes:* (L, Ḳ:) the verb is قَفِدَ. (Ḳ.) — A man *having a laxness in the heels:* fem. قَفْدَآءُ: and in like manner, an ostrich. (Lth, L.) — A man *weak, and with lax joints.* The verb, applied to a member, is قَفِدَ, inf. n. قَفَدٌ. (L.) — A man, and an ostrich, (L,) *lax in the neck:* (L, Ḳ:) the verb, applied to anything that has a neck, is قَفِدَ, aor. ـَ, inf. n. قَفَدٌ: (IḲṭṭ:) or *having a thick neck.* (L, Ḳ.) — A horse (Ṣ, L) *having the pastern erect and advancing upon the hoof* (Ṣ, L, Ḳ) *of the hind foot.* (AO, Ṣ, L.) See قَفَدٌ. — A camel *having his fore or hind foot inclining towards the inner side.* (Aṣ, Ṣ, L.) See قَفَدٌ. — عِمَّةٌ قَفْدَآءُ *A well-known mode of winding the turban, different from the* مَيْلَآء. (T.) See قَفْد.

قفر

1. قَفِرَ, aor. ـَ, (Ḳ,) inf. n. قَفَرٌ, (TA,) *It* (food) *was without seasoning, or condiment, to render it pleasant, or savoury.* (Ḳ, TA.) = قَفَرَ أَثَرَهُ, (Ṣ, Ḳ,) aor. ـُ; (Ṣ;) and ↓ اقتفرهُ; and ↓ تقفّرهُ; (Ṣ, A, Ḳ;) ‡ *He followed his footsteps; tracked him:* (Ṣ, A, Ḳ:) or *he followed his footsteps by degrees, and leisurely;* syn. تَتَبَّعَهُ: (TA:) accord. to Z, from إِقْتَفَرَ العَظْمَ. (TA.) It is said in a trad., ظَهَرَ قَبْلَنَا نَاسٌ يَتَقَفَّرُونَ ↓ العِلْمَ *There appeared before us men searching after knowledge time after time.* (TA.) [See also 5 in art. قفر.]

4. اقفر المَكَانُ *The place became vacant,* or *void;* (Ḳ;) *destitute of herbage* or *pasturage,* [*and of water,*] *and of human beings.* (TA.) اقفرت الأَرْضُ *The land became destitute of herbage* or *vegetable produce, and of water.* (A.) اقفرت الدَّارُ *The house became vacant.* (Ṣ.) اقفر الرَّجُلُ, (Ḳ,) or اقفر مِنْ أَهْلِهِ, (A,) ‡ *The man became apart from his family,* (A, Ḳ,) *and remained alone.* (TA.) — اقفر *He came,* (Ṣ, Mṣb,) or *went,* or *his course brought him,* (Ṣ,) *to the desert, where was no herbage or vegetable produce, nor water.* (Ṣ, Mṣb.) — ‡ *He became destitute of food, and hungry.* (Ḳ, TA.) = اقفر البَلَدَ *He found the country, or town, to be what is termed* قَفْر, (TṢ, Ḳ,) i. e., *destitute* [*of herbage or vegetable produce, and of water,* or] *of people.* (TA.) = اقفر ‡ *He ate bread,* (A,) or *his food,* (TA,) *without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (A, TA.) — ‡ *He had no seasoning, or condiment, to render his food pleasant, or savoury, remaining with him, or in his abode.* (Ṣ.) — It is said in a trad., مَا أَقْفَرَ بَيْتٌ فِيهِ خَلٌّ (Ṣ, A) ‡ *A house in which is vinegar is not destitute of seasoning, or condiment, to render food pleasant, or savoury; its inhabitants are not in want thereof:* regarded by AObeyd as being from قَفْر, meaning a country, or town, "wherein is nothing." (TA.)

5 : see 1, in two places.

8. اقتفر العَظْمَ *He ate all the meat that was upon the bone,* (Ḳ,* TA,) *leaving nothing upon it.* (TA.) = See also 1.

قَفْرٌ, أَرْضٌ قَفْرٌ (Ṣ, A, Mṣb, Ḳ,) and ↓ قَفْرَةٌ, (A, Ḳ,) and ↓ مِقْفَارٌ, (Ḳ,) and ↓ مُقْفِرَةٌ, (A,) *Vacant, or void, land,* (A, Ḳ,) *destitute of herbage* or *vegetable produce, and of water:* (Ṣ, A, Mṣb:) and مَفَازَةٌ قَفْرٌ, (Ṣ, Mṣb,) and ↓ قَفْرَةٌ, and ↓ مِقْفَارٌ, (Ṣ,) *a desert destitute of herbage* or *vegetable produce, and of water:* (Ṣ, Mṣb:) or قَفْرٌ signifies *a place destitute of human beings,* or *desert, but sometimes containing a little herbage or pasturage:* (Lth, TA:) or بَلَدٌ قَفْرٌ *a country, or town, wherein is nothing:* (AZ, A'Obeyd:) and دَارٌ قَفْرٌ *a house destitute of inhabitants; deserted;* or *desolate:* (Mṣb:) the pl. (of قَفْرٌ, Ṣ, Mṣb) is قِفَارٌ (Ṣ, Mṣb, Ḳ) and قُفُورٌ: (Ḳ:) and you say also أَرْضٌ قِفَارٌ, (A, Mṣb, TA,) imagining it as comprising places; and in like manner, دَارٌ قِفَارٌ: (Mṣb, TA:) and [in a contrary manner,] أَرَضُونَ قَفْرٌ, and بِلَادٌ قَفْرٌ; as well as قِفَارٌ: (A:) but when you make قَفْرٌ a subst., [not meaning أَرْضٌ or the like to be understood,] (Mṣb,) or use a single term, (TA,) or apply it as an appellative to a land, (L, TA,) you add ة, and say ↓ قَفْرَةٌ, (Mṣb,) and إِنْتَهَيْنَا إِلَى قَفْرَةٍ مِنَ الأَرْضِ [*We came at last to a land destitute of herbage and of water*]. (L, TA.) — نَزَلْنَا بِبَنِى فُلَانٍ فَبِتْنَا القَفْرَ ‡ [*We alighted at the abode of the sons of such a one, and passed the night*] *without being entertained by them as guests.* (Ṣ.) — نَبْتُ القَفْرِ is a prov., meaning † *The stone,* and *the rock.* (TA.) = See also قَفَارٌ.

قَفْرَةٌ : see قَفْرٌ, in three places.

طَعَامٌ قَفَارٌ, خُبْزٌ قَفَارٌ, (Ṣ, A, Ḳ,) and ↓ قَفْرٌ, (Ḳ,) and ↓ قَفِيرٌ, (TA,) and ↓ قَفِيرٌ, (Ḳ,) ‡ [*Bread,* and *food,*] *without any seasoning,* or *condiment, to render it pleasant,* or *savoury.* (Ṣ, A, Ḳ.) You say أَكَلَ خُبْزَهُ قَفَارًا ‡ [*He ate his bread without any seasoning,* &c.]. (Ṣ.) And سَوِيقٌ قَفَارٌ ‡ [*Meal of parched barley or wheat*] *not moistened with any seasoning,* or *condiment,* &c. (Ḳ,* TA.)

قَفِيرٌ : see قَفَارٌ.

مُقْفِرٌ : see قَفْرٌ. — Also, *Destitute of food.* (TA.)

مِقْفَارٌ : see قَفْرٌ, in two places.

قفز

1. قَفَزَ, aor. ـِ, inf. n. قَفْزٌ (Ṣ, A, Mṣb, Ḳ) and قَفَزَانٌ (Ṣ, Mṣb, Ḳ) and قُفُوزٌ and قِفَازٌ, (Mṣb, and so in a copy of the Ḳ,) the last with kesr, (Mṣb,) or قُفَازٌ, (Ḳ accord. to the TA,) with ḍamm, (TA,) or قَفَازٌ, (so in the CḲ,) *He leaped, jumped, sprang,* or *bounded:* (Ṣ, A, Mṣb, Ḳ:) *he* (an antelope) *did so and alighted with his legs together.* (TA, art. نفز.) — قَفَزَ الحَائِطَ [*He leaped the wall*]. (O and Ḳ in art. زيف.) = See also 5. = قَفِزَ, aor. ـَ, inf. n. قَفَزٌ, ‡ *He* (a horse) *had fore legs white as high as his* مِرْفَقَانِ [properly signifying the *elbows;* but here, probably meaning, as it seems to do in some other instances, the *knees*], *but not the hind legs.* (IḲṭṭ, TA. [And ↓ قُفِّزَ app. has a similar meaning: see its inf. n. تَقْفِيز below; and its part. n. مُقَفَّز, voce أَقْفَزُ.]) But see أَقْفَزُ, and قُفَّازٌ.

2: see what next precedes.

5. تقفّز [*He put on, or wore, a pair of gloves;* as also ▼قفز, aor. ـِ, as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. القُفَّازَانِ تَقْفِزُهُمَا المَرْأَةُ:] *he* (a sportsman [or falconer]) *put on, or wore, hawking-gloves* (قُفَّازَانِ): (A:) or *took* or *prepared for himself the reticulated iron thing upon which the falcon sits.* (TA, as from Z.) See قُفَّاز. —— تقفّزت بِالْحِنَّآءِ, said of a woman, (Ṣ, A,) ‡*She dyed her hands* (A, Ḳ) *to the wrists,* (A,) and *her feet,* (Ḳ,) *with* حِنَّآء. (A, Ḳ.)

6. تقافزوا [*They contended together, or vied, one with another, in leaping, jumping, springing, or bounding*]. You say so of children playing at the game called قُفَّيْزَى. (A, Ḳ.)

[قَفْزَةٌ *A leap, jump, spring, or bound.*]

قَفَزَى *A leaping, jumping, springing, or bounding.* (Ḳ.) You say, جَآءَتِ الخَيْلُ تَعْدُو القَفَزَى [*The horses came running with a leaping, jumping, springing, or bounding, motion*]; from القَفْزُ [inf. n. of قَفَزَ]. (Ṣ, TA.)

قَفُوزٌ: see قَفَّازٌ.

قَفِيزٌ *A certain measure of capacity, consisting of ten* مَكَاكِيك [pl. of مَكُّوك]; (Ṣ, Mṣb, Ḳ;) accord. to the people of El-'Irák: (TA:) or *twelve times what is termed* مَنّ: (Mgh in art. ربع:) [see also جَرِيبٌ, in three places: and see صَاع:] pl. [of pauc.] أَقْفِزَةٌ, and [of mult.] قُفْزَانٌ (Ṣ, Mṣb, Ḳ) and قِفْزَانٌ. (Fr, Ṣgh.) [See كُرٌّ, throughout.] قَفِيزُ الطَّحَّانِ [*The* قفيز *of the grinder*] *is when one says, "I will grind for so much and a* قفيز *of the flour itself:"* so says Ibn-El-Mubárak: or *when one hires a man to grind for him a certain quantity of wheat for a* قفيز *of its flour,* (TA,) or *when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not:* (Mṣb:) what is thus termed is forbidden. (Mṣb, TA.) —— Also, *A certain measure of land;* (T, Mṣb, Ḳ;) namely, *the tenth of a* جَرِيب, q. v.: (Mṣb:) or *a hundred and forty-four cubits.* (Ḳ.)

قَفَّازٌ *That leaps, jumps, springs, or bounds, much, or often;* (A,* Mṣb;) [and so ▼قَفُوزٌ, occurring in art. رفأ in the M and Ḳ, applied as an epithet to a gazelle.] —— Hence, قَفَّازَةٌ *A female slave:* because she seldom remains still. You say, يَا ٱبْنَ القَفَّازَةِ *O son of the female slave.* (A.)

قُفَّازٌ *A kind of glove; a thing which is made for the two hands,* or *hands and arms, stuffed with cotton,* (Ṣ, L, Ḳ,) *and having buttons which are buttoned upon the fore arms,* (Ṣ, L,) *worn by a woman as a protection from the cold;* (Ṣ, L, Ḳ;) *they are made of skins,* and *of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow:* (L, TA:) a pair of them is called قُفَّازَانِ: (Ṣ, L:) or *a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and,* some add, *having buttons upon the fore arm; like what the carrier of the falcon wears:* (Mṣb:) or *a thing which those women make for themselves, covering the fingers and hand and arm:* and *a thing which the sportsman* [meaning *the falconer*] *wears upon each hand,* or *hand and arm, of skin,* or *of felt,* or *wool:* (Mgh:) or *a kind of women's ornament for the hands and feet,* or *the hands and arms and the feet and legs:* and *a reticulated iron thing* (حَدِيدَةٌ مُشَبَّكَةٌ, accord. to the TA, as from the Ḳ, but in the CḲ مُشْتَبِكَةٌ,) *upon which the falcon sits.* (Ḳ.) —— And [hence,] *Whiteness in the* أَشَاعِر [or *hairs next the hoof*] *of a horse.* (Ḳ. [See also قَفِزَ, and قُفِّزَ, and أَقْفَزُ.])

قُفَّيْزَى *A certain game of children, who set up pieces of wood,* or *a piece of wood,* (the former accord. to the A, and the latter accord. to the Ḳ) *and leap over them,* or *it.* (A, Ḳ, TA.)

قَافِزٌ *Leaping, jumping, springing,* or *bounding.* (Mṣb.) —— خَيْلٌ قَافِزَةٌ, and قَوَافِزُ, *Swift horses, that leap, jump, spring, or bound, in their running.* (Ḳ.) —— القَوَافِزُ *The frogs.* (Ṣgh, Ḳ.)

أَقْفَزُ (Ṣ, Ḳ) and ▼مُقَفَّزٌ (Ṣ, A, Ḳ) ‡A horse *whose whiteness of the lower parts of his fore legs extends as far as his* مِرْفَقَانِ [properly signifying the *elbows;* but here, probably meaning, as it seems to do in some other instances, the *knees*], *without his having the like in the hind legs;* (Ṣ, Ḳ;) as though he had gloves (قُفَّازَانِ) put upon him: (Ṣ:) or *whose whiteness of the lower parts of the legs does not extend beyond the* أَشَاعِر [or *hairs next the hoof*]; as also مُنْعَلٌ. (A, TA.)

تَقْفِيزٌ *A scattered whiteness intermingling in the shanks, as far as the knees, of a* دَابَّة [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِير. (TA in art. قفر.)

مُقَفَّزٌ: see أَقْفَزُ.

قفص

1. قَفَصَهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـِ, (TḲ,) inf. n. قَفْصٌ, (M, TA,) *He collected it, gathered it,* or *put it, together;* namely, a thing: (M, Mṣb:) or *he put,* or *brought, one part,* or *parts, thereof near to another,* or *others:* (Ḳ:) or *he collected it, gathered it,* or *put it, together, and connected,* or *conjoined, one part,* or *parts, thereof with another,* or *others.* (Jm, TA.) —— *He collected,* or *put, together his legs;* namely, those of a beast of carriage: (Mṣb:) or *he tied,* or *bound, his legs, and collected,* or *put, them together;* namely, those of an antelope; (AA, A'Obeyd, M, A, Ḳ;) and those of a beast of carriage; as also ▼قَفَّصَهُ. (L.) —— *He tied it,* (namely, the يَعْسُوب, Ḳ, i. e., the male bee, TA,) *in the hive, with a thread, that it might not go forth.* (Ḳ.)

2: see 1.

4. اقفص *He* (a man, TA) *had a cage,* or *coop,* (قَفَص,) *of birds.* (Ḳ.)

5: see 6.

6. تقافص *It* (a thing, M, A, meaning anything, TA) *was,* or *became, complicated,* or *confused;* [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, Ḳ, TA;) as also ▼تقفّص: (TA:) or the latter signifies *it was,* or *became, collected, gathered,* or *put, together.* (IF, Ḳ, TA.)

قَفْصٌ:
قُفُصٌ: } see what next follows.

قَفَصٌ *A cage, coop,* or *place of confinement,* (A, Ḳ,) or *thing made of canes* or *reeds,* or *of wood,* (M, TA,) [or *of palm-sticks, &c.,*] *for a bird* or *birds:* (Ṣ, M, A, Ḳ:) said by some to be an arabicized word [from the Persian قَفَس]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Mṣb:) pl. أَقْفَاصٌ. (Ṣ, A, Mṣb.) —— [It is also applied to The *cage-formed structure of the bones of the thorax:* (see ظَرِبَانٌ:) and is used in this sense in the present day.] —— Also, *A certain implement for seed-produce;* (Ḳ;) or *a thing composed of two curved pieces of wood between which is a net;* (M, L;) *upon which wheat is conveyed to the heap where it is trodden out.* (M, L, Ḳ.) —— فِى قَفَصٍ مِنَ المَلَائِكَةِ, (M, Mṣb,) or قَفَصٍ مِنَ النُّورِ, (M,) or فى قُفْصٍ▼ من النور, or قُفْصٍ من الملائكة, [so in several copies of the Ḳ, but accord. to the TA, قَفْصٍ▼ من النور, being there said to be in the former case with ḍamm, and in the latter with fet-ḥ,] and قَفَصٍ, (Ḳ,) occurring in a trad., (M, Mṣb, Ḳ,) means, †*In an assemblage of angels:* (Mṣb:) or *in a confused assemblage of angels:* and *in a confused mixture of light.* (M, Ṣgh, Ḳ.)

قَفَّاصٌ *A maker of cages* or *coops.* (TA.)

رَجُلٌ مُقْفِصٌ طَيْرًا *A man having a cage,* or *coop, of birds.* (TA, from a trad.)

مُقَفَّصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مكرم, by which is generally meant مُكْرَمٌ: in the L, however, it is mentioned after قَفَّصَ الظَّبْىَ as meaning "he tied, or bound, the legs of the antelope:" and this indicates that it is as I have written it:] *Having his arms and legs,* or *fore legs and hind legs, tied,* or *bound.* (L, TA.) —— ثَوْبٌ مُقَفَّصٌ *A*

garment, or *piece of cloth, marked with lines in the form of a* قَفَص. (Ḳ.)

[قفط
قفع
قفل
قفن
قفو
See Supplement.]

ققب

قَيْقَبٌ and ▼ قَيْقَبَانٌ *A certain wood of which horses' saddles are made;* (IDrd, Ṣ, O, Ḳ;) *called in Pers.* آزاد درخت. (IDrd, Ṣ, O.) [See also قَبْقَبٌ, in art. قب.] — And, both words, *A horse's saddle* itself. (IDrd, O, Ḳ.) [See, again, قَبْقَبٌ.] — And the former word signifies *A strap*, or *thong, that surrounds the pommel and troussequin of a horse's saddle:* (O, Ḳ:) or, as used by post-classical authors, *a strap*, or *thong, that is put across behind the troussequin of a saddle.* (IDrd, TA.) — And [The *bit-mouth*, or *mouth-piece of a bit;* also called the شَكِيمَة; i. e.] the *part of a bit in the middle of which is the* فَأْس. (O, Ḳ.)

قَيْقَابٌ The خَرَزَة [app. *a polished stone*, or *a shell*,] *with which cloths are glazed.* (O, Ḳ.) [See also قَبْقَابٌ, last sentence, in art. قب.]

قَيْقَبَانٌ: see the first paragraph, above.

[قل
See Supplement.]

قلب

1. قَلَبَهُ, (Ṣ, A, Mgh, O, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. قَلْبٌ, (Mṣb,) *He altered*, or *changed, its*, or *his, mode*, or *manner, of being;* (A, Mgh, Mṣb,* Ḳ;) and ▼ قَلَّبَهُ signifies the same, (Ḳ,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Mṣb;) and ▼ اقلبهُ also signifies the same as قَلَبَهُ in the sense expl. above, (Ḳ,) on the authority of Lḥ, but is of weak authority. (TA.) Hence, (Mgh,) *He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost;* (Ṣ,* A,* Mgh, Mṣb;) namely, a thing; (Ṣ;) for instance, a [garment of the kind called] رِدَآء: (A,* Mgh:) and ▼ قلّبهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Mṣb. See two exs. of the latter verb voce قَلَبَةٌ.) And, (A, Ḳ,) like ▼ قلّبهُ, [except that the latter properly denotes intensiveness and muchness,] (Ḳ,) it signifies حَوَّلَهُ ظَهْرًا لِبَطْنٍ (A, Ḳ) [*He turned it over*, or *upside-down* as meaning *so that the upper side became the under side;* lit. *back for belly;* accord. to the TA, meaning *back upon belly* (ظَهْرًا عَلَى بَطْنٍ); but this is hardly conceivable; whereas the former explanation is obviously right in another case: (see 5:) and another meaning of قَلَبَهُ and ▼ قلّبهُ, i. e. *he turned it inside-out*, is indicated in the TA by its being added, *so that he knew what was in it*]. — See an ex. voce قَلَّابٌ. One says, قَلَبَ كَلَامًا [meaning *He altered*, or *changed, the order of the words of a sentence* or *the like, by inversion*, or *by any transposition*]. (TA.) [And in like manner, قَلَبَ كَلِمَةً *He altered*, or *changed, the order of the letters of a word, by inversion*, or *by any transposition*.] Es-Sakháwee says, in the Expos. of the Mufaṣṣal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say يَئِسَ, inf. n. يَأْسٌ; and أَيِسَ is ▼ مَقْلُوبٌ مِنْهُ [i. e. *formed by transposition*, or *metathesis, from it*], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مقلوب from the other, as in the case of جَبَذَ and جَذَبَ: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies *He changed*, or *converted*, a letter *into* another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الوَاوَ يَآءً *He changed*, or *converted, the* و *into* ى.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ † *He turned him* [*from his manner, way*, or *course*, of acting, or proceeding, &c.]: and Lḥ has mentioned ▼ اقلبهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصِّبْيَانَ ‡ *He* (the teacher) *turned away* [or *dismissed*] the boys to their dwellings: (Th, A, TA:) or *sent them* [*away*], *and returned them, to their abodes:* and Lḥ has mentioned ▼ اقلبهم as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبْتُ القَوْمَ †*I turned away* [or *dismissed*] *the people*, or *party;* (Th, Ṣ, O;) like as you say صَرَفْتُ الصِّبْيَانَ. (Th, Ṣ.) And قَلَبَ اللّٰهُ فُلَانًا إِلَيْهِ † [*God translated such a one unto Himself, by death;* meaning *God took his soul*]; as also ▼ اقلبه; (Ḳ, TA;) whence the saying of Anooshirwán, أَقْلَبَكُمُ ▼ اللّٰهُ مُقْلَبَ أَوْلِيَائِهِ † [*May God translate you with the translating of his favourites* (مقلب being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and حِمْلَاقَهُ, (TA,) or حِمْلَاقَ عَيْنِهِ, (A,) [*He turned about*, or *rolled, his eye*, and therefore *the parts of his eye that are occasionally covered by the eyelids*,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. ـِ, inf. n. قَلْبٌ; and ▼ اقلب likewise, but this is of weak authority, mentioned by Lḥ; signify also *He turned over* bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.) And you say, قَلَبْتُ الإِنَآءَ عَلَى رَأْسِهِ [*I turned over the vessel upon its head*]. (Mṣb, in explanation of كَبَبْتُ الإِنَآءَ.) And قَلَبْتُ الأَرْضَ لِلزِّرَاعَةِ [*I turned over the earth for sowing*]: and ▼ قَلَّبْتُهَا, also, I did so *much*.] (Mṣb.) And يُقْلَبُ التُّرَابُ بِالحَفْرِ [*The earth is turned over in digging*]: whence قَلَبْتُ قَلِيبًا means *I dug a well.* (A.) — And [hence also] one says, قَلَبْتُ الشَّىْءَ لِلْابْتِيَاعِ *I turned over the thing*, or † *I examined the several parts*, or *portions, of the thing*, (تَصَفَّحْتُهُ,) [or *I turned over the thing for the purpose of examining it*,] *with a view to purchasing, and saw its outer part* or *side, and its inner part* or *side:* and ▼ قَلَّبْتُهُ, also, I did so *much.* (Mṣb.) And قَلَبَ السِّلْعَةَ ‡ *He* (a trafficker) *examined the commodity, and scrutinized its condition:* and ▼ قلّبها, also, he did so [*much*]. (A.) And قَلَبَ الدَّابَّةَ and الغُلَامَ ‡ [*He examined*, &c., *the beast*, or *horse*, or *the like*, and *the youth*, or *young man*, or *male slave*]: (A:) and قَلَبَ المَمْلُوكَ, aor. ـِ, inf. n. قَلْبٌ, ‡ *he uncovered and examined the male slave, to look at* [or *to see*] *his defects*, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الأَمْرَ ظَهْرًا لِبَطْنٍ † *I considered* [or *turned over in my mind*] *what might be the issues*, or *results, of the affair*, or *case:* and ▼ قَلَّبْتُهُ, also, I did so *much.* (Mṣb.) = قَلَبَ signifies انْقِلَابٌ, (Ṣ, A, O, Ḳ, TA,) meaning *A turning outward*, (TḲ,) *and being flabby*, (TA,) of the lip, (Ṣ, A, O, Ḳ,) or of the upper lip, (TA,) of a man: (Ṣ, A, O, Ḳ, TA:) it is the inf. n. of قَلِبَت said of the lip (الشَّفَةُ); (TA;) [and also, accord. to the TḲ, of قَلِبَ said of a man as meaning *His lip had what is termed* قَلَبٌ:] and hence ▼ أَقْلَبُ as an epithet applied to a man; and [its fem.] ▼ قَلْبَآءُ as an epithet applied to a lip. (Ṣ, A, O, Ḳ, TA.) = قَلَبَهُ, (Ṣ, A, O, Ḳ,) aor. ـُ (Lḥ, Ḳ) and ـِ, (Ḳ,) *He* (a man, Ṣ, O) *hit his heart.* (Ṣ, A, O, Ḳ.)· And *It* (a disease) *affected*, or *attached, his heart.* (A.) And قُلِبَ *He* (a man) *was affected*, or *attacked, by a pain in his heart*, (Fr, A,* TA,) *from which one hardly*, or *nowise, becomes free.* (Fr, TA.) And قُلِبَ said of a camel, (Aṣ, Ṣ, O, Ḳ, TA,) inf. n. قُلَابٌ, (Aṣ, Ṣ, TA,) *He was attacked by the disease called* قُلَاب expl. below: (Aṣ, Ṣ, O, Ḳ, TA:) or *he was attacked suddenly by the* [*pestilence termed*] غُدَّة, *and died in consequence.* (Aṣ, TA.) — [Hence,] قَلَبَ النَّخْلَةَ ‡ *He plucked out the* قَلْب, or قُلْب, meaning *heart, of the palm-tree.* (Ṣ, A, O, Ḳ.) — And قَلِبَتِ البُسْرَةُ † *The unripe date became red.* (Ṣ, O, Ḳ.)

2: see 1, first quarter, in four places. You say, قَلَّبْتُهُ بِيَدِى [*I turned it over and over with my hand*], inf. n. تَقْلِيبٌ. (Ṣ.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, (A, O,) in the Ḳur [xviii. 40],

(O,) means فاصبح يقلّب كفّيه ظَهْرًا لِبَطْنٍ [*And he began to turn his hands upside-down*, or *to do so repeatedly*,] in grief, or regret: (Bḍ:) or ‡ *he became in the state*, or *condition*, *of repenting*, or *grieving*: (Ksh, A, O:) for تَقْلِيبُ الكَفَّيْنِ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like عَضُّ الكَفِّ and السُّقُوطُ فِى اليَدِ. (Ksh.) — [تَقْلِيبُ المَالِ لِغَرَضِ الرِّبْحِ occurs in the A, in art. تجر, as an explanation of التِّجَارَةُ, meaning † *The employing of property*, or *turning it to use, in various ways, for the purpose of gain*.] And you say, قَلَّبْتُهُ فِى الأَمْرِ, meaning صَرَّفْتُهُ [i. e. † *I employed him to act in whatever way he pleased, according to his own judgment* or *discretion* or *free will*, or *I made him a free agent, in the affair*: or *I made him*, or *employed him, to practise versatility*, or *to use art* or *artifice* or *cunning, in the affair*: and simply, *I employed him in the managing of the affair*]. (Ḳ in art. صرف.) [And قَلَّبَ الفِكْرَ فِى أَمْرٍ † *He turned over and over*, or *revolved repeatedly, in his mind, thoughts, considerations*, or *ideas, with a view to the attainment of some object, in relation to an affair*.] And قَلَّبَ الأُمُورَ, (TA,) inf. n. تَقْلِيبٌ, (Ṣ, Ḳ, TA,) ‡ *He investigated, scrutinized*, or *examined, affairs*, [or *turned them over and over in his mind, meditating what he should do*,] *and considered what would be their results*. (TA.) وَقَلَّبُوا لَكَ الأُمُورَ is a phrase occurring in the Ḳur-án [ix. 48,] (Mṣb,) and is tropical, (A,) meaning ‡ [*And they turned over and over in their minds affairs, meditating what they should do to thee*: or] *they turned over* [*repeatedly in their minds*] *thoughts*, or *considerations, concerning the beguiling*, or *circumventing, thee, and the rendering thy religion ineffectual*]: (Jel:) or *they meditated*, or *devised, in relation to thee, wiles, artifices, plots*, or *stratagems*; and [more agreeably with the primary import of the verb] *they revolved ideas*, or *opinions, respecting the frustrating of thy affair*. (Ksh, Bḍ.)

4: see 1, in six places. [اقلبهُ, said of God, also signifies † *He made him to return* from a journey: see an ex. in the first paragraph of art. صحب. (In the phrase أَقْبِلْنَا بِذِمَّةٍ, expl. in the TA in art. دمر as meaning *Restore us to our family in safety*, أَقْبِلْنَا is a mistranscription for أَقْلِبْنَا.)] = اقلب as intrans., said of bread [and the like], *It became fit to be turned over* [in order that the other side might become thoroughly baked]. (Ṣ, O, Ḳ.) — And اقلب العِنَبُ *The grapes became dry*, or *tough, externally*, (Ḳ, TA,) *and were therefore turned over*, or *shifted*. (TA.) = Also *He had his camels attacked by the disease called* قُلَاب. (Ṣ, O, Ḳ.)

5. تقلّب الشَّىْءُ ظَهْرًا لِبَطْنٍ [*The thing turned over and over*, or *upside-down* as meaning *so that the upper side became the under side*, (lit. *back for belly*,) doing so *much*, or *repeatedly*], like as does the serpent upon the ground vehemently heated by the sun. (Ṣ, O, TA.) تقلّب said of a man's face [&c.] signifies تصرّف [i. e. *It turned about*, properly meaning *much*, or *in various ways* or *directions*; or *it was*, or *became, turned about*, &c.]. (Jel in ii. 139.) And تَتَقَلَّبُ فِيهِ القُلُوبُ وَالأَبْصَارُ, in the Ḳur [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion*, or *agitation*, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.) And فِى تَقَلُّبِهِمْ, in the Ḳur xvi. 48, means † *In their journeyings for traffic*. (Jel. [See also the Ḳur iii. 196, and xl. 4.]) You say, تقلّب فِى البِلَادِ, (TA,) and فِى الأُمُورِ, (Ḳ, TA,) meaning تَصَرَّفَ فِيهَا كَيْفَ شَآءَ [i. e. † *He acted in whatsoever way he pleased, according to his own judgment* or *discretion* or *free will*, or *as a free agent, in journeying, for traffic* or *otherwise, in the country*, and *in the disposal*, or *management, of affairs*: and simply, *he employed himself in journeying, for traffic* or *otherwise, in the country*, and *in the disposal*, or *management, of affairs*: or تقلّب فى الامور means *he practised versatility*, or *used art* or *artifice* or *cunning, in the disposal*, or *management, of affairs*]. (Ḳ,* TA.) And هُوَ يَتَقَلَّبُ فِى أَعْمَالِ السُّلْطَانِ ‡ *He acts as he pleases*, &c., or simply *he employs himself, in the offices of administration*, or *in the provinces, of the Sultán*]. (A.)

7. انقلب, of which مُنْقَلَبٌ is an inf. n., (Ṣ, O, Ḳ, TA,) syn. with انقلاب, (TA,) and also a n. of place, (Ṣ, O, Ḳ, TA,) like مُنْصَرَفٌ, (Ṣ, O, TA,) is quasi-pass. of قَلَبْتُهُ: (Ṣ, O:) it signifies *It*, or *he, was*, or *became, altered*, or *changed, from its*, or *his, mode*, or *manner, of being*: (TA:) [and hence,] *it* (a thing) *became inverted*, or *turned upside-down* [&c.: see 1]. (Ṣ.) — And [hence] الاِنْقِلَابُ إِلَى ٱللّٰهِ means † *The transition*, and *the being translated*, or *removed, to God, by death*: and [in like manner] المُنْقَلَبُ means *the transition* [&c.], of men, to the final abode. (TA. [See an ex. in p. 132, sec. col., from the Ḳur xxvi. last verse.]) — And الاِنْقِلَابُ means also † *The returning*, in an absolute sense: and, as also المُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أَعُوذُ بِكَ مِنْ كَآبَةِ المُنْقَلَبِ † [*I seek protection by Thee from the being in an evil state in respect of the returning* from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the Ḳur xxii. 11 وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنْقَلَبَ عَلَى وَجْهِهِ means † *And if trial befall him*, and [particularly such as] disease in himself and his cattle, *he returns* [*to his former way*, i. e., in this case,] *to infidelity*.. (Jel. [See also other exs. in the Ḳur in ii. 138 and iii. 138.]) And one says, انقلب عَنِ العَهْدِ [meaning † *He withdrew*, or *receded, from the covenant, compact, agreement*, or *engagement*]. (Ṣ in art. حول.) [See also an ex. from the Ḳur-án (lxvii. 4) voce خَاسِئٌ.]

قَلْبٌ The *heart*; syn. فُؤَادٌ: (Lḥ, T, Ṣ, M, O, Mṣb, Ḳ, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, Ḳ:) [for] some say that فؤاد signifies the "appendages of the مَرِىْء [or œsophagus], consisting of the liver and lungs and قَلْب [or heart]:" (Ḳ in art. فاد:) [and, agreeably with this assertion,] it is said that the قلب is *a lump of flesh, pertaining to the* فؤاد, *suspended to the* نِيَاط [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the قلب, its fat, and its حِجَاب [or septum?], قَلْب and فُؤَاد; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قلب may be [applied by some to] the *black clot of blood in its interior*: MF mentions that فؤاد is said to signify the "receptacle," or "covering," of the heart, (وِعَآءُ القَلْبِ, or غِشَاوُهُ, [i.e. the pericardium,]) or, accord. to some, its "interior:" the قَلْب is said to be so called from its تَقَلُّب: [see 5:] the word is of the masc. gender: and the pl. is قُلُوبٌ. (TA.) بَنَاتُ القَلْبِ means † *The several parts*, or *portions*, [or, perhaps, *appertenances*,] *of the heart*. (TA in art. بنى.) [And قَلْبٌ is also used as meaning The *stomach*, which is often thus termed in the present day: so, for ex., in an explanation of طَنِخَ, q. v.] — قَلْبُ العَقْرَبِ (also called simply, القَلْبُ, Kzw) is † *A certain bright star*, [*the star* α *in Scorpio*,] *between two other stars*, which is *one of the Mansions of the Moon*, (Ṣ, O,) namely, *the Eighteenth Mansion*; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النَّسْرُ الوَاقِعُ (α of Libra) on the 25th of November, O. S.: (see مَنَازِلُ القَمَرِ, in art. نزل:)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of النسر الواقع; these two stars rising together, in the cold season: the Arabs say, إِذَا طَلَعَ القَلْبُ جَآءَ الشِّتَآءُ كَالكَلْبِ [*When the heart* of the Scorpion *rises, the winter comes like the dog*]: and they regard its نَوْء [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its نَوْء [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its رَقِيب is الدَّبَرَانُ [q. v.] (Ḳzw.) There are also three similar appellations of other stars: these are قَلْبُ الأَسَدِ † [*Cor Leonis*, or *Regulus*, *the star* α *of Leo*]: قَلْبُ الثَّوْرِ, an [improper] appellation of الدَّبَرَانُ: and قَلْبُ الحُوتِ, a name of الرِّشَآءُ [q. v.]. (TA.) — And القَلْبُ is syn. with

الضَّمِير [signifying † *The heart* as meaning *the mind* or *the secret thoughts*]. (Mṣb in art. ضمر.) — And † *The soul.* (TA.) — And † *The mind,* meaning *the intellect*, or *intelligence.* (Fr, Ṣ, O, Mṣb, Ḳ.) So in the Ḳur l. 36: (Fr, Ṣ, O, TA:) or it means there *endeavour to understand*, and *consideration.* (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ † *Thou hast no intellect*, or *intelligence:* (TA:) and مَا قَلْبُكَ مَعَكَ † *Thine intellect is not present with thee:* (O, TA:) and أَيْنَ ذَهَبَ قَلْبُكَ † *Whither has thine intellect gone?* (TA.) [And hence, أَفْعَالُ القُلُوبِ † *The verbs significant of operations of the mind;* as ظَنَّ, and the like.] — See also قُلْبٌ. — قَلْبُ الجَيْشِ means † *The main body of the army;* as distinguished from the van and the rear and the two wings: mentioned in the Ṣ and Ḳ in art. خمس; &c.] — And قَلْبٌ signifies also † The *pure*, or *choice*, or *best, part* of anything. (L, Ḳ,* TA.) It is said in a trad. إِنَّ لِكُلِّ شَىْءٍ قَلْبًا وَقَلْبُ القُرْآنِ يٰسٓ ‡ [as though meaning, *Verily to everything there is a choice*, or *best, part; and the choice*, or *best, part of the Ḳur-án is Yá-Seen* (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith; and the pith* &c.; from قَلْبٌ, as meaning, like قُلْبٌ, the "pith" of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهٰذَا الأَمْرِ قَلْبًا, meaning ‡ *I have come to thee with this affair unmixed with any other thing.* (A,* O, L, TA.) — Also ‡ A man *genuine*, or *pure, in respect of origin*, or *lineage;* (Ṣ, A, O, Ḳ;) *holding a middle place among his people;* (A;) and ▼ قُلْبٌ signifies the same: (O, Ḳ:) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (Ṣ, O:) one says عَرَبِىٌّ قَلْبٌ (Ṣ, A,* O) and ▼ قُلْبٌ (O) ‡ *a genuine Arabian man*, (Ṣ, A,* O,) and امْرَأَةٌ قَلْبٌ (Ṣ,* A, O*) and قَلْبَةٌ (Ṣ, A, O) and ▼ قُلْبَةٌ (Ḳ) *a woman genuine*, or *pure, in respect of origin*, or *lineage:* (Ṣ, A,* O, Ḳ:) Sb says, they said هٰذَا عَرَبِىٌّ قَلْبٌ and قَلْبًا † [*This is an Arabian genuine*, or *pure*, &c., *and being genuine*, or *pure*, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلِىٌّ قُرَشِيًّا قَلْبًا, meaning † *'Alee was a Kurashee genuine*, or *pure, in respect of race:* or, as some say, the meaning is, *an intelligent manager of affairs;* from قَلْبٌ as used in the Ḳur l. 36. (L, TA.)

قُلْبٌ (Ṣ, A, Mgh, O, Mṣb, Ḳ) and ▼ قَلْبٌ (Ṣ, O, Mṣb, Ḳ) and ▼ قِلْبٌ (Ṣ, O, Ḳ) ‡ The لُبّ, (Ṣ, O,) or شَحْمَة, (A, Ḳ,) or جُمَّار, (Mgh, Mṣb,) [i. e. *heart*, or *pith*,] of the palm-tree; (Ṣ, A, Mgh, O, Mṣb, Ḳ;) which is *a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant*, or *sweet, taste:* (TA: [see also جُمَّار:]) or the *best of the leaves* of the palm-tree, (AḤn, Ḳ [in which this explanation relates to all the three forms of the word, but app. accord. to AḤn it relates only to the first of them], and TA,) and the *whitest;* which are the *leaves next to the uppermost part* thereof; and one of these is termed ▼ قُلْبَةٌ, with ḍamm and sukoon: (AḤn, TA:) or قُلْبٌ, with ḍamm, signifies the *branches* of the palm-tree (سَعَف [in my copy of the Mṣb سعفة]) *that grow forth from the* قلب [meaning *heart*]: (T, TA: [see العَوَاهِن and الخَوَافِى, pls. of عَاهِنٌ, or عَاهِنَةٌ, and خَافِيَةٌ:]) the pl. is قِلَبَةٌ, (Ṣ, O, Mṣb, Ḳ,) which is of the second, (Mṣb,) [or of all,] and قُلُوبٌ, (Mṣb, Ḳ,) a pl. of the second, (Mṣb,) and أَقْلَابٌ, (Mṣb, Ḳ,) a pl. [of pauc.] of the first. (Mṣb.) — And قُلْبٌ signifies also ‡ *A bracelet* (Ṣ, O, Ḳ, TA) *that is worn by a woman*, (Ḳ, TA,) *such as is one* قُلْب, (Ṣ, O, TA, but in the O, *one* قَلْب,) [as though meaning *such as is single, not double*,] or *such as is one* قَلْد, ('Eyn, T, MṢ, [and this is evidently the right reading, as will be shown by what follows,]) meaning *such as is formed by twisting* [or rather *bending round*] *one* طَاق [i. e. *one wire* (more or less thick), likened to a yarn, or strand], *not of a double* طَاق; (MṢ;) and they say سِوَارٌ قُلْبٌ; (TA;) and قُلْبُ فِضَّةٍ i. e. *a* [woman's] *bracelet* [*of silver*], (A, Mgh, Mṣb, TA,) *such as is not twisted* [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Mṣb, TA:) so called as being likened to the قُلْب of the palm-tree because of its whiteness; (A, Mgh, Mṣb, TA;) or, as some say, the converse is the case. (Mgh.) — And ‡ *A serpent:* (Ṣ, O:) or *a white serpent:* (A, Ḳ:) likened to the bracelet so called. (Ṣ, O.) = قُلْبٌ as an epithet, and its fem. قُلْبَةٌ: see قَلْبٌ, last sentence, in three places.

قِلْبٌ: see the next preceding paragraph.

قُلْبَةٌ, as a subst.: see قُلْبٌ, former half. = Also *Redness.* (IAạr, O, Ḳ.)

مَا بِهِ قَلَبَةٌ *There is not in him any disease*, (Ṣ, A, Mgh,) thus says IAạr, adding, *for which he should be turned over* (▼ يُقَلَّب) *and examined*, (Ṣ,) and in this sense it is said of a camel [and the like], (TA,) or *on account of which he should turn over upon his bed:* (A:) or *there is not in him anything to disquiet him, so that he should turn over upon his bed:* (Eṭ-Ṭá-ee, TA:) or *there is not in him any disease*, and *any fatigue*, (Ḳ, TA,) and *any pain:* (TA:) or *there is not in him anything;* said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAạr, originally used in relation to a horse or the like, meaning *there is not in him any disease for which his hoof should be turned upside-down* (▼ يُقَلَّب) [*to be examined*]: (TA:) or it is from القُلَاب, (Fr, Ṣ, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قَلِبَ [q. v.] as said of a man, and means *there is not in him any disease on account of which one should fear for him.* (Fr, TA.)

• أَوْدَى الشَّبَابُ وَحُبُّ الخَالَةِ الخَلِبَهْ •
• وَقَدْ بَرِئْتُ فَمَا بِالقَلْبِ مِنْ قَلَبَهْ •

[*Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman*, (thus the two epithets are expl. in art. خلب in the Ṣ,) *and I have recovered so that there is not in the heart any disease*, &c.]; meaning I have recovered from the disease of love. (Ṣ, TA.)

قَلَابِ [as used in the following instance is an attributive proper name like فَجَارِ &c.]. اِقْلِبْ قَلَابِ [*Alter, O alterer*,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قلاب. (TA. [See also Freytag's Arab. Prov. ii. 247.])

قُلَابٌ *A certain disease of the heart.* (Lḥ, Ḳ.) And (Ḳ) *A disease that attacks the camel*, (Aṣ, Ṣ, O, Ḳ,) *occasioning complaint of the heart*, (Aṣ, Ṣ, O,) *and that kills him on the day of its befalling him;* (Aṣ, Ṣ, O, Ḳ:) or *a disease that attacks camels in the head, and turns it up.* (Fr, TA.) [It is also mentioned as an inf. n. of قُلِبَ, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كُبَاد and نُكَاف. (TA in art. كبد.)

قَلِيبٌ: see قُلَابٌ.

قُلُوبٌ, (O, Ḳ,) as an epithet applied to a man, (O, TA,) *i. q.* مُتَقَلِّبٌ كَثِيرُ التَّقَلُّبِ [app. meaning † *Who employs himself much in journeying, for traffic* or *otherwise*, or *in the disposal*, or *management, of affairs:* or *who practises much versatility*, &c.: see 5, last sentence but one]. (O, Ḳ.) — See also قَلِيبٌ. = قُلُوبُ الشَّجَرِ means *What are soft*, or *tender, of succulent herbs:* these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلِيبٌ *Earth turned over* (تُرَابٌ مَقْلُوبٌ): [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A,* Mṣb,) or masc. and fem., (Ṣ, O, Ḳ,) *A well*, (Mṣb, Ḳ, TA,) of whatever kind it be: (TA:) or *a well before its interior is cased* [*with stones* or *bricks*]: (Ṣ, A, Mgh, O:) or *an ancient well*, (A'Obeyd, Ṣ, O, Ḳ, TA,) *of which neither the owner nor the digger is known, situate in a desert:* (TA:) or *an old well, whether cased within or not:* (TA:) or *a well, whether cased within or not, containing water or not, of the kind termed* جَفْر [q. v.] *or not:* (ISh, TA:) or *a well, whether of recent formation or ancient:* (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or *a well in which is a spring;* otherwise a well is not thus called: (IAạr, TA:)

the pl. (of pauc., Ṣ, O) أَقْلِبَةٌ (Ṣ, O, Ḳ) and (of mult., Ṣ, O) قُلُبٌ (Ṣ, Mgh, O, Ḳ) and قُلْبٌ, (O, Ḳ,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسْلٌ is of رُسُلٌ, (TA,) and قُلْبَانٌ also is mentioned as a pl. of قَلِيبٌ on the authority of AO. (TA voce بَدِىٌّ.) — El-'Ajjáj has applied the pl. قُلُب to ‡ *Wounds*, by way of comparison. (Ṣ, O.)

قُلَيْبٌ [dim. of قَلْبٌ: and hence, perhaps,] † *A* خَرَزَة [i. e. *bead*, or *gem*,] *for captivating, fascinating*, or *restraining, by a kind of enchantment.* (Lḥ, Ḳ.)

رَجُلٌ قُلَّبٌ † *A man who employs himself as he pleases in journeying, for traffic* or *otherwise*, or *in the disposal*, or *management, of affairs:* or *in practising versatility*, or *using art* or *artifice* or *cunning, in the disposal*, or *management, of affairs.* (TA.) And حُوَّلٌ قُلَّبٌ (Ṣ, O, Ḳ) and حُوَّلِىٌّ قُلَّبِىٌّ (O, Ḳ) or قُلَّبٌ حُوَّلٌ (A) ‡ One *who exercises art, artifice, cunning, ingenuity*, or *skill, and excellence of consideration* or *deliberation, and ability to manage according to his own free will, with subtilty; knowing, skilful*, or *intelligent, in investigating, scrutinizing*, or *examining, affairs,* [or *turning them over and over in his mind,*] *and considering what will be their results.* (Ṣ, A,* O, Ḳ, TA. [See also art. حول.])

قِلَّابٌ: see قَلِيبٌ.

قَلُوبٌ and قِلَّوْبٌ: see what next follows.

قَلِيبٌ and ▾ قِلَّوْبٌ The *wolf;* (Ṣ, O, Ḳ;) as also ▾ قُلُّوبٌ and ▾ قَلُوبٌ and ▾ قِلَابٌ, the last like كِتَابٌ, (Ḳ,) or ▾ قِلَّابٌ. (O: thus there written.) — And The *lion.* (O, in explanation of the first and second.)

قَالَبٌ, with fet-ḥ to the ل, (Ṣ, MA, O, Mṣb, Ḳ, KL,) and ▾ قَالِبٌ, (MA, O, Mṣb, Ḳ,) but the former is the more common, (Mṣb, Ḳ,) *A model according to which the like thereof is made*, or *proportioned:* (T in art. مثل, MA, KL, MF:) the *model* [or *last*] (KL,) of a boot, (Ṣ, O, Mṣb, KL,) and of a shoe, (KL,) &c.: (O, Mṣb, KL:) and *a mould into which metals are poured:* (Ḳ:) قَالَبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shiháb, in his Expos. of the Shifè, denies this: its original is [the Pers. word] كَالَبْ: (MF:) the pl. is قَوَالِبُ, (MA,) and قَوَالِيب is used by El-Ḥareeree to assimilate it to أَسَالِيب. (Ḥar p. 23.) [A fanciful and false derivation of قَالَبٌ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Ḥar p. 23.] — قَدْ رَدَّ قَالَبَ ▾ الكَلَامِ وَقَدْ طَبَّقَ المَفْصِلَ وَوَضَعَ الهِنَآءَ مَوَاضِعَ النُّقْبِ [app. meaning † *He has returned in reply the model*, or *pattern, of speech; and has hit the joint so as to sever the limb;* (that is to say, *has hit aright*, or *hit upon, the argument, proof*, or *evidence*, agreeably with an explanation in art. طبق;) *and has put the tar upon the places of the scabs;*] is mentioned by AZ as said of an eloquent man. (O, TA.* [The TA, in this art. and in art. طبق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَدَّ, the reading in the O.]) — And ▾ قَالَبٌ, (O, L, TA,) with fet-ḥ and with kesr to the ل, (L, TA,) signifies also *A* [*clog*, or] *wooden sandal*, (O, L, TA,) like the قَبْقَاب [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِيبُ is its pl., [properly قَوَالِبُ,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَالِبٌ *Red unripe dates:* (Ṣ, O, Mṣb, Ḳ:) so in the dial. of Belḥárith Ibn-Kaab: (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant; for بُسْرٌ قَالِبٌ:] or *an unripe date when it has become wholly altered* [*in colour*] is termed قَالِبٌ. (AḤn, TA.) — And شَاةٌ قَالِبُ لَوْنٍ *A ewe*, or *she-goat, of a colour different from that of her mother:* (O,* Ḳ, TA:) occurring in a trad. (O, TA.) ═ See also قَالَبٌ, in three places.

أَقْلَبُ as an epithet applied to a man: and قَلْبَآءُ as an epithet applied to a lip (شَفَةٌ): see 1, near the end.

إقلابية [app. إِقْلَابِيَّةٌ] *A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels.* (TA.)

[تَقَلُّبَاتٌ † *Vicissitudes* of fortune or of time.]

مِقْلَبٌ The *iron implement with which the earth is turned over for sowing.* (Ṣ, O, Ḳ.)

مُقَلِّبُ القُلُوبِ † [*The Turner of hearts:* an epithet applied to God]. (TA in art. حرك, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّىْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning *A stone turned upside-down*]. (A.) And سَرِيرٌ مَقْلُوبٌ i. e. [*A couch-frame*] *of which the legs are turned upwards.* (Mgh.) And كَلَامٌ مَقْلُوبٌ [*A sentence*, or *the like, altered*, or *changed, in the order of its words, by inversion*, or *by* any *transposition*]. (A.) And in like manner مقلوب is applied to a word: see 1, former half. ═ Also a man *attacked by a disease of the heart.* (A.) And A camel *attacked by the disease termed* قُلَاب [q. v.]: (Ṣ, O, Ḳ:) fem. with ة. (Ṣ.)

المَقْلُوبَةُ [A subst., rendered such by the affix ة,] *The ear.* (O, Ḳ.)

مُتَقَلَّبٌ i. q. مُتَصَرَّفٌ † [*Place*, or *room*, or *scope, for free action*, &c.: see سرب: and see an ex. voce سَبْحٌ]. (Jel. in xlvii. 21.) — See also the following paragraph, in two places.

مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (Ṣ, O, Ḳ, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the Ṣ مُقَلَّبٌ, a mistranscription], (Ṣ, O, Ḳ, TA,) like مُنْصَرَفٌ. (TA.) [As a n. of place it signifies *A place in which a thing*, or *person, is*, or *becomes, altered*, or *changed, from its*, or *his, mode*, or *manner, of being:* and hence, *a place in which a thing becomes inverted*, or *turned upside-down*, &c. — Hence, also, † The *final place to which one is translated*, or *removed*, by death; and so ▾ مُتَقَلَّبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مُنْقَلَبِهِ and ▾ مُتَقَلَّبِهِ ‡ [*Every one reaches*, or *will reach, his final place to which he is to be translated*, or *removed*]. (A.) — [And *A place to which one returns from a journey* &c.]

قلت

1. قَلِتَ, aor. ـَ, inf. n. قَلَتٌ, (Ṣ,* Mgh, O,* Mṣb, Ḳ,) *He*, or *it, perished*, or *died.* (Ṣ, Mgh, O, Mṣb, Ḳ.) One says, مَا ٱنْفَلَتُوا وَلٰكِنْ قَلِتُوا [*They did not escape, but they perished*, or *died*]. (Ṣ, O. [Golius and Freytag appear to have read انقلتوا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.])

4. اقلتهُ *He*, or *it, destroyed him;* (Ḳ, TA;) said of God, and of a long journey: (TA:) or *he* (i. e. a man, O) *exposed him to destruction;* (O, Ḳ, TA;) and *made him to be on the brink thereof.* (TA.) ═ And اقلتت *She was*, or *became, such as is termed* مِقْلَاتٌ [q. v.]. (Ṣ, O, Ḳ, TA.)

قَلْتٌ *A* [*hollow*, or *cavity, such as is termed*] نُقْرَة, [generally meaning *such as is small*, or *not large*, or *such as is round*,] *in a mountain*, (T, Ṣ, O, Mṣb, Ḳ,) *in which water stagnates*, (T, Ṣ, O, Mṣb,) i. e. *the water of the rain*, (Mṣb,) *when a torrent pours down;* (TA;) *similar to what is termed* وَقْبٌ: (T, TA:) *in some instances so large as to be capable of containing a hundred times as much as the contents of the* [*leathern water-bag called*] مَزَادَة: (Mṣb:) or *a* نُقْرَة *in a rock:* (A:) and *any* نُقْرَة *in the ground*, or *in the body:* of the fem. gender: (T, O, TA:) and [therefore] its dim. is ▾ قُلَيْتَةٌ: (O:) pl. قِلَاتٌ. (T, Ṣ, O, Mṣb.) Hence the saying, أَسْوَدُ مِنْ مَآءِ القَلْتِ [*Blacker than the water of the* قَلْت]. (A, TA.) — Also *A round hollow*, or *cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone* or *in hard ground.* (TA.) — [Hence,] قَلْتُ الثَّرِيدَةِ ‡ *The hollow*, or *depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects.* (Ṣ, A, O, TA.) — And قَلْتٌ signifies ‡ Any *small hollow*, or *depression, in a member.* (A.) — And القَلْتُ [alone], (TA,) or قَلْتُ التَّرْقُوَةِ, (A,)

‡ *The hollow, or depression, that is between the collar-bone and the neck.* (A,* TA.) And قَلْتُ العَيْنِ ‡ *The cavity of the eye.* (Ṣ, A, O.) And قَلْتُ الصُّدْغِ ‡ [*The depression of the temple.*]. (Ṣ, O, TA.) And قَلْتُ الإِبْهَامِ ‡ *The hollow that is in the lower part of the thumb.* (Ṣ, O, TA.) And قلت الكَفِّ [app. signifies the same;] ‡ *The part that is between the tendon of the thumb* [i. e. *of the flexor longus pollicis*] *and the fore finger;* which is *the middle part between these two* [or *between the thumb and the fore finger*]. (TA.) And قَلْتُ الخَاصِرَةِ ‡ *The depressed part of the flank:* (AZ, TA:) or *what is termed* حُقّ الوَرِك [app. meaning *the socket*, or *turning-place, of the head of the thigh-bone*]. (A, TA.) And قَلْتُ الرُّكْبَةِ ‡ *The* عَيْن *of the knee.* (A, TA. [This, I should have thought, might mean *the popliteal space*, which is slightly depressed between the two hamstrings: but see عَيْنٌ.]) And the قَلْت (JK, TA) of the mouth (JK) of the horse (TA) is ‡ *What is between the* لَهَوَات [app. meaning the *furthest*, or *innermost, parts of the mouth*], *extending to the* مُحَنَّك [or *place where the palate*, or *soft palate, is rubbed, or pierced, to make it bleed*]. (JK, TA.) ═ Also A man *having little flesh:* and so ↓ قَلِتٌ. (Lḥ, O, Ḳ.) — And قَلْتَةٌ (JK, Ḳ, TA, in the CḲ قَلَتَةٌ, in the O قَلِتَةٌ,) A ewe or she-goat *whose milk is not sweet.* (JK, O, Ḳ.)

قَلَتٌ [inf. n. of 1: used as a simple subst.,] *Perdition; a state of destruction;* or *death.* (Ṣ, O, Ḳ.) An Arab of the desert said, إِنَّ المُسَافِرَ وَمَتَاعَهُ لَعَلَى قَلَتٍ إِلَّا مَا وَقَى ٱللّٰهُ [*Verily the traveller and his goods are in danger of destruction, except what God protects*]. (Ṣ, O.) And one says, أَصْبَحَ عَلَى قَلَتٍ i. e. [*He became*] *on the brink of destruction:* or *in fear of a thing that beguiled him to venture upon an evil undertaking.* (TA.) And أَمْسَى عَلَى قَلَتٍ i. e. [*He became*] *in a state of fear.* (TA.) ═ Also The *state, or condition, of such as is termed* مِقْلَاتٌ. (O, TA.)

قَلِتٌ: see قَلْتٌ, last sentence but one.

قَلْتَةٌ The *channel* [or *oblong depression*] *between the two mustaches, against the partition between the two nostrils:* also called the خُنْعُبَة and نُونَة and ثُومَة and هَزْمَة and وَهْدَة. (TA.)

قُلَيْتَةٌ dim. of قَلْتٌ: see the latter, first sentence.

مَقْلَتَةٌ: see مَقْلَتٌ.

مِقْلَاتٌ: see مُقْلِتٌ.

مَقْلَتَةٌ *A place of perdition* or *destruction* or *death;* (Ṣ, O, Mṣb, Ḳ;) as also ↓ مَقْلَتٌ. (MF.) And hence, *A desert*, or *waterless desert.* (Mṣb.) And *A place that is feared.* (TA.)

مِقْلَاتٌ (Lth, Ṣ, A, O, Ḳ) and ↓ مُقْلِتٌ (TA) A she-camel *that brings forth one only, and does not conceive after:* (Lth, Ṣ, O, Ḳ:) or *whose young one has died;* as also نَكْدَآءُ: (L in art. نكد:) and a woman *of whom no child lives:* (Ṣ, A, O, Ḳ:) or, accord. to Lth, a woman *who has only one child;* but Az disallowed this explanation: (O:) or a woman *who brings forth one child, and does not bring forth any after that:* (TA:) or any female *to which there has remained no offspring:* (Lḥ, TA:) pl. of the former مَقَالِيتُ. (Ṣ, A, O.) [See an ex. in a verse cited in the first paragraph or art. شخب.] Bishr Ibn-Abee-Kházim says, (Ṣ,* O,) mentioning the slaughter of Makhzoom Ibn-Dabbà El-Asadee, (O,)

* تَظَلُّ مَقَالِيتُ النِّسَآءِ يَطَأْنَهُ *
* يَقُلْنَ أَلَا يُلْقَى عَلَى المَرْءِ مِئْزَرُ *

[*The women of whom no offspring lived*, &c., *passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man?* for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مقلات trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (Ṣ, O.)

قلح

1. قَلِحَتْ أَسْنَانُهُ, (A, Mṣb, Ḳ,*) aor. ـَ, (Mṣb, Ḳ,) inf. n. قَلَحٌ, (A,* Mṣb, Ḳ,*) *His* (a man's, or other creature's, TA) *teeth became yellow:* (A, Ḳ:) or *became altered by yellowness* or خُضْرَة [here meaning *a dark*, or *an ashy, dust-colour;* and in like manner are to be rendered similar words (primarily denoting "greenness") in this art.]: (Mṣb:) or *became discoloured by much yellowness, which thickened, and then became black*, or *of a dark*, or *an ashy, dust-colour:* (L:) حَبْرٌ signifies yellowness in the teeth; and when this becomes much in quantity, and thick, and black, and of a dark, or an ashy, dust-colour, it is termed قَلَحٌ: (Sh:) or *his teeth became yellow, and incrusted with dirt, from long disuse of the tooth-stick which is employed for cleaning them:* (A'Obeyd:) or, as some say, *his* (a man's) *teeth became yellow;* and *his* (a camel's) *teeth became of a dark*, or *an ashy, dust-colour.* (MF. [But this is said in the TA to be strange.]) — And قَلِحَ الرَّجُلُ *The man had yellowness* [&c.] *in his teeth.* (Ṣ.)

2. قَلَّحْتُ أَسْنَانَهُ *I removed the* قَلَح, i. e. *yellowness* [&c.] *of his teeth.* (A.) — And قلّحه *He* [*cleansed and*] *cured of their* قَلَح [or *yellowness* &c.] *his* (a man's, and a camel's,) *teeth:* (TA:) a verb of the same class as قَرَّدْتُ in the phrase قَرَّدْتُ البَعِيرَ (Ṣ, Ḳ,) meaning "I plucked off the ticks from the camel." (Ṣ.) عَوْدٌ يُقَلَّحُ *An aged camel whose teeth are cleansed* (Ṣ, Ḳ) *and cured of their yellowness* [&c.] (Ṣ, A, Ḳ) is a prov.; (Ṣ, A;) applied to the aged that is disciplined and trained; (Meyd, A;*) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ḥam p. 820.)

4. اقلح أَسْنَانَهُ, said of time, *It rendered his teeth yellow* [&c.: see 1]. (A.)

5. المَرْأَةُ إِذَا غَابَ زَوْجُهَا تَقَلَّحَتْ i. e. † [*The woman when her husband is absent*] *becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes:* a saying in a trad., which some relate otherwise, saying تفلّحت, with ف: (TA in this art.:) but El-Khattábee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. فلح.) ═ And تقلّح البِلَادَ *He applied himself to the earning, or gaining, of sustenance, or wealth, in the towns, or districts, in the case of drought, or barrenness of the earth.* (Ḳ.)

قَلْحٌ An ass [app. a wild ass] *advanced in age:* (Ḳ:) and so قِلْحٌ. (Lth and Ḳ in art. قلخ.) [See art. قلخ for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قِلْحٌ A *dirty* garment. (Ḳ.)

قَلَحٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and ↓ قُلَاحٌ, (Mṣb, Ḳ,) the former being the inf. n. of قَلِحَ, and the latter a simple subst., (Mṣb,) *Yellowness in*, or *of, the teeth:* (Ṣ, A, Ḳ:) or *alteration of the teeth by yellowness* or خُضْرَة [here meaning, as expl. before, *a dark*, or *an ashy, dust-colour*]. (Mgh,* Mṣb.) [See also 1.]

قَلِحٌ: see أَقْلَحُ. — Also *Clad with*, or *wearing, a dirty garment*, which is termed قِلْحٌ. (Sh, TA.)

قُلَاحٌ: see قَلَحٌ.

أَقْلَحُ (Ṣ, A, Mgh, L, Mṣb) and ↓ قَلِحٌ, (A,) applied to a man, (Ṣ, A, L, Mṣb,) and to other than man, (L,) *Having, in his teeth, what is termed* قَلَح [expl. above as *a yellowness*, &c.]: (Ṣ, A, Mgh, L, Mṣb:) fem. of the former قَلْحَآءُ: and pl. قُلْحٌ. (Mṣb.) — And الأَقْلَحُ signifies *The* جُعَل [or *species of black beetle called cantharus*]; (A, Ḳ, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مُقَلَّحٌ ‡ *Experienced*, or *expert, in affairs; whose qualities have been tried*, or *proved;* (A, TA;) and *rendered tractable*, or *submissive:* applied to a man. (TA.)

قلخ

1. قَلَخَ, (Ṣ, L, Ḳ,) aor. ِ, (Ḳ,) inf. n. قَلْخٌ (Ṣ, Ḳ) and قُلَاخٌ (L) and قَلِيخٌ, (Sb, Ṣ, Ḳ,) *He* (a stallion-camel) *brayed:* (Ṣ, L, Ḳ:) or *began to bray:* or *brayed vehemently, as though he pulled out the sound from his chest.* (L.) — And قَلَخَ الشَّجَرَةَ *He pulled out, or up, the tree:* (Ḳ, TA:) the خ being substituted for ع. (TA.) = And قَلَخَ *He struck a dry thing upon, or against, a dry thing.* (Ḳ.)

2. قلّخهُ بِالسَّوْطِ, inf. n. تَقْلِيخٌ, *He struck him a most vehement stroke with the whip.* (Ḳ.) = And قلّخ النَّبْتُ *The plant, or herbage, became strong.* (Ḳ.)

قَلْخٌ A stallion-camel *excited by lust,* (Ḳ, TA,) *when he is* [*braying vehemently, as though*] *pulling out the sound of braying* [*from his chest:* see 1]. (TA.) — And *An ass* [app. *a wild ass*] *advanced in age:* (Ḳ, TA:) and so قُلَخٌ; with ح as well as with خ. (TA; and Ḳ in art. قلح.) — Also, [or perhaps قَصَبٌ قَلْخٌ,] *Hollow reeds or canes.* (Ḳ.)

قَلَخْ قَلَخْ, (Ḳ, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering.* (Ḳ.)

قُلَاخٌ: see قَلَّاخٌ. — Also *Large in the* هَامَة [or *head;* or *crown,* or *upper part, of the head*]: and hence used as a proper name, with the article ال, of the poet El-'Amberee, and of others. (TA.)

قَلَّاخٌ and ▼ قُلَاخٌ A *braying* stallion-camel: or one *that brays vehemently.* (L.)

قلد

1. قَلَدَ, (aor. ِ, inf. n. قَلْدٌ, L.) *He twisted, wound,* or *wreathed,* a thing (or anything, L,) upon (على) another thing; (L, Ḳ;) as a قُلْب (the ornament so called) upon another قُلْب. (L.) — [Hence,] aor. and inf. n. as above (Ṣ, L) *He twisted* a rope. (Ṣ, L, Ḳ.) قُلِدَ حَبْلُهُ ‡ *His rope was twisted:* said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAạr, L.) — [Hence, also,] *He made* a piece of iron *slender, and twisted, wound,* or *wreathed,* it (Ḳ) upon a similar piece, (TA,) or upon another thing. (Ḳ.) — قَلَدَتْهُ الحُمَّى, (aor. ِ, inf. n. قَلْدٌ, L,) † *The fever seized him every day.* (L, Ḳ.) See قَلْدٌ. = قَلَدَ, (aor. ِ, inf. n. قَلْدٌ, L,) *He irrigated* growing corn. (L, Ḳ.) = قَلَدَ, aor. ِ, (inf. n. قَلْدٌ, L,) *He collected* water in a tank or cistern, (L, Ḳ,) and milk in a skin, (IAạr, L, Ḳ,) *ladling* each *out with a bowl,* and pouring it into the tank or the skin, (AZ,) and clarified butter in a skin, (L,) and beverage, or wine, in his belly. (L, Ḳ.) See also قرد. — قَلَدَ مِنَ الشَّرَابِ فِى جَوْفِهِ *He drank of the beverage,* or *wine.* (IḲṭṭ.)

2. قَلَّدَهَا, inf. n. تَقْلِيدٌ; (Ṣ;) and قلّدها قِلَادَةً; (Mṣb, Ḳ;) *He put a* قلادة [or *necklace*] *upon her* (a woman's, Ṣ, Mṣb) *neck;* (Ṣ,* Ḳ;) *attired her therewith.* (Mṣb.) [And so,] قَلَّدْتُهُ السَّيْفَ, *I hung upon him the sword, putting its suspensory belt or cord upon his neck* or *shoulder.* (A.) [And] قلّد البَدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel or cow or bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering;* (T, Ṣ, A, L, Ḳ, &c.;) *namely, an old worn-out sandal,* (JK,) or *a piece of a skin,* (Mṣb,) or *of a sandal,* (T, Mgh,) or *of a* مَزَادَة, (Mgh,) or *the loop of a* مزادة. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لِحَآء) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Ḳur.) — Hence, تَقْلِيدُ الوُلَاةِ الأَعْمَالَ ‡ [*The investing of prefects,* or *the like, with offices of administration*]. (Ṣ, L, Ḳ.) You say, قلّدهُ عَمَلًا ‡ [*He invested him with an office of administration*]. (A, L.) قَلَّدَهُ نِعْمَةً ‡ [*He conferred upon him permanent badges of his favours*]. (A.) [See قِلَادَةٌ: and see also طَوْقٌ and طوّق.] — Hence, also, التَّقْلِيدُ فِى الدِّينِ ‡ [*The investing with authority in matters of religion*]: (Ṣ, L:) التقليد means *a man's following another in that which he says or does, firmly believing him to be right therein, without regard* or *consideration of the proof,* or *evidence;* as though the former made the saying or deed of the other a قِلَادَة upon his neck. (KT.) = قَلَّدَهُ الأَمْرَ ‡ *He obliged him,* or *constrained him, to do the thing,* or *affair; he imposed upon him the thing,* or *affair.* (L.) = قُلِّدَ فُلَانٌ قِلَادَةَ سَوْءٍ ‡ *Such a one was satirized with that which left upon him a lasting stigma.* (A.)

4. اقلد البَحْرُ عَلَيْهِمْ ‡ *The sea drowned them.* (Ḳ.) اقلد البحر على خَلْقٍ كَثِيرٍ ‡ *The sea drowned a great number of people;* as though it closed upon them: (Ṣ, L:) or, *closed upon them, and covered them, when they were drowned therein.* (A.)

5. تقلّد, (Ḳ,) and تقلّدت, (Ṣ,) and تقلّد قِلَادَةً, (L,) and تقلّدتها, (Mṣb,) *He put on his neck,* or *attired himself with, a* قلادة [or *necklace*], and *she did the same.* (Ṣ, L, Mṣb, Ḳ.) — تقلّد السَّيْفَ (Ṣ, A, L) *He hung upon himself the sword, putting its suspensory belt or cord upon his neck* [or *shoulder*]. (A.) A poet says,

يَا لَيْتَ زَوْجَكِ قَدْ غَدَا • مُتَقَلِّدًا سَيْفًا وَرُمْحَا •

[*Would that thy husband had gone hanging upon him a sword and bearing a spear*]: he means, وَحَامِلًا رُمْحًا. (Ṣ, L.) [See a similar saying voce جَدَعَ.] — تقلّد العَمَلَ ‡ [*He became invested with an office of administration,* or *a prefecture*]. (A.) — تقلّد الأَمْرَ ‡ *He took,* or *imposed, upon himself,* or *undertook, the thing,* or *affair;* (L;) syn. اِلْتَزَمَهُ. (JK.) See Ḥam. p. 127.

قَلْدٌ: see مَقْلُودٌ.

قِلْدٌ *A single strand,* or *twist,* of a rope; (AḤn, ISd;) *and the like* of a bracelet: (see قُلْبٌ:) pl. أَقْلَادٌ and قُلُودٌ. (AḤn, ISd.) See مَقْلُودٌ. — The *day on which a fever comes:* (L, Ḳ:) or, *on which a regular intermittent fever returns, seldom failing to do so at a particular time:* (L:) or, *on which a quartan fever comes:* (Ṣ, L, Ḳ:*) pl. أَقْلَادٌ. (L.) — Hence, (Ṣ, L.) The *caravans from Mekkeh to Juddeh.* (Ṣ, L, Ḳ.) — Accord. to Aṣ, A man *attached by a quartan fever on the day of its attack.* (L.) = *Irrigation* of growing corn: (Az, L:) as also ▼ قَلِيدٌ. (L.) — [And] أَقَامَ قِلْدَهُ signifies The *day of irrigation.* (L.) قَلَدَهُ مِنَ المَآءِ *He performed the work of irrigating his land on the day appointed for his doing so.* (L, from a trad.) — † *Irrigation by rain every week.* (Ḳ.) You say, سَقَتْنَا السَّمَآءُ قِلْدًا فِى كُلِّ أُسْبُوعٍ † *The heaven rained upon us at a particular time every week:* (Ṣ, L:) from the قِلْد of a fever. (L.) — سَقَى إِبِلَهُ قِلْدًا † *He watered his camels every day at noon.* (Fr, L.) — كَيْفَ قِلْدُ نَخْلِ بَنِى فُلَانٍ [*How is the watering of the palm-trees of the sons of such a one?*] a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — *A portion of water:* (L, Ḳ:) [pl. أَقْلَادٌ, occurring in the A.]: and ▼ قِلْدَةٌ *a draught* of water. (A.) = أَعْطَيْتُهُ قِلْدَ أَمْرِى ‡ *I committed to him* [*the management of*] *my affair.* (A, Ḳ.)

قِلْدَةٌ *i. q.* قِشْدَةٌ; (Ṣ, L, Ḳ;) i. e., The *dregs,* or *sediment, of clarified butter;* also called كُدَادَة. (L.) — Also, *Dates, and meal of parched barley* or *wheat* (سَوِيق), *with which butter is clarified.* (L, Ḳ.) = And see قِلْدٌ.

قَلْدَةٌ [as also قَلْتَةٌ] *i. q.* خُنْعُبَةٌ and نُونَةٌ and and عَرْتَمَةٌ and هَزْمَةٌ and وَهْدَةٌ and تُومَةٌ and حبرمة [?]: so says IAạr.; and Lth says, that the خنعبة is The *part where the mustaches divide, against the partition between the two nostrils.* (L.)

قَلِيدٌ and ▼ مَقْلُودٌ A *twisted* rope. (Ṣ, Ḳ.) = and see قِلْدٌ = and أَقْلِيدٌ.

قِلَادَةٌ [*A necklace; a collar;* and *the like;*] *that which is upon the neck;* (Ṣ;) *what is put upon the neck* (L, Ḳ) *of a human being, and a horse, and a dog, and a camel or cow or bull that is brought as an offering to Mekkeh for sacrifice,* [see 2,] *and the like:* (L:) Esh-Shiháb observes, in the 'Ináyeh, that the measure فِعَالَة, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of لِفَافَةٌ and عِمَامَةٌ and قِلَادَةٌ: (TA:) pl. قَلَائِدُ: (Mṣb:) قِلَادٌ also occurs, either as a pl. of قِلَادَةٌ, in which case the kesreh and ا in the pl. are different from the kesreh and ا in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which قِلَادَةٌ is the n. un. (ISd, L.) — حَسْبُكَ مِنَ القِلَادَةِ مَا أَحَاطَ بِالعُنُقِ †[*Sufficient for thee is the necklace that surrounds the neck*]. A proverb. (TA.) Said by 'Okeyl Ibn-'Ullufeh, on his being asked why he did not censure his enemies in a longer satire. (Z.) — نِعْمَتُكَ قِلَادَةٌ فِى عُنُقِى لَا يَفُكُّهَا المَلَوَانِ ‡[*Thy beneficence is a permanent badge upon my neck which day and night will not loose*]. (A.) — لِى فِى أَعْنَاقِهِمْ قَلَائِدُ نِعَمٍ رَاهِنَةٌ ‡[*To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks:* see 2]. (A.) [This use of قلادة in a good sense is more common than the meaning ‡*A disgrace attaching constantly or a permanent badge of infamy:* see Ham. p. 127.] = قَلَائِدُ الشِّعْرِ, (Ḳ,) and ▼مُقَلَّدَاتُهُ, (L, Ḳ,) †*Verses, or poems, that last throughout time.* (L, Ḳ.) See 2. = القِلَادَةُ *A certain asterism.* (See البَلْدَةُ.)

قَلِيدٌ: see مِقْلَادٌ.

إِقْلَادٌ: see إِقْلِيدٌ.

أُقْلِيدٌ: see إِقْلِيدٌ = أَقْمَتُ أُقْلِيدِى, or اقليدتى, [as in different copies of the A: perhaps mistakes for ▼قَلِيدِى:] *I irrigated my land with my* قلد [or *portion of water*]. (A, TA.)

إِقْلِيدٌ, (Ṣ, L, Ḳ,) or ▼أَقْلِيدٌ, with fet-ḥ to the ء, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Mṣb, TA,) originally كليد [i. e., كَلِيدٌ or كليدْ, which is Persian,] (TA) or originally اقليدس, (Mṣb, MF,) which is Greek, [i. e., κλειδὸς, gen. of κλεὶς,] (MF,) *A key;* (Ṣ, A, L, Mṣb, Ḳ;) as also ▼مِقْلَدٌ (L, Ḳ) and ▼مِقْلَادٌ (Ḳ) and ▼مِقْلِيدٌ (AHeyth, L) and ▼إِقْلَادٌ: (L:) pl. أَقَالِيدُ (L, Mṣb, El-Baṣáïr) and مَقَالِيدُ, (Mṣb, El-Baṣáïr,) the latter a pl. similar to مَلَامِحُ and مَحَاسِنُ and مَشَابِهُ and مَذَاكِيرُ, (El-Baṣáïr,) or [rather] a [reg.] pl. of مِقْلَادٌ or مِقْلِيدٌ or مِقْلَدٌ, (Esh-Shiháb, in the 'Ináyeh,) or it has no [proper] sing.; (Aṣ;) [and pl. of مِقْلَدٌ, مَقَالِدُ, of which see an ex. below]. [You say] فَتَحَ البَابَ بِالأَقْلِيدِ▼, [or بِالإِقْلِيدِ,] *He opened the door with the key.* (A.) — لَهُ مَقَالِيدُ السَّمٰوَاتِ وَالأَرْضِ [Ḳur xxxix. 63, and xlii. 10,] may signify †*To Him belong the keys of the heavens and of the earth:* (L, Mṣb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify *to Him belong the treasuries of the heavens and of the earth.* (Es-Suddee, L, Mṣb.) — أَلْقَيْتُ إِلَيْهِ مَقَالِيدَ الأُمُورِ ‡[lit., *I threw to him the keys of the affairs;* meaning, *I committed to him the disposal,* or *management, of the affairs*]. (A.) — ضَاقَتْ مَقَالِيدُهُ, and مَقَالِدُهُ, (Ḳ,) and ضَاقَتْ عَلَيْهِ المَقَالِيدُ, (A,) ‡[*His means,* likened to keys, *became straitened:* or] *his affairs became straitened,* or *difficult, to him:* (A, Ḳ:) accord. to Esh-Shiháb, from مِقْلَدٌ, signifying *a twisted rope:* this he says considering مَقَالِيدُ as syn. with قَلَائِدُ; but its use in this sense is not established. (TA.)

مِقْلَدٌ *A kind of key, like a reaping-hook,* (Ṣ, L, Ḳ,) *with which, sometimes, herbage is twisted,* (يُقْلَدُ, i. e., يُفْتَلُ,) *like as* [*the kind of trefoil,* or *clover, called*] قَتّ *is twisted when it is made into ropes;* pl. مَقَالِيدُ: (Ṣ:) *a stick with a crooked head,* (L, Ḳ,) *which is used for that purpose:* (L:) also, *a reaping-hook with which* قَتّ *is cut.* (L.) See also إِقْلِيدٌ.

مِقْلَادٌ *A repository, magazine, store-room,* or *treasury;* (L, Ḳ;) as also ▼قَلِيدٌ: (Ḳ:) pl. مَقَالِيدُ. (L.) = And see إِقْلِيدٌ.

مِقْلُودٌ: see قَلِيدٌ. — A bracelet *formed of two bracelets of the kind called* قُلْب *twisted together:* (L:) a *twisted* bracelet; as also ▼قَلْدٌ: (L, Ḳ [the latter said in the Ḳ to be with fet-ḥ, but in the L written قِلْدٌ:]) and the latter, [in the Ṣ written قُلْدٌ,] a bracelet *made of twisted silver.* (Ṣ, L.)

مُقَلَّدٌ The *place of the* قِلَادَة [or *necklace,* or *collar, upon the neck*]; (Ḳ;) [the *neck* of a woman, and of a horse, &c.]. — The *place of the suspensory belt* or *cord of the sword, upon the shoulders.* (Ṣ, Ḳ.) — [*Having a* قلادة *or the like put upon his neck*]. — A horse *which outstrips others,* (Ṣ, L, Ḳ,) *which has something put upon his neck in order that it may be known that he has outstripped.* (Ṣ, L.) — *A chief upon whom are imposed the affairs of his people.* (Ḥam p. 127.)

قلس

1. قَلَسَ, aor. ـِ, inf. n. قَلْسٌ, *He belched up,* (Ṣ,* A,* Mṣb, Ḳ,) *from his throat,* (Ṣ, A, Ḳ,) or *from his belly, to his mouth,* (Mṣb,) *as much as filled his mouth, or less,* (Ṣ, A, Mṣb, Ḳ,) *of* [*acid and undigested*] *food or drink, whether he cast it forth* or *returned it to his belly:* when it overcomes [or is repeated (accord. to an explanation of قَلْسٌ or قَلَسٌ below,)] it [the action] is termed قَىْءٌ: (Mṣb:) or *he vomited* (قَآءَ) *as much as filled his mouth:* (Mgh:) or *he,* or *it, vomited,* or *cast forth;* syn. قَذَفَ. (Ṣ.) The act termed قَلْسٌ is an impurity which necessitates the performance of the ablution termed وُضُوْء: (A, Mgh:) so in a trad. (A.) — قَلَسَتْ نَفْسُهُ, (A, Ḳ,) aor. and inf. n. as above, (Ḳ,) *His soul,* or *stomach, heaved;* or *became agitated by a tendency to vomit:* (A, Ḳ:) [like لَقِسَتْ.] — [Hence,] قَلَسَتِ الطَّعْنَةُ بِالدَّمِ ‡[*The wound made with a spear or the like belched forth blood*]. (A.) — And قَلَسَتِ السَّحَابَةُ بِالنَّدَى ‡*The cloud cast forth moisture,* or *fine rain;* not vehement rain. (A,* TA.) — And قَلَسَتِ الكَأْسُ, (Ṣ, Ḳ,*) aor. and inf. n. as above, (Ḳ,) †*The cup of wine cast forth* [or *overflowed with*] *the beverage, in consequence of its being very full.* (Ṣ, Ḳ.*) — And قَلَسَ البَحْرُ, aor. and inf. n. as above, †*The sea,* or *great river, cast forth* [or *overflowed with*] *water, in consequence of its being very full.* (Ḳ,* TA.)

2: see Q. Q. 1.

5: see Q. Q. 2.

Q. Q. 1. قَلْسَاهُ (Ṣ, Ḳ) and قَلْنَسَهُ (Ḳ) *He attired him with a* قَلَنْسُوَة; (Ṣ, Ḳ;) as also ▼قَلَّسَهُ, (A,) inf. n. تَقْلِيسٌ. (TA.)

Q. Q. 2. تَقَلْسَى and تَقَلْنَسَ *He attired himself with,* or *wore, a* قَلَنْسُوَة; (Ṣ, Ḳ;) as also ▼تَقَلَّسَ. (Ṣ, A.) [The last of these verbs is used by El-Hemedhánee transitively, as meaning, *He attired himself with* a cap of the kind called دَنِّيَّة *as a* قلنسوة: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلْسٌ, (A, Ḳ, and so in a copy of the Ṣ,) or ▼قَلَسٌ, (A, Mgh, Mṣb, TA, and so in a copy of the Ṣ,) the former being the inf. n., (Mgh, Mṣb,) and ▼قَلَسَانٌ, (TA,) [but this last is more like an inf. n.,] *What comes forth,* (Kh [accord. to the Ṣ], or Lth, AZ [accord. to the TA], Ṣ, A, Mṣb, Ḳ,) *from the throat,* (Kh or Lth, Ṣ, A, Ḳ,) or *from the belly, to the mouth,* (AZ, Mṣb,) *as much as fills the mouth, or less,* (Kh or Lth, Ṣ, A, Mṣb, Ḳ,) *of* [*undigested*] *food* or *drink,* (AZ, Mṣb,) peculiarly, *with acidity,* and *that acid humour itself,* (Meyd, as cited by Golius,) *whether the person cast it forth or return it to his belly:* (AZ, Mṣb:) when it is repeated, (Kh, Ṣ, A, Ḳ,) or overcomes, (Lth, TA,) it is termed قَىْءٌ: (Kh or Lth, Ṣ, A, Ḳ:) or *what comes forth, of vomit, being as much as fills the mouth:* (Mgh:) pl. أَقْلَاسٌ. (TA.)

قَلَسٌ: see قَلْسٌ.

قَلْسَاةٌ: } see قَلَنْسُوَةٌ.
قَلْسُوَةٌ: }

قَلَسَانٌ: see قَلْسٌ.

قَلَنْسُوَةٌ (Ṣ, A, Mṣb, Ḳ) and ▼قُلَنْسِيَةٌ (Ṣ, Ḳ) and ▼قَلْسُوَةٌ and ▼قَلْسَاةٌ (TA) *A certain thing that is worn upon the head,* (Ḳ, TA,) *well known;* (TA;) [*a cap, generally high and pointed, but sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban:* there was also one kind which was *round, like a melon:* (see أُرْصُوصَة:) and *a cowl,* or *hood, of a pointed form:* see طُرْطُور, and بُرْنُس, and عَرَقِيَّة: 'Abd-El-Laṭeef applies the term قَلَنْسُوَة نُحَاس to the cap of copper which covered the head of the

obelisk standing on the site of Heliopolis, now called El-Maṭareeyeh:] *the kind worn by the Companions* [*of the Prophet*] *was such as fitted close to the head,* [*not pointed,* or] *not going away into the air:* (Ḳ in art. بطح:) pl. قَلَانِسُ and قَلَاسِىُّ (Ṣ, Mṣb, Ḳ) and قَلَانِيسُ and قَلَاسٍ and قَلَنْسٌ, which last is [properly a coll. gen. n. of which قَلَنْسُوَةٌ is the n. un., being] originally قَلَنْسُوٌ, for there is no noun ending with an infirm letter preceded by a ḍammeh, wherefore the و is changed into ى, and the ḍammeh into a kesreh, and then the word becomes like قَاضٍ [for قَاضِىٌ]. (Ṣ, Ḳ.) The dim. is ▼قُلَيْنِسَةٌ and ▼قُلَيْسِيَةٌ and ▼قُلَيْنِيسَةٌ and ▼قُلَيْسِيَّةٌ: (Ṣ, Ḳ:) but not قُلَيْنِسِيَةٌ; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قُلَنْسِيَةٌ
قُلَيْسِيَّةٌ and قُلَيْسِيَةٌ : } see قَلَنْسُوَةٌ.
قُلَيْنِيسَةٌ and قُلَيْنِسَةٌ :

قَلَانِسِىٌّ: see قَلَّاسٌ.

قَلَّاسٌ: see قَالِسٌ, in two places. ═ *A maker* [or *seller*] *of what is called* قَلَنْسُوَةٌ [or rather *of* قَلَانِس, the pl.; and so ▼قَلَانِسِىٌّ; or this latter is perhaps post-classical]. (TA.)

قَالِسٌ act. part. n. of 1, in the first and subsequent senses. (Ṣ, A.) — You say, طَعْنَةٌ قَالِسَةٌ and ▼قَلَّاسَةٌ ‡ [*A wound made with a spear or the like belching forth blood,* and *belching forth much blood*]. (A.) And [in like manner], ▼بَحْرٌ قَلَّاسٌ † *A sea, or great river, casting forth* [*much water* (see 1)] or *froth* or *foam:* (Ṣ:) or *flowing with a very copious and high tide of water.* (Ḳ.)

قلص

1. قَلَصَ, (Ṣ, M, A, &c.) aor. ـِ, inf. n. قُلُوصٌ, (Ṣ, M, Mṣb, Ḳ,) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] *It contracted,* or *shrank;* or *became contracted* or *shrunk;* (Ṣ, M, Mgh, L, Mṣb, Ḳ;*) as also ▼قَلَّصَ, (Ṣ, Mgh, Ḳ,*) inf. n. تَقْلِيصٌ; (Ḳ;) and ▼تقلّص: (Ṣ, M,* Mgh, Mṣb,* Ḳ:) and *i. q.* اِرْتَفَعَ; [which has two significations: *it rose,* or *became raised:* and *it went away:*] (Ṣ, M,* A, Mgh, Mṣb,* Ḳ;*) as also ▼قلّص, and ▼تقلّص. (A, Mgh.) You say, قَلَصَ الظِّلُّ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and قلّص (TA) and تـقلّص (Mgh) and ▼اقلص, (Fr, TA,) *The shade contracted,* or *shrank,* (M, Ḳ, TA,) عَنِّى *from me:* (M, Ḳ:) or *decreased:* (TA:) or *went away;* syn. اِرْتَفَعَ: (Ṣ, Mṣb, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفَتُهُ *His lip became contracted;* (Ṣ, M, Mṣb, Ḳ;) as also ▼تقلّصت: (Mṣb:) or *became contracted upwards.* (A, TA.) And قَلَصَ الضَّرْعُ *The udder became drawn together.* (TA.) And قَلَصَ الثَّوْبُ بَعْدَ الغَسْلِ *The garment,* or *piece of cloth, contracted,* or *shrank, after the washing.* (Ṣ, Mṣb, Ḳ.) And ▼قلّص القَمِيصُ, inf. n. تَقْلِيصٌ; (Ḳ, TA;) or ▼تقلّص; (M, TA;) *The shirt became contracted,* or *raised,* or *tucked up:* (M, Ḳ, TA:) and in like manner, ▼قلّصت الدِّرْعُ, and ▼تقلّصت, [*the coat of mail became contracted,*] most frequently meaning *upwards.* (TA.) — *It* (water) *collected* in a well, *and became abundant:* (IḲṭṭ, TA:) or *rose* (Ṣ, M, Ḳ) in a well; (Ṣ;) syn. اِرْتَفَعَ: (Ṣ, M, Ḳ:) or, when said of the water of a well, it signifies اِرْتَفَعَ as meaning *it went away:* and also as meaning *it rose by its becoming copious:* (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتِ البِئْرُ signifies *the water of the well rose to its upper part:* and *the well became nearly,* or *entirely, exhausted:* (TA:) and قَلَصَ الغَدِيرُ *the water of the pool left by a torrent went away.* (M.) — قَلَصَتْ نَفْسُهُ, (M, Ḳ,) aor. ـِ, inf. n. قَلْصٌ, (M,) and قَلِصَتْ, (M, Ḳ,) with kesr; (Ḳ;) *His soul heaved;* or *became agitated by a tendency to vomit;* syn. غَثَتْ: (M, Ḳ:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also لَقِسَتْ]. (TA.) — Also قَـلَـصَ, aor. ـِ, inf. n. قُلُوصٌ, *He leaped, sprang,* or *bounded.* (AA, Ḳ.) — قَلَصَتِ الإِبِلُ; (so in a copy of the A;) and ▼قلّصت, (M, Ḳ,) inf. n. تَقْلِيصٌ; (Ḳ;) [probably signify the same: or] the former signifies *The camels rose in their pace,* or *going:* (A:) and the latter, *they* (the camels) *were light,* or *active, and quick,* or *were vigorous,* (شَمَّرَتْ,) in their pace, or going: (M:) or *went on in one regular, uniform,* or *constant, course.* (Ḳ.) — قَلَصَ, inf. n. قُلُوصٌ, also signifies *He went away;* (IB, TA;) and so ▼قلّص, inf. n. تَقْلِيصٌ: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so ▼تقلّص said of an animal's milk. (Mgh.) — Also, قَلَصَ القَوْمُ, inf. n. قُلُوصٌ, *The company of men took up their luggage,* (O, TṢ, Ḳ,) or *collected themselves together,* (L,) *and went,* or *departed:* (O, TṢ, L, Ḳ:) or *they became distant,* or *remote:* (TA:) or *removed,* or *migrated, quickly* from the dwelling. (A, TA.) — And قَلَصَ الغُلَامُ, inf. n. as above, *The boy grew up and walked.* (TA.) See قَلُوصٌ.

2: see 1, passim: — see also 4. ═ قلّص قَمِيصَهُ *He contracted his shirt; he raised it,* or *tucked it up.* (M, Ḳ,* TA.) Thus the verb is trans. as well as intrans. (Ḳ.) — قلّص بَيْنَ الرَّجُلَيْنِ *He separated the two men, each from the other,* in a case of reviling or fighting; syn. خَلَّصَ. (M.)

4. اقلص: see 1, second sentence. — *It* (a camel's hump) *began to come forth:* (IḲṭṭ, TA:) and, said of a camel, *his hump appeared in some degree,* (ISk, Ṣ, Ḳ, TA,) *and rose:* (TA:) and in like manner اقلصت said of a she-camel: (TA:) or the latter signifies *she* (a camel) *became fat in her hump;* as also ▼قلّصت; and in like manner one says of a he-camel [اقلص and ▼قلّص]: (M:) or *she became fat in the* [*season called*] صَيْف: (Ṣ, M,* Ḳ:) or *i. q.* غَارَتْ; [so in the copies of the Ḳ, evidently a mistake for غَارَزَتْ, q. v.;] and *her milk went away,* or *became drawn up;* (Ḳ;) [a signification nearly agreeing with explanations of غارزت;] opposed to أَنْزَلَتْ. (TA.) See also قَلَصٌ.

5: see 1, passim.

قَلْصٌ *Abundance* of water: and, contr., *paucity* thereof: (TA:) and ▼قَلْصَةٌ and ▼قَلَصَةٌ have the former of these significations: (M:) or ▼قَلَصَةٌ signifies *water* of a well *collecting* therein *and rising:* (Ṣ, Ḳ:) and so ▼قَلْصَةٌ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdábee: (IB:) the pl. of قَلَصَةٌ is قَلَصَاتٌ: (Ṣ, Ḳ:) and the pl. [or rather quasi-pl. n.] of قَلْصَةٌ is ▼قَلْصٌ. (IB.) An Arab of the desert is related to have said, فَمَا وَجَدْتُ فِيهَا إِلَّا ▼قَلْصَةً مِنَ المَاءِ, meaning, *And I found not in it* [i. e. the well] *save a little quantity of water.* (TA.)

قَلَصٌ: see قَلْصٌ. ═ The *beginning of* a she-camel's *becoming fat;* as also ▼قُلُوصٌ. (M.) See 4.

قَلْصَةٌ and قَلَصَةٌ: see قَلْصٌ, throughout.

قَلُوصٌ *A young,* or *youthful, she-camel;* (Ṣ, M, Mṣb, Ḳ;) i. e. *among camels* (Mgh, Mṣb) *the like of a* جَارِيَة *among women:* (Ṣ, Mgh, Mṣb:) or *such as endures journeying;* (Lth, Ḳ;) so called *until her tush grows forth,* [*in her ninth year,*] when she ceases to be so called: (Lth:) or *a young,* or *youthful, Arabian camel:* (TA:) or *a she-camel from the time when first ridden, until she sheds the central incisor,* [*in her sixth year,*] when she is called نَاقَةٌ; (El-'Adawee, Ṣ, Ṣgh, Ḳ;) the he-camel during that period being called قَعُودٌ, and then جَمَلٌ: (El-'Adawee, Ṣ, Ṣgh:) or *any she-camel from the time when she is ridden, whether she be a* بِنْتُ لَبُونٍ or *a* حِقَّة, *until she becomes a* بَكْرَة, or *until her tush grows forth:* (M:) or *a she-camel in her sixth year:* or *in her second year:* (M:) and sometimes *a she-camel just born* is thus called: (M:) the قلوص is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and *a long-legged she-camel* is so called, (Ṣ, Ḳ,) sometimes: (Ṣ:) the term is only applied to a female: (IDrd, Ḳ:) [dim. قُلَيِّصَةٌ, of the pl. of which (قُلَيِّصَاتٌ) see an ex. in a verse cited in art. ده:] pl. قَلَائِصُ and قُلُصٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and قُلْصَانٌ (M, L) and (pl. pl., Ḳ, i. e. pl. of قُلُصٌ, Ṣ) قِلَاصٌ. (Ṣ, M, Mṣb, Ḳ.) [Hence,] قِلَاصُ الثَّلْجِ ‡ *The clouds that bring snow.* (A, TA.) [Hence also,] قِـلَاصُ الـنَّجْمِ [also called القَلَائِصُ and القِلَاصُ] † *Twenty stars, which, as the Arabs assert,* الدَّبَرَان *drove before him in demanding in marriage* الثُّرَيَّا; (TA;) *some small stars before* الدبران, *following* الثريّا: (Mir-át ez-

Zemán:) [by some applied in the present day to *the Hyades:*] or *the* قِلَاص are *the stars around* الدَّبَرَان. (Kzw.) —— Also, ‡ *A young,* or *youthful, female* of the ostrich-kind; like the قلوص of the camel-kind; (M, TA;) the *female of* رِئَال [or *young ostriches,* or *young ostriches a year old*]; i. e. *a* رَأْلَة; (TA;) *a female of the ostrich-kind, of such as are termed* رئال: (Ṣ:) or *a female of the ostrich-kind:* (A, O, Ḳ:) and *of such as are termed* رئال: (Ḳ:) or قُلُصُ النَّعَامِ signifies *the* رئال *of the ostrich:* (IDrd, TA:) or قلوص [so in the TA, app. a mistake for قُلُص,] signifies the *offspring of the ostrich; its* حَفَّان and *its* رئال: so says IKh, on the authority of El-Azdee. (IB, TA.) —— Also, † The *young of the* [*species of bustard called*] حُبَارَى: (Ḳ:) or the *female of the* حبارى: or *a little female* حبارى. (M.) —— قَلُوص is also metonymically applied to signify ‡ *Young women;* (Ḳ;) as also قَلَائِص: (TA:) and the latter, to signify *women* [in a general sense]. (TA.) ═ بِئْرٌ قَلُوصٌ *A well having abundance of water:* pl. قَلَائِص. (M.)

قُلُوص: see 1, (of which it is an inf. n.,) throughout: —— and see قَلُص.

قَلِيص : } see قَالِص.
قَلَّاص : }

ظِلٌّ قَالِصٌ *Shade* [*contracting,* or *shrinking,* from one: (see 1:) or] *decreasing:* (Ṣ, TA:) [or *going away.*] شَفَةٌ قَالِصَةٌ *A contracting lip:* (Ṣ:) and رَجُلٌ قَالِصُ الشَّفَةِ *a man having a contracting lip.* (Mṣb.) ثَوْبٌ قَالِصٌ *A garment contracted and short:* (Sh, TA:) and قميص ▼مُقَلَّص *a short shirt:* (A:) or *a shirt contracted,* or *raised,* or *tucked up:* and دِرْعٌ ▼مُقَلَّصَةٌ [*a coat of mail contracted*]: most frequently meaning *upwards.* (TA.) —— مَآءٌ قَالِصٌ and ▼قَلِيصٌ and ▼قَلَّاصٌ *Water collecting and becoming abundant* in a well: (TA:) or *rising,* or *high,* (Ṣ, M, Ḳ,) in a well: (Ṣ:) the pl. of قَلِيص is قُلُص. (TA.) See also 1.

مُقَلَّص: see قَالِص, in two places. —— Also, applied to a horse, *Long in the legs, and contracted in the belly:* (M, TA:) or *light,* or *active,* and *quick,* (مُشَمِّر,) *tall, and long in the legs:* (Ṣ, Ḳ:) or *tall.* (A.)

مِقْلَاص A she-camel *fat in the hump;* and in like manner, a he-camel: (M:) or a she-camel *that becomes fat in the* [*season called*] صَيْف: (Ṣ, M:) and also, a she-camel *that becomes fat and lean in the winter.* (Ks, TA.)

قلع]
قلف
قلق
See Supplement.]

قلقس

قُلْقَاس [The *colocasia;* or *arum colocasia* of Linnæus: or *its root:*] the *root of a certain plant, which is eaten cooked,* (AḤn, Ḳ,) *and used medicinally:* (AḤn:) *the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile.* (AḤn, Ḳ.) [See De Sacy's "Relation de l'Egypte par Abd-allatif," pp. 94—98.]

قلم]
قلو
قلى
قم
See Supplement.]

قمأ

1. قَمَأَتِ المَاشِيَةُ, aor. ـَ; (AZ, Ṣ, O, Ḳ;) and قَمُؤَتْ, (O, Ḳ,) aor. ـُ; (Ḳ;) inf. n. قُمُوْءٌ and قُمُوْءَةٌ, (AZ, Ṣ, O, Ḳ) both of the former verb, (AZ, Ṣ, O,) and قَمْءٌ (Ḳ) and قَمَاءَةٌ, (O, Ḳ,) which is of the latter verb, (O, TA,) and قَمَآءٌ, (Ḳ,) also of the latter verb; (TA;) *The cattle became fat,* or *plump;* (AZ, Ṣ, O, Ḳ;) as also ▼اقمأت: (Ḳ:) the first is expl. in the T as meaning *the cattle became full with fatness:* and the epithet applied to them is there said to be ▼قَامِئَةٌ. (TA.) —— And قَمَأَتِ الإِبِلُ بِالمَكَانِ, (Ḳ, TA,) and قَمُؤَتْ, (Ḳ,) *The camels abode in the place,* (Ḳ, TA,) *and were pleased with it,* (TA,) *because of its abundant pasture, and became fat,* or *plump,* (Ḳ, TA,) *in it.* (TA.) And قَمَأَتِ المَاشِيَةُ مَكَانَ كَذَا حَتَّى سَمِنَتْ [*The cattle abode in such a place until they became fat,* or *plump*]. (TA.) See also 5. —— And قَمَأْتُ بِالمَكَانِ, (O, TA,) inf. n. قَمْءٌ, (TA,) *I abode in the place:* (O:) or *I entered the place and abode in it.* (TA.) And قَمَأَ إِلَى مَنْزِلٍ *He went into an abode.* (TA.) ═ قَمَأَهُ is also syn. with قَمَعَهُ [q. v.]: (Ḳ:) the latter is affirmed to be the original word: (MF:) you say قَمَأْتُ الرَّجُلَ, meaning قَمَعْتُهُ. (O.) ═ قَمُؤَ, (Ṣ, O, Ḳ,) aor. ـُ; and قَمَأَ, aor. ـَ; (Ḳ;) inf. n. قَمَاءَةٌ (Ṣ, O, Ḳ) and قَمَآءٌ, both of the former verb, (Ṣ, O,) and قُمْءٌ and قَمْءٌ, (so in copies of the Ḳ,) or قُمْأَةٌ and قَمَأَةٌ, (so in the TḲ,) and قَمْأَةٌ, (Ḳ,) which last is not an inf. n. un., (L, TA,) said of a man, (Ṣ, O, TA,) and of other than a man, (TA,) *He was,* or *became, little and despicable* (Ṣ, O, Ḳ, TA) *in the eyes* [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.)

3. مَا قَامَأَهُ *It* (a thing, TA) *did not suit him:* (Ḳ, TA:) and so مَا قَانَأَهُ. (TA.)

4. اقمأت المَاشِيَةُ: see 1, first sentence. —— اقمأ القَوْمُ *The people,* or *party, had their camels in a fat,* or *plump, state.* (Ṣ, O, Ḳ.) —— اقمأ المَرْعَى الإِبِلَ *The pasture,* or *place of pasture, suited the camels,* (Ḳ, TA,) *and rendered them fat,* or *plump.* (TA, as from the Ḳ.) And اقمأه *It* (a thing, Ṣ, O, or a place, or pasture or a place of pasture, TA) *pleased him.* (Ṣ, O, Ḳ, TA.) ═ And اقمأه *He rendered him little and despicable.* (Ṣ, O, Ḳ.)

5. تَقَمَّأَ المَكَانَ (in the CḲ المكانُ) [*He found that*] *the place suited him, and consequently he abode in it.* (O, Ḳ.) —— تقمّأ الشَّىْءَ *He took the best of the thing.* (Th, Ḳ.) —— And *He collected the thing little by little:* (Ṣ, O:) and accord. to Z, ▼اقتمأ الشَّىْءَ signifies *He collected the thing.* (TA.)

8: see what immediately precedes.

قَمْءٌ *A place in which a she-camel, and a he-camel, and a woman, and a man, abides until she,* or *he, becomes fat,* or *plump.* (TA.)

قَمْأَةٌ *Abundance of herbage,* or *of the goods, conveniences, and comforts, of life;* and *ease, repose,* or *freedom from trouble* or *inconvenience* or *from toil* or *fatigue;* as also ▼قُمْأَةٌ. (Ḳ.) —— Also, and ▼مَقْمُؤَةٌ and ▼مَقْمَأَةٌ, (like مقنأ [a mistranscription for مقناة] and مقنؤة, TA,) *A place on which the sun does not come:* (O, Ḳ:) pl. of the first word قِمَآءٌ. (TA.)

قُمْأَةٌ: see the next preceding paragraph.

قَمِىْءٌ *Little and despicable* (Ṣ, O, Ḳ, TA) *in the eyes* [*of others*]; fem. قَمِيئَةٌ: (TA:) pl. قِمَآءٌ and قُمَآءُ; (Ḳ;) the latter of a [very] rare form. (TA.)

قَامِئَةٌ, fem. of قَامِئٌ: see 1, first sentence.

مَقْمُؤَةٌ and مَقْمَأَةٌ: see قَمْأَةٌ.

قمح

1. قَمِحَهُ, (Ṣ, A, L, Ḳ,) aor. ـَ, (Ḳ,) inf. n. قَمْحٌ; (Ṣ;) and ▼اقتمحهُ; (Ṣ, A, L, Ḳ;) *He ate it,* or *took it into his mouth,* (Ṣ, Ḳ,) namely, meal of parched barley or wheat, &c., (Ṣ, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed سَفّ, (L,) *without moistening it,* or *kneading it with water &c.;* syn. اسْتَفَّهُ; (Ṣ, Ḳ;) *he took it in the palm of his hand* (A, L) [*and conveyed it*] *to his mouth* (A) or *licked it up.* (L.) And اقْتَمَحْتُ قُمْحَةً مِنْهُ [*I so ate a mouthful thereof,* i. e. of what is eaten in the manner described above]. (A.) —— And ▼اقتمحهُ likewise signifies, (L, Ḳ,) as also قَمِحَهُ, (L,) *He drank it,* namely, what is called نَبِيذ, (L, Ḳ,) and شَرَاب [app. as meaning wine], and water, and milk. (L.) ═ And, from قَمِحَهُ signifying as expl. above, you say, قَمَحَ عَنِ المَآءِ, (A,) or [simply] قَمَحَ, (Ṣ, L, Ḳ,) with fet-ḥ, (Ṣ,) aor. ـَ, (L,) inf. n. قُمُوحٌ; (Ṣ, L, Ḳ;) as also قَمَّهَ, aor. ـَ, inf. n. قُمُوهٌ; (L;) and ▼قامح, (A, L,) inf. n. مُقَامَحَةٌ and قِمَاحٌ; (A;) and ▼تقمّح, and

انقمح ▾; (Ṣ, L, Ḳ;) *He* (a camel) *raised his head* (Ṣ, A, Ḳ) *from the water* (A) or *at the watering-trough, and refused to drink,* (Ṣ, Ḳ,) *his thirst being satisfied,* (Ṣ, A,) or *by reason of loathing,* or *of the coldness of the water,* or *of some disease.* (A.) And قَامَحَتِ ▾ الإِبِلُ *The camels came to the water and did not drink,* (Ṣ, Ḳ,) *but raised their heads,* (Ṣ,) *by reason of disease,* or *of cold,* (Ṣ, Ḳ,) or *of the coldness of the water,* or *because their thirst was satisfied.* (TA.) And ▾ شَرِبَ فَتَقَمَّحَ and ▾ اِنْقَمَحَ [*He drank*] *and raised his head and left drinking by reason of his thirst's being satisfied.* (Ṣ.) And تقمّح ▾ فُلَانٌ مِنَ المَآءِ *Such a one drank water,* or *the water, with dislike,* or *loathing.* (AZ.) ▾ أَشْرَبُ فَأَتَقَمَّحُ, said by Umm-Zarạ, means ‡ [*I drink*] *and I satisfy my thirst until I am not able to drink more, so I raise my head like the* [*camel that is said to be*] مُقَامِح: (A, TA:*) Az says that التَّقَمُّح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فَأَتَقَنَّحُ, (A, TA,*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قنح.] —— قَمَحَ, aor. ـَ, inf. n. قُمُوحٌ, is also expl. by Lth as signifying *He* (a camel) *became very languid by reason of vehement thirst:* but accord. to Az, this is wrong. (L.)

2. قمّحهُ, (A, Ḳ,) inf. n. تَقْمِيحٌ, (Ḳ,) ‡ *He repelled him* (i. e. his companion, A) *with a small and paltry thing, in lieu of much that was due to him;* (A, Ḳ;*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3: see 1, near the middle, in two places. —— Hence, (Ṣ, A,) شَهْرَا قِمَاحٍ, (Ṣ, A, Ḳ,) also called ▾ شَهْرَا قُمَاحٍ, (Ḳ,) *The two coldest,* (Ṣ, Ḳ,) or *two of the coldest,* (A,) *months* (Ṣ, A, Ḳ) *of winter;* (A;) said by Sh to be مِلْحَانُ *and* شِيبَانُ; (TA; [in which it is also here said that they are *the two months whereof each is called* كَانُون: if so, corresponding to December and January O.S.: but see شِيبَانُ, in art. شيب:]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. اُقْمِحَ, (MA,) [in my MS. copy of the Ḳ indefinitely written اقمح, and in the CḲ اَقْمَحَ, but it is correctly اُقْمِحَ, as is shown by its being added, after the explanation, in the TA, "whence ▾ مُقْمَحُونَ in the Ḳur" (xxxvi. 7,] and by explanations of this epithet in several of the expositions of the Ḳur-án, and the like is also indicated in the Ṣ,] inf. n. إِقْمَاحٌ, (Ṣ,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He raised his head, and contracted his eyes:* (Ṣ, MA, Ḳ, TA:) [or *he was made to raise his head and to contract his eyes:*] it is expl. by Z as in the Ḳ. (TA.) —— [Hence,] one says, (Ṣ,) أَقْمَحَهُ الغُلُّ ‡ *The* غُلّ [i. e. the *ring,* or *collar, of iron, for the neck,* or the *shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,*] *caused his* (i. e. a captive's Ḳ) *head to be raised, by reason of the straitness thereof;* (Ṣ, Ḳ, TA;) meaning that the bar of the غلّ, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) —— الإِقْمَاحُ [as inf. n. of أُقْمِحَ, like أُكْمِحَ (with ك and ح) in form and in meaning,] also signifies † *The elevating of the head by reason of pride:* and so الإِكْمَاحُ. (L and TA in art. كمخ: but in the CḲ, in that art, الإِقْمَاخُ, with خ.) And اقمح [i. e. أُقْمِحَ] signifies شَمَخَ [i. e. شَمَخَ بِأَنْفِهِ, بِأَنْفِهِ, † *He magnified,* or *exalted, himself; was proud; behaved proudly,* or *disdainfully;* or *elevated his nose, from pride*]; (Ḳ, TA;) and *raised his head, scarcely ever,* or *never, lowering it:* as though the verb had two contr. significations. (TA.) —— اقمح said of thirst is expl. by Lth as signifying *It rendered* a camel *very languid:* but accord. to Az, this is wrong. (L.) ══ اقمح السُّنْبُلُ *The ears* [*of wheat*] *became pervaded by the farinaceous substance.* (Ḳ.) —— And اقمح البُرُّ, so in the T and L and other lexicons, but in all the copies of the Ḳ ▾ اِقْتَمَحَ البُرُّ, *The wheat becomes mature* قَمْح. (TA.)

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: ══ and see also 4, last sentence.

قَمْحٌ *Wheat,* syn. بُرٌّ, (Ṣ, A, Mgh, L, Mṣb, Ḳ,) and حِنْطَةٌ, and طَعَامٌ, (Mṣb,) *when the farinaceous substance pervades the ears,* or *from the time when it has attained its full growth to the time when it has become compact:* (L:) [and the *grain of wheat;* as also بُرٌّ and حِنْطَةٌ and طَعَامٌ:] a word of the dial. of Syria. and sometimes used by the people of El-Ḥijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بُرٌّ is more chaste: (Ṣ in art. بر:) ▾ قَمْحَةٌ signifies *a single grain thereof.* (Mṣb.) —— جَرَى القَمْحُ فِى السُّنْبُلِ means *The farinaceous substance pervaded the ears* [*of wheat*]. (L.)

قَمْحَةٌ: see the next preceding paragraph.

قُمْحَةٌ *A mouthful of* قَمِيحَة [q. v.]: (Ṣ, Ḳ:) or, as more than one have said, *of water.* (TA.) ══ See also القُمَّحَانُ.

القُمْحَى and القُمْحَاةُ *The* فَيْشَة [q. v., generally meaning the *glans of the penis*]. (Ḳ.)

القَمَحْدُوَةُ *The part between the* قَمَحْدُوَة [or *occiput*] *and what is termed* نُقْرَةُ القَفَا [which is *the small hollow in the back of the neck*]. (Ḳ.)

القُمَّحَانُ, thus accord. to the Baṣrees, (TA,) and القُمُّحَانُ, and ▾ القُمْحَةُ, (Ḳ,) *The* [*plant called*] وَرْس [q. v.]: (Ṣ, Ḳ, TA:) or [*the kind of perfume called*] الذَّرِيرَة: (TA:) or (so accord. to the Ḳ and TA, but in the Ṣ "also,") *a substance that comes upon the surface of wine, like* الذَّرِيرَة: (Ṣ, Ḳ, TA:) it is *the froth,* or *scum, thereof:* (L, TA:) or, as some say, (TA, but in the Ḳ "and,") *saffron:* (Ḳ, TA:) or *a certain perfume:* or *a white substance that overspreads wine resembling* الذَّرِيرَة: this last is said to be what is meant in the following verse by En-Nábighah [Edh-Dhubyánee], the only poet known by AḤn to have mentioned القمّحان:

* إِذَا فُضَّتْ خَوَاتِمُهُ عَلَاهُ *
* يَبِيسُ القُمَّحَانِ مِنَ المُدَامِ *

[*When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes,* or *appears, upon its surface*]. (L, TA.)

قُمَاحٌ, a subst. from قَمَحَ or قَامَحَ, *Aversion* of a camel *from drinking, by reason of the thirst's being satisfied,* or *of loathing,* or *of the coldness of the water,* or *of some disease.* (L. [See also حُمَامٌ.]) Hence شَهْرَا قُمَاحٍ, also called شَهْرَا قِمَاحٍ: see 3.

إِنَّهُ لَقَمُوحٌ لِلنَّبِيذِ *Verily he is a great drinker of* the beverage called *nebeedh.* (ISh.)

قَمِيحَةٌ a subst. signifying *What is eaten in the manner termed* اِقْتِمَاح, [see قَمِحَ,] (Ṣ, L,) *of the meal of parched barley or wheat, &c.,* (L,) or *such as a digestive stomachic* (جُوَارِش [often written جَوَارِش], *&c.:* (Ṣ:) expl. in the Ḳ by the word جُوَارِش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. گُوَارِش or گُوَارِشت]: (TA:) app. from القَمْح meaning البُرّ. (Ṣ.) —— [Hence] one says, ‡ مَا أَصَابَتِ الإِبِلُ إِلَّا قَمِيحَةً مِنْ كَلَإٍ *The camels obtained not* [aught] *save somewhat of dry herbage which they took into the mouth unmoistened,* or *licked up.* (A, TA.)

قَامِحٌ A camel *raising his head* (Ṣ, A, Ḳ) *from the water* (A) or *at the watering-trough, and refusing to drink,* (Ṣ, Ḳ,) *his thirst being satisfied,* (Ṣ, A,) or *by reason of loathing,* or *of the coldness*

of the water, or of some disease: (A:) and disliking water from any cause: (Ḳ:) and ▼ مُقَامِحٌ signifies the same, applied to a he-camel, (Aṣ, Ṣ, A,) and to a she-camel: (Aṣ, Ṣ, Ḳ:) pl. of the former قُمَّحٌ; (Ṣ, Ḳ;) and of ▼the latter قِمَاحٌ, which is anomalous, (Ṣ,) or this is pl. of قَامِحٌ, or it is [an inf. n.] syn. with مُقَامَحَةٌ, used as an epithet; you say إِبِلٌ قِمَاحٌ; (A;) and إِبِلٌ مُقَامَحَةٌ▼. (Ṣ.) — Also, (Ḳ,) as expl. by Lth, and so ▼مُقَامِحٌ, but, accord. to Az, wrongly, (L,) A camel very languid by reason of vehement thirst. (L, Ḳ.)

مُقْمَحُونَ: see 4, first sentence.

مُقَامِحٌ, and its fem.: see قَامِحٌ, in three places.

قمحد

القَمَحْدُوَةُ What is behind the head; (Ṣ, in art. قمحد; and Mṣb;) that is to say, (Mṣb,) the [occiput or] hinder part of the back of the head; (T, Mṣb, Ḳ;) i. e., the surface between the ذُؤَابَة [here app. meaning the hair that surrounds the round part of the head] and what is termed فَأْسُ القَفَا [or the small protuberance above the back of the neck]: (T:) also, the protuberance above the back of the neck, (L, Ḳ,) between the ذُؤَابَة [see above] and the back of the neck, sloping down from the هَامَة [or middle, or crown, or top, of the head]; it is the part of the head which touches the ground when a man lies on his back: (L:) also, the upper part of the back of the head: (L, Ḳ:) or that part of the bone of the head which projects over the back of the neck; the هامة being above it; and the قَذَال, below it, next the part of the back of the neck that is between the ears: (AZ, L:) pl. قَمَاحِدُ (Ṣ, L, Ḳ, &c.) and قَمَاحِيدُ and قَمَحْدُوَاتٌ. (L.) Accord. to J and AHei, the م is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. قحد requires consideration. (TA.)

قمد

1. قَمِدَ, aor. ـَ, (TA,) inf. n. قَمَدٌ, (Ḳ,) He, or it, was, or became, tall, or long: or he was, or became, large and long in the neck. (Ḳ, TA.)

Q. Q. 4. اِقْمَهَدَّ [in which the ه is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. قمهد.

قُمُدٌّ (Lth, Ṣ, L, Ḳ) and قُمْدٌ (Ḳ) or قُمُدٌ (L) and قُمْدُدٌ (Lth, L) and قُمْدُودٌ and قُمَادٌ and قُمَادِىٌّ (Ḳ) and قُمُدَّانٌ and قُمُدَّانِىٌّ (L, Ḳ) Strong: (Lth, Ṣ, Ḳ:) or strong and hard or hardy: (L:) or gross, thick, coarse, or rude, (Ḳ,) and hard, or hardy: (TA:) applied to a man: (L, Ḳ:) fem. قُمُدَّةٌ (Ṣ) and قُمُدَّانَةٌ and قُمُدَّانِيَّةٌ. (L.) — إِنَّهُ لَقُمُدٌ قُمُدٌ Verily he is very strong. (Lth, L.) — ذَكَرٌ قُمُدٌّ Penis vehementer se erigens, (L, Ḳ,) or القُمُدُّ is a name of the penis. (L.) — See also أَقْمَدُ.

أَقْمَدُ, fem. قَمْدَآءُ, (L, Ḳ,) and ▼ قُمُدٌّ and [fem.? see قُمُدٌّ above] قُمُدَّةٌ and قُمُدَّانِيَّةٌ, (Ḳ,) Large and long in the neck: or tall, (L, Ḳ,) in a general sense: applied to a human being. (L.) — نَحْنُ قُمْدُ الأَقْمَادِ We are thick-necked. (L.) — See also قُمُدٌّ.

قمر

1. قَمِرَ, aor. ـَ, (Ṣ, A, Ḳ,) inf. n. قَمَرٌ, (Ṣ,) He, (a man, Ṣ, A, Ḳ, and an antelope, and a bird, TA,) and it, (a man's sight, A,) became dazzled (Ṣ, A, Ḳ) in the moonlight, (A,) or by snow, (Ṣ, A, Ḳ,) so that he could not see: (Ṣ, A:) he (an antelope) became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course. (IKṭṭ.) — قَمِرَ, aor. ـَ, (Ḳ,) inf. n. as above, (TA,) He (a man, TA,) was, or became, sleepless in the moonlight. (Ḳ.) ═ See also 3, throughout.

3. قامره, inf. n. قِمَارٌ (Ṣ, A, Mṣb, Ḳ) and مُقَامَرَةٌ, (Ṣ, Ḳ,) ‡ He contended with him for stakes, or wagers, laid by both of them to be taken by the winner; syn. رَاهَنَهُ; (Ḳ;) [he contended with him in a game of hazard, such as that called المَيْسِر, or the like: (see Bḍ and Jel, ii. 216:)] in common modern conventional language, he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser: (so accord. to an explanation which I find in several copies of the KT:) from تَقَمَّرَهُ signifying "he deceived him;" because قِمَار is [often] deception. (A.) You say قَامَرَهُ فَقَمَرَهُ▼, aor. of the latter ـُ (JK, Ṣ, A, Mṣb, Ḳ) and ـِ, (JK,) inf. n. قَمْرٌ, (Ṣ, Mṣb,) ‡ He contended with him for stakes, or wagers, &c., (Ṣ,* Ḳ,) and overcame him therein; (Ṣ, A, Mṣb, Ḳ;) and قَامَرَهُ فَتَقَمَّرَهُ▼ signifies the same: (Ḳ:) or ▼تقمّر signifies he overcame him who contended with him in the contest termed قمار: and ▼قَمَرَهُ, aor. ـِ, inf. n. قَمْرٌ, he played with him in the manner termed قمار and overcame him: (Ṣ:) or ▼قَمَرَهُ, inf. n. قَمْرٌ, he overcame him in play; and so ▼ أَقْمَرَهُ: (IKṭṭ:) or ▼قَمَرَ, aor. ـِ, (Ḳ,) inf. n. قَمْرٌ, (TA,) i. q. قامر, (Ḳ,* TḲ,) and is transitive: (TA:) you say قَمَرَ بِالقِدَاحِ, and بِالنَّرْدِ, [he contended for stakes, or wagers, &c., with the gaming-arrows, and with the apparatus for trictrac or backgammon]: (A:) and ▼ قَمَرَهُ [as syn. with قَامَرَهُ]: (TA:) and قَمَرْتُهُ المَالَ, aor. ـِ, [so in a copy of the A, doubly trans., app. meaning I contended with him in a game of hazard for the property: or I so contended with him for the property and overcame him.]

4. اقمر الهِلَالُ The new moon became what is termed قَمَر, in the third night. (A.) — اقمرت لَيْلَتُنَا Our night became bright [with light of the moon]. (Ṣ, TA.) — أَقْمَرْنَا [We entered upon the time of moonlight;] the moon rose upon us. (Ṣ, TA.) — اقمر He (a man, TA) watched, or waited, for the rising of the moon. (Ḳ.) ═ See also 3.

5. تقمّره He came to him in the moonlight. (Ṣ.) — تقمّر الظِّبَآءَ, (A, TA,) and الطَّيْرَ, (TA,) He hunted, or pursued, the antelopes, (A, TA,) and the birds, (TA,) in the moonlight, so that their sight was dazzled. (A, TA.) — تقمّر الأَسَدُ The lion went forth in the moonlight in quest of prey. (Ṣ, Ḳ.*) ═ تقمّره He deceived, beguiled, or circumvented, him; desired to do him some evil action without his knowing whence it proceeded. (A.) ═ See also 3, in two places.

6. تقامروا They played [together] in the manner termed قِمَار: (Ṣ:) they contended together for stakes, or wagers, &c.; (Ḳ;) [they contended together in a game of hazard, such as that called المَيْسِر, or the like: see 3.]

القَمَرُ The moon in its third night [and after]: (ISd, A, Ḳ:) or the moon during the interval between the first two and last two nights: (AHeyth:) or after three nights until the end of the month: (Ṣ:) [and the moon, absolutely, in many instances:] so called because of its whiteness, (Ṣ, Mṣb, TA,) from القُمْرَة: (TA:) of the masc. gender: pl. أَقْمَار. (TA.) The dim., قُمَيْرٌ, is found to occur: (Ṣ:) and is applied to The moon at the time called مُحَاق [which is generally said to be applied to the last three nights of the month]: you say غَابَ قُمَيْرٌ [The moon at the time called مُحَاق set, or disappeared]. (A, TA.) — ‡ اِسْتَرْعَيْتُ مَالِى القَمَرَ I left my cattle to pasture without a pastor to take care of them in the night: and [in like manner,] استرعيته الشَّمْسَ, in the day. (TA.) — القَمَرَانِ The sun and the moon: one of them [namely the latter] being made predominant. (TA.)

قَمِرٌ: fem. with ة: see أَقْمَرُ.

قُمْرَةٌ A colour inclining to greenness: (A, Ḳ:) or whiteness inclining to dinginess or duskiness: (A:) or whiteness in which is a dinginess or duskiness: (Ḳ:) or clear, or pure, whiteness. (TA.) See also أَقْمَرُ.

قَمَرِىٌّ [Of, or relating to, the moon; lunar]. Ex. السَّنَةُ القَمَرِيَّةُ The lunar year. (Mgh, art. شمس.)

قُمْرِىٌّ is a rel. n. from طَيْرٌ قُمْرٌ: and قُمْرٌ is either pl. of أَقْمَرُ, like as حُمْرٌ is of أَحْمَرُ, or pl. [or rather coll. gen. n.] of قُمْرِىٌّ, like as رُومٌ is of رُومِىٌّ: (Ṣ, Mṣb:) or قُمْرِىٌّ is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its ى is

added to give intensiveness to its signification: (TA:) the قُمْرِىّ is [*A bird*] *of the* [*species called*] فَوَاخِت; [pl. of فَاخِتَةٌ;] (Mṣb;) *a certain species of bird;* so called because أَقْمَر [q. v.] in colour, *like the* فاختة *in El-Ḥijáz;* (JK;) [*a species of collared turtle-dove, of a dull white colour marked with a black collar:* such I have seen in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قُمْرِيَّة is *a species of* حَمَام, (Ḳ,) حَمَائِم [i. e. *pigeons*]: (M, TA:) or قُمْرِيَّةٌ is applied to the *female;* and the male is called سَاقُ حُرٍّ: (Ṣ, Mṣb, Ḳ: see سَاقُ حُرٍّ in art. سوق): and the pl. is قَمَارِىُّ, (Ṣ, Mṣb, Ḳ,) imperf. decl.; (Ṣ;) and accord. to some, قَمَارَى; (TA;) and قُمْرٌ. (Ḳ.)

قِمَارٌ: see 3. [It is often used as a subst., signifying ‡ *A game of hazard, such as that called* المَيْسِر, *and the like.*]

قَمِيرٌ ‡ *An antagonist in the contention termed* قِمَارٌ: (IJ, Ḳ:) pl. أَقْمَارٌ, (IJ, Ḳ,) which is anomalous, like أَنْصَارٌ, pl. of نَصِيرٌ. (TA.)

أَقْمَرُ *Of a colour inclining to* خُضْرَة: or *of a dull* or *dingy* or *dusky white:* (Ḳ:) and *white:* (Ṣ, Mṣb, Ḳ:) or *intensely white:* (IḲṭṭ:) fem. قَمْرَآءُ: (Ṣ, Ḳ:) pl. قُمْرٌ. (Ṣ, Mṣb.) You say حِمَارٌ أَقْمَرُ (Ṣ, A, Mṣb, Ḳ) *An ass of the colour termed* قُمْرَة: (Ḳ:) or *a white ass:* (Ṣ, A, Mṣb:) and أَتَانٌ قَمْرَآءُ *a she-ass of the colour termed* قُمْرَة: (Ḳ:) or *a white she-ass.* (Ṣ.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also فَرَسٌ أَقْمَرُ *A moon-coloured horse.* (Mgh.) And سَحَابٌ أَقْمَرُ *A cloud,* or *clouds, of a white colour:* (Ṣ:) or *intensely bright, by reason of the abundance of water therein:* and [hence] *full* [*of water*]. (TA.) — لَيْلَةٌ قَمْرَآءُ, (Ṣ, A, Ḳ,) and مُقْمِرَةٌ, (A, Mṣb, Ḳ,) and ▼مُقْمِرٌ, (Ḳ,) and ▼قَمِرَةٌ, (IAạr, Ḳ,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA,) *A moon-lit night; a night in which the moon shines:* (A, Ḳ:) or *a light,* or *bright, night:* (Ṣ:) or *a white night.* (Mṣb.) IAạr, mentions لَيْلٌ قَمْرَآءُ; but ISd, says this is strange, and I think, he adds, that by ليل he means ليلة, or that he makes ليل fem. as a pl. (TA.) You also say لَيْلَةُ القَمْرَآءِ, meaning *The night of moonlight:* (Lth, A, Mgh:) for القَمْرَآءُ also signifies *the moonlight.* (Lth, A, Mgh, Ḳ.) And قَعَدْنَا فِى القَمْرَآءِ *We sat in the moonlight.* (A.) And أَتَيْتُهُ فِى القَمْرَآءِ [*I came to him in the moonlight*]. (Ṣ.) — وَجْهٌ أَقْمَرُ *A face likened to the moon* (Ḳ,* TA) *in respect of whiteness.* (TA.)

مُقْمِرٌ: see أَقْمَرُ. — إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقْمِرٌ [*Verily the night is long, and thou hast the light of the moon:* a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قمس

1. قَمَسَ, (Ṣ, Ḳ,) aor. ـِ and ـُ, (Ḳ,) inf. n. قَمْسٌ (Ṣ, A, Ḳ) and قُمُوسٌ, (TA,) *He,* or *it,* (i. e. anything, TA,) *dived,* or *plunged,* (Ṣ, A, Ḳ,) in water: (TA:) *he,* or *it, dived,* or *plunged,* or *became immersed,* therein, *and then rose:* (TA:) *he* (a man) *disappeared* in water: (Sh:) and ▼انقمس [signifies the same as قَمَسَ: or] *he,* or *it, became immersed,* in water: (Ṣ:) and this latter, *he leaped* into a well. (Sh.) — [Hence,] *It* (a child, or fœtus,) *was,* or *became, in a state of commotion* in the belly (Ṣ, Ḳ) of its mother: (Ṣ:) or in the membrane which enclosed it in the belly. (TA.) = قَمَسَهُ, (Ṣ, A,) [aor., app., as above,] inf. n. قَمْسٌ, (Ḳ,) *He immersed, dipped, plunged,* or *sunk, him* or *it,* (Ṣ, A, Ḳ, [in the CḲ القَمْسُ is put by mistake for الغَمْسُ,]) in water; (Ṣ, A;) as also ▼أَقْمَسَهُ, (Ṣ,) inf. n. إِقْمَاسٌ. (Ḳ.) See also غَمَسَهُ. You say also, قَمَسْتُ بِهِ فِى البِئْرِ *I cast him into the well.* (Sh.) — قَامَسْتُهُ فَقَمَسْتُهُ: see 3.

3. قامسهُ, (Ḳ,) inf. n. مُقَامَسَةٌ, (TA,) *He vied,* or *contended, with him in diving.* (Ḳ,* TA.) You say, ▼قَامَسْتُهُ فَقَمَسْتُهُ, (Ṣ,) [aor. of the latter, accord. to rule, ـُ only,] inf. n. قَمْسٌ, (Ḳ,) *I vied,* or *contended, with him in diving,* (TA,) *and I overcame him therein.* (Ḳ, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (Ṣ, Ḳ,) فُلَانٌ يُقَامِسُ حُوتًا ‡ [*Such a one vies, or contends, in diving with a fish*]. (Ṣ, A, Ḳ.) You say also, فُلَانٌ يُقَامِسُ فِى سِرِّهِ, meaning, † *Such a one hides himself at one time and appears at another.* (TA.)

4. اقمس: see 7. = اقمسهُ: see قَمَسَهُ.

6. الصِّبْيَانُ يَتَقَامَسُونَ فِى البَحْرِ *The children vie, or contend, one with another, in diving in the sea,* or *great river;* syn. يَتَغَاطُّونَ. (A.)

7. انقمس: see قَمَسَ, in two places. — † *It* (a star) *set,* or *descended in the west;* (Ṣ, Ḳ;) as also ▼اقمس. (TA.)

قَمِيسٌ: see قَامُوسٌ.

قَامِسٌ: see قَمَّاسٌ.

قَامِسٌ (TA) and ▼قَمَّاسٌ, (Ṣ, TA,) [but the former is a simple epithet, and the latter intensive,] *A diver:* (Ṣ, TA:) *a diver for pearls.* (TA.)

قَوْمَسٌ: see قَامُوسٌ.

قَامُوسٌ *The sea;* syn. بَحْرٌ; (IDrd, Ḳ;) as also ▼قَمِيسٌ: (O:) or the *deepest part* thereof: (A'Obeyd, A, Ḳ:) or the *main body of the water* thereof; as also ▼قَوْمَسٌ: (Ḳ, A, TA:) or the *middle, and main body,* thereof. (Ṣ.)

مُنْقَمَسٌ The *time of* a star's *setting at dawn.* (Ṣ,* TA.)

قمش

1. قَمَشَ, aor. ـُ, (M, TA,) inf. n. قَمْشٌ, (Ṣ, M, Ḳ,) *He collected* (Ṣ, M, Ḳ) a thing, (Ṣ,) or قُمَاش, (M, Ḳ,) meaning small rubbish, or broken particles of things, on the surface of the ground, (Ḳ,) *hence and thence;* (Ṣ, TA:) as also ▼قمّش, inf. n. تَقْمِيشٌ. (Ṣ, TA.) Hence, قَمْشُ الرِّيحِ التُّرَابَ [*The wind's collecting the dust*]. (TA.)

2: see 1.

5. تقمّش, (Ḳ,) or تَقَمَّشَ القُمَاشَ, and ▼اقتمشهُ, (M, TA,) *He ate what he found,* (Ḳ, TA,) *hence and thence,* (TA,) *even though it might be vile:* (Ḳ, TA:) or *he ate what is termed* قماش, *hence and thence.* (M.)

8: see 5.

قَمْشٌ The *bad* [or *refuse*] of anything: pl. قُمَاشٌ; like as عُرَاقٌ is pl. of عَرْقٌ; (Yaạḳoob, ISk, M;) and ▼قُمَاشَةٌ is like it: (TA:) and ▼قُمَاشٌ is also a sing., like قَمْشٌ. (M, TA.) قُمَاشٌ also signifies *What is collected hence and thence:* (Ṣ:) or *small particles,* or *fragments,* of anything; as also ▼قُمَاشَةٌ; (M, IḲṭṭ;) and so قُشَامَةٌ: (IḲṭṭ, TA:) or *small rubbish,* or *broken particles of things, on the surface of the ground.* (Ḳ.) You say, مَا أَعْطَانِى إِلَّا قُمَاشًا *He gave me not aught save the worst of what he found.* (Ḳ.) [Hence,] قُمَاشُ البَيْتِ *Household goods,* or *utensils and furniture.* (Ṣ.) [Hence also,] قُمَاشُ النَّاسِ *The refuse,* or *meanest sort, of the people,* or *of mankind.* (Ḳ,* TA.) [The application of قُمَاشٌ to *Any kind of woven stuff, whether linen, cotton, or silk, &c.,* is post-classical. Its pl. is أَقْمِشَةٌ.]

قُمَاشٌ: see قَمْشٌ, throughout.

قُمَاشَةٌ: see قَمْشٌ, in two places.

قَمَّاشٌ *One who sells household goods,* or *furniture and utensils.* (TA.)

قمص

1. قَمَصَ, aor. ـِ (Ṣ, M, A, Mṣb, Ḳ) and ـُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. قَمْصٌ (Ṣ, Mṣb, Ḳ) and قِمَاصٌ, (Ṣ, M, A, Ḳ, or this is a simple subst., Mṣb,) and قُمَاصٌ, (M, Ḳ, or this last is not allowable, Ṣ,) *He* (a horse or other animal, Ṣ, A, Ḳ, or a camel, Mṣb) *raised his fore legs together and put them down together,* (Ṣ, A, Mṣb, Ḳ,) on being mounted or ridden, (Mṣb,) *and beat the ground* (عَجَنَ) *with his hind feet;* (Ṣ, Ḳ;) like اِسْتَنَّ; (Ṣ;) as also ▼قمّص: (A:) or قُمَاصٌ, with ḍamm,

is the inf. n. when it signifies he did so usually: (Ḳ:) and, inf. n. قُمَاصٌ and قِمَاصٌ, *he pranced, leaped, sprang,* or *bounded:* (M, Ḳ:) and, inf. n. قِمَاصٌ, ‡ *he was,* or *became, restless, unquiet,* or *unsteady,* (Ḳ, TA,) *and took fright, and ran away at random,* or *shied:* (TA:) and, inf. n. قُمَاصٌ, † *it* (a bird of the kind called نُغَر) *remained not steadily in a place, but leaped from its place impatiently:* and, inf. n. قَمْصٌ, † *he took fright, and ran away at random,* or *shied, and turned aside* or *away.* (TA.) You say, هٰذِهِ الدَّابَّةُ فِيهَا قِمَاصٌ; you should not say قُمَاصٌ; (Ṣ;) or you say قُمَاصٌ also; (TA;) and قَمَاصٌ, which last is the most chaste; (L, TA;) *This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs.* (Ṣ.) And it is said in a proverb, (Ṣ,) مَا بِالعَيْرِ مِنْ قِمَاصٍ, (Ṣ, A, Ḳ,) and قُمَاصٍ; (Ṣgh, TA; and so, as well as قِمَاصٍ, in two copies of the Ṣ;) i. e. الحِمَار; (Ṣ;) [*There is not in the ass any power of raising and putting down his fore legs together,* &c.;] applied to him who has become low, or mean, after being high, in rank, or condition; (Ṣ, A, Ḳ;) and to a weak man, in whom is no activity: (A, Ḳ:) or, as the proverb is related by Sb, أَفَلَا قِمَاصَ بِالعَيْرِ [*Is there not, then, any power* &c. *in the ass?*] (M, TA.) And in a trad., فَقَمَصَتْ بِهِ فَصَرَعَتْهُ *And it leaped,* or *sprang,* or *bounded, and took fright, and ran away at random,* or *shied, with him, and threw him down.* (TA.) You also say, قَمَصَتِ ▼ النَّاقَةُ بِالرَّدِيفِ ‡ *The she-camel went briskly with the rider upon the hinder part.* (A.) And قَمَصَ البَحْرُ بِالسَّفِينَةِ, (Ṣ, Ḳ,) or ▼ قَمَّصَ بِهَا, (A,) ‡ *The sea put the ship in a state of commotion* (Ṣ, A, Ḳ) *by the waves* (Ṣ, A) *thereof.* (A.) And it is said in a trad., تَقْمِصُ بِكُمُ الأَرْضُ قِمَاصَ النُّغَرِ † *Verily the earth shall be in a state of commotion with you* [*like the commotion of the* kind of bird called نغر]. (TA.) You say also, أَخَذَهُ القِمَاصُ ‡ *Restlessness,* or *inquietude,* or *unsteadiness, seized him.* (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَنِجَ, [not شبح as in Freytag's Lexicon,]) قَمَصَتْ رِجْلُهُ [app. meaning, *His hind leg became twitched up,* as in springhalt]: in which case you also say of him, إِنَّهُ لَقَامِصُ ▼ العُرْقُوبِ [as though meaning, *verily he has a twitching up of the hock*]. (Ṣ, TA.) [See also عُسَاف.]

2: see 1, in three places. ═ قَمَّصَهُ قَمِيصًا *He clad him with a* قميص [or *shirt*]: (Ṣ, Mṣb, Ḳ:) and قَمَّصَهُ ثَوْبًا [*he clad him with a garment as a shirt*]. (A.) [Hence] you say, قَمَّصَهُ اللّٰهُ وَشْىَ الخِلَافَةِ ‡ [*God invested him with the variegated robe of the office of Khaleefeh*]. (A.) And it is said in a trad., (Ḳ, TA,) that Mohammad said to 'Othmán, (TA,) إِنَّ اللّٰهَ سَيُقَمِّصُكَ قَمِيصًا, meaning ‡ *Verily God will invest thee with the apparel of the office of Khaleefeh,* (Ḳ, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — قَمَّصَ الثَّوْبَ, (inf. n. تَقْمِيصٌ, TA,) *He cut out a* قَمِيص [or *shirt*] *from the piece of cloth.* (Lḥ, M, A, TA.)

5. تَقَمَّصَ فِى النَّهْرِ *He turned over, and became immersed, in the river.* (TA.) ═ تقمّص, (Ḳ,) or تَقَمَّصَ قَمِيصًا, (Ṣ, M, A, Mṣb,) *He clad himself with a* قميص [or *shirt*]. (Ṣ, M, A, Mṣb, Ḳ.) [Hence] you say, تَقَمَّصَ الإِمَارَةَ and الوِلَايَةَ ‡ [*He became invested with the office of commander, prefect,* or *the like*]. (TA.) And تَقَمَّصَ لِبَاسَ العِزِّ ‡ [*He became invested with might,* or *nobility.* (A, TA.)

6. تَقَامَصَ الصِّبْيَانُ [app., *The boys contended in leaping, springing,* or *bounding, raising both the legs together and putting them down together*]: and بَيْنَهُمْ مُقَامَصَةٌ [*between them is a contending in leaping,* &c.]. (A, TA.)

إِنَّهُ لَحَسَنُ القِمْصَةِ [*Verily he has a good mode of attiring himself with the shirt*]. (Lḥ, M.)

قِمِصَّى *i. q.* قُمَاصٌ, i. e. *A leaping, springing,* or *bounding:* (Kr, M:) or *i. q.* قِبِصَّى, (Ḳ,) i. e. *a quick run.* (Fr, TA.)

قُمَاصٌ and قِمَاصٌ and قَمَاصٌ: see 1, passim.

قَمُوصٌ A beast of carriage *that leaps, springs,* or *bounds,* (تَقْمِصُ, Ḳ, i. e. تَثِبُ, TA,) *with its master;* as also ▼ قَمِيصٌ; (Ḳ;) likewise signifying a hackney (بِرْذَوْن) *that leaps,* &c., *much.* (TA.) — ‡ *Restless; unquiet; that does not remain steadily in a place.* (Ḳ,* TA.) — † The *lion:* (IKh, L:) because he goes about in search of his prey. (TA.) — إِنَّهُ لَقَمُوصُ الحَنْجَرَةِ ‡ *Verily he is a liar;* (Kr, M, A;) as also غموص. (TA.)

قَمِيصٌ: see قَمُوصٌ. ═ [*A shirt; a shift;*] *a certain thing that is worn,* (Ṣ,) *well known;* (M, Ḳ;) accord. to El-Ḳeiyim Ibn-El-Jezeree, and others, *a sewed garment with two sleeves, not opened* [*down the front*], *worn beneath the* [*other*] *clothes;* (TA;) accord. to El-Ḥulwánee, *that of which the slit is towards,* or *to, the shoulder-joint;* thus differing from a woman's دِرْع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mṭr] I find not in the lexicons: (Mgh, art. درع:) "or," as in some copies of the Ḳ, but in others "and," (TA,) *only of cotton,* (Ḳ,) or *of linen;* (TA;) *not of wool:* (Ṣgh, Ḳ:) or by this is app. meant that *such is generally the case:* (Ibn-El-Ḥajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقَمَّصَ signifying "he turned himself over:" (TA:) sometimes fem.: (Ḳ:) or masc.; but sometimes meaning *a coat of mail* (دِرْع), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (Ṣ, M, Ḳ) and [of mult.] قُمْصَانٌ (Ṣ, M, Mṣb, Ḳ) and قُمُصٌ. (M, Mṣb, Ḳ.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — † The *membrane that encloses a child in the womb.* (Ṣgh, Ḳ.) — Also, (Ḳ,) or قَمِيصُ القَلْبِ, (A,) ‡ The *pericardium:* (IAar, Ḳ:) or the latter signifies *the fat of the heart;* app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the *heart itself, with its appertenances:* see an ex. in a verse cited in art. سود, conj. 9.] You say, هَتَكَ الخَوْفُ قَمِيصَ قَلْبِهِ ‡ [*Fear rent open his pericardium,* or *the fat of his heart*]. (A, TA.)

قَمَّاصٌ *A seller of* قُمْصَان [or *shirts*]. (TA.)

قَامِصٌ: see 1, of which it is the act. part. n.: and see an ex. voce مَوْقُوصٌ. — *Kicking; striking with the foot.* (TA.) — قَامِصُ العُرْقُوبِ: see 1, last signification.

قمط

1. قَمَطَ, aor. ـُ (Ṣ, M, Mgh, Mṣb, Ḳ) and ـِ, (M, Ḳ,) inf. n. قَمْطٌ, (Ṣ, M, Mgh, Mṣb,) *He bound* a child (Ṣ, Mṣb) in the cradle, and a sheep or goat on the occasion of slaughtering it, (Ṣ,) with the قِمَاط [q. v.]: (Ṣ, Mṣb:) or قَمَطَهُ signifies *he bound his arms and legs,* or *hands and feet, together, like as is done with a child in the cradle,* (Ḳ, TA,) *and elsewhere, putting his limbs* [or *arms*] *next to the body, and then winding upon him the* قِمَاط: (TA:) and *he bound his* (a captive's, Mgh, Mṣb, Ḳ, or others', Mgh) *arms and legs,* or *hands and feet, together,* (Mgh, Mṣb, Ḳ,*) *with a rope;* (Mgh, Mṣb;) as also ▼ قَمَّطَهُ, (M, Ḳ,) inf. n. تَقْمِيطٌ: (M, TA:) and قُمِطَ he (a captive) was thus bound. (Ṣ, TA.) — قَمَطَ الإِبِلَ, (TA,) inf. n. as above, (Ḳ,) *He disposed the camels in a file, string,* or *series.* (Ḳ, TA.)

2: see 1.

قِمْطٌ: see قِمَاطٌ, in two places.

قِمَاطٌ The *thing,* (Ṣ,) or *wide piece of rag,* (Mṣb,) *with which a child is bound* (Ṣ, Mṣb) *in the cradle:* (Ṣ:) or the *piece of rag,* (Mgh, Ḳ,) or *wide piece of rag,* (TA,) *which is wound upon a child* (M, Ḳ, TA) *when he is bound in the cradle:* (Mgh, TA:*) pl. قُمُطٌ. (Mgh, Mṣb.) — *A rope with which the legs of a sheep or goat are bound* (Ṣ, Mgh, Ḳ) *on the occasion of the slaughtering;* (Ṣ, Ḳ;) as also ▼ قِمْطٌ: (Ḳ:) or *a rope with which the arms and legs,* or *hands and feet, of a captive are bound together:* (Mṣb, Ḳ:) pl. as above; (Mgh;) and the pl. of قِمْطٌ [probably a mistranscription for قُمُطٌ] is أَقْمَاطٌ. (TA.) — قُمُطٌ also signifies The شُرُط, (Mgh, Mṣb,) meaning *wide woven ropes,* (Mgh,) *of fibres or leaves of the palm-tree, by which a booth of reeds*

or *canes is bound:* or, as some say, the *pieces of wood that are upon the outside of a booth of reeds* or *canes,* or *in its inside, to which are bound the bundles of reeds* or *canes that form the roof:* (Mgh, Msb:) or the *heads* [or *extremities*] *thereof:* (Msb:) or قُمْط, with damm, [app. meaning قُمُط, with damm to the second letter as well as the first, or قُمْط as a contraction of قُمُط, like as كُتْب, accord. to some, is a contraction of كُتُب,] as IAth says, on the authority of Hr, (TA,) or قِمْط, with kesr, (Ṣ, Ḳ,) signifies the *thing,* (Ṣ,) or *rope,* (Ḳ, TA,) *of fibres* or *leaves of the palm-tree,* (TA,) *with which booths of reeds or canes are bound:* (Ṣ, Ḳ, TA:) and hence مَعَاقِدُ القِمْطِ [*the places where such ropes are tied*]. (Ṣ.) — Also قِمَاطٌ †The *snares by which one snares men:* and [its pl.] قُمُط, accord. to the A, ‡the *cords of stratagems* or *tricks.* (TA.) [Hence,] وَقَعْتُ عَلَى قِمَاطِهِ †*I became acquainted with his stratagems,* or *tricks,* (Lth, Ḳ,) or *his snares by which he snares men.* (TA.) [The explanation of this phrase by Lth is وقعت على بُنُودِهِ: that in the Ḳ, فَطِنْتُ بُنُودَهُ: another explanation is given in the TA, which is, فَطِنْتُ لَهُ فِى تُؤَدَةٍ: in the JK, فَطِنْتُ بِتُؤَدَةٍ: the right reading in the Ḳ and JK seems to be فَطِنْتُ بِبُنُودِهِ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, فَطِنْتُ لَهُ فِى بُنُودِهِ *I understood him in his stratagems,* &c.]

قَمَّاطٌ *A maker of* قُمُط [pl. of قِمَاط] *for children.* (TA.) — *A rope-maker.* (TA.)

قمطر

Q. 4. اِقْمَطَرَّ *It* (a day, Ṣ) *was,* or *became, distressful,* or *calamitous.* (Ṣ, Ḳ.)

قَمْطَرِيرٌ: see قَمْطَر.

قَمْطَر and قَمْطَرَةٌ (Ṣ, Msb, Ḳ) and with teshdeed, [i. e. قِمَطْر and قِمَطْرَة,] but this pronunciation is extr., (Ḳ,) or, accord. to Yaakoob, (Ṣ,) or ISk, (TA,) not allowable, (Ṣ, TA,) *A repository for books* or *writings,* (Ṣ, Msb, Ḳ, TA,) *resembling a* سَفَط, [q. v., (in the TA, سقط, which is evidently a mistake,)] *made of reeds woven together:* (TA:) the first word is fem., like the second, as well as masc.: (Msb:) pl. قَمَاطِرُ. (Ṣ, Msb.)

يَوْمٌ قَمْطَرِيرٌ and قُمَاطِرٌ, (Ṣ, Ḳ,) and مُقْمَطِرٌّ, (TA,) *A distressful,* or *calamitous, day:* (Ṣ, Ḳ:) or *a day that makes one knit the brow,* or *contract the skin between the eyes:* so the first is explained by some as occurring in the Ḳur lxxvi. 10. (TA.) — شَرٌّ قَمْطَرِيرٌ, (TA,) and قُمَاطِرٌ, and قِمَطْرٌ, (Lth, TA,) and مُقْمَطِرٌّ, (TA,) *Intense evil.* (Lth, TA.)

قُمَاطِرٌ: } see قَمْطَرِيرٌ, in two places.
مُقْمَطِرٌّ: }

[قمع
قمل
قمن
See Supplement.]

قمهد

Q. 4. اِقْمَهَدَّ *He* (a man, L, and a camel, Ṣ, L,) *raised his head.* (Ṣ, L, Ḳ.) Mentioned by J in art. قمد, q. v.

[قن
See Supplement.]

قنأ

1. قَنَأَ, aor. ـَ, inf. n. قُنُوْءٌ, *It* (a thing, TA) *was,* or *became, intensely red:* (Ḳ:) and قَنَا, without ء, is a dial. var. thereof, (TA in this art.,) aor. يَقْنُو, inf. n. قُنُوٌّ. (TA in art. قنو.) You say, قَنَأَتْ لِحْيَتُهُ, aor. and inf. n. as above, *His beard was,* or *became, intensely red* from the dye: (Ṣ, O:) or, *was,* or *became, black* with the dye. (TA.) And قَنَأَتْ أَطْرَافُ الجَارِيَةِ بِالحِنَّآءِ *The extremities of the girl,* or *young woman, were,* or *became, black,* or, accord. to the T, *intensely red, with the ḥinnà.* (TA.) And قَنَأَتِ البُسْرَةُ *The full-grown unripe date began to have its redness intermixed with blackness.* (M in art. نثر.) — See also 2. — قَنَأَهُ *He mixed it,* i. e. milk (O, Ḳ, TA) *with water.* (TA.) — And, (O, Ḳ, TA,) aor. ـَ, (TA,) inf. n. قَنْءٌ, (O, TA,) *He killed him:* (O, Ḳ, TA:) or *he incited him,* or *induced him, to kill him;* as also اقنأهُ, (Ḳ, TA,) inf. n. إِقْنَآءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that اقنأهُ should be followed by عَلَيْهِ, to give this sense; and so should قَنَأَهُ, if used in the same sense; for, accord. to Ṣgh,] أَقْنَأْتُهُ عَلَيْهِ signifies *I incited him,* or *induced him, to kill him.* (O.) — قَنَأَ الجِلْدُ, (AḤn, Ḳ, TA,) [if not a mistranscription, for قَنِئَ, as seems to be probably the case from what follows,] inf. n. قُنُوْءٌ, (AḤn, TA,) *The skin was thrown into the tan,* (AḤn, Ḳ, TA,) *after the removal of its hair and dirt:* and قَنَأَهُ صَاحِبُهُ [*Its owner threw it into the tan,* &c.]. (AḤn, TA.) — قَنِئَ, (O, Ḳ, TA,) aor. ـَ, inf. n. قُنُوْءٌ, (TA,) *He died.* (O, Ḳ.) One says, ضَرَبْتُهُ حَتَّى قَنِئَ *I beat him until he died.* (TA.) — And قَنِئَ said of a hide, *It became spoiled,* or *rendered unsound.* (O, Ḳ.)

2. قنّأ, (Ṣ, O, Ḳ,) inf. n. تَقْنِئَةٌ, (Ṣ, O,) or تَقْنِىْءٌ, (Ḳ,) *He rendered* (Ṣ, O, Ḳ) a thing, (Ḳ,) or his beard, (Ṣ, O,) *intensely red* (Ṣ, O,* Ḳ) with dye. (Ṣ, O.) And *He dyed* his beard *black;* as also قَنَأَ. (Ḳ.)

3. مَا قَانَأَهُ *It* (a thing) *did not suit him;* i. q. مَا قَامَأَهُ. (TA in art. قمأ.) [See also قَانَى, in art. قنى.]

4. اقنأ *He spoiled* a hide, or *rendered* it *unsound.* (O, Ḳ.) — أَقْنَأَنِى الشَّىْءُ *The thing became possible to me,* or *within my power,* (Ḳ, TA,) and *near to me.* (TA.) — See also 1, in two places.

قُنْأَةٌ [or قِنْأَةٌ]: see مَقْنَأَةٌ.

شَىْءٌ أَحْمَرُ قَانِئٌ *A thing intensely red.* (Ṣ, O.) See an ex. of the fem. قَانِئَةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَأَةٌ and مَقْنُؤَةٌ (Ṣ, Ḳ) i. q. مَقْمَأَةٌ [and مَقْمُؤَةٌ], (Ḳ,) *A place on which the sun does not come;* (AA, Ṣ, TA;) as also قُنْأَةٌ [perhaps a mistranscription for قُمْأَةٌ like its syn. قُمْأَةٌ]: (TA:) some say that مَقْنَاةٌ and مَقْنُوَةٌ, [thus] without ء, signify the *contr. of* مَضْحَاةٌ [which means a place from which the sun is hardly ever, or never, absent]. (Ṣ, TA.)

قنب

1. قَنَبَ فِيهِ, (JK, A, O, Ḳ,) aor. ـُ, (JK, O,) inf. n. قُنُوبٌ, (JK,) ‡*He entered into it,* (JK, A, O, Ḳ,) namely, his house, or tent; as also تقنّب. (JK, A.) — And قَنَبَتِ الشَّمْسُ, (A, Ḳ,) aor. as above, (TA,) and so the inf. n., (Ḳ,) ‡*The sun set,* (A, Ḳ, TA,) *so that nothing thereof remained.* (TA.) — قَنَبَ بِمِخْلَبِهِ, aor. ـِ, inf. n. قَنْبٌ, *He* (a lion) *withdrew his claw into its receptacle.* (O.) — قَنَبَ الكَرْمَ, (A,) or العِنَبَ, (JK, Ḳ,) inf. n. قَنْبٌ, (JK,) *He cut off from the grape-vine what would be injurious* (A, Ḳ) *to its produce;* (Ḳ;) as also قنّبهُ: (A:) or *he cut off from its upper part what would not bear and what would perhaps injure its produce:* (En-Naḍr, TA:) or *he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength.* (AḤn, TA.) — قَنَبَ الزَّهْرُ *The flowers,* or *blossoms, came forth from their calyxes.* (Ḳ.)

2. قنّب الزَّرْعُ, (IDrd, Ṣ, O, Ḳ,) inf. n. تَقْنِيبٌ, (IDrd, Ṣ, Ḳ,) *The seed-produce put forth the* قُنَّابَة [or قُنَّاب i. e. the *leaves enclosing the ears of corn*]; (Ḳ;) i. q. أَعْصَفَ [i. e. *put forth its* عَصْف, here meaning the *leaves of the ears of corn*]. (IDrd, Ṣ, O.) — قَنَّبُوا, (O, Ḳ,) inf. n. as above, (Ḳ,) *They became a* [*troop such as is termed*] مِقْنَب; as also أَقْنَبُوا; (O, Ḳ;) and so تَقَنَّبُوا. (A, O, Ḳ.) — And قنّبوا is said to mean *They journeyed,* or *travelled, far:* (O:) [or] so اقنبوا: (T, TA:) and تقنّبوا نَحْوَ قَوْمٍ *They journeyed towards a people,* or *party.* (JK.) — See also 1.

4: see 2, in two places. — اقنب also signifies ‡*He hid himself from a creditor,* or *from a Sulṭán.* (O, Ḳ.) — And *It* (a plant) *put forth the calyxes of its flowers,* or *blossoms.* (AḤn, O,* TA.)

5: see 1, first sentence: — and see 2, in two places.

قُنْبٌ The *sheath of the penis* (Ṣ, A, O, Ḳ) of a beast, or of a solid-hoofed animal, (Ḳ,) [i. e.] of the horse, (Ṣ, A, O,) and of other than the horse (Ṣ, O) among the solid-hoofed; (Ṣ;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — [Hence,] قُنْبُ الأَسَدِ, i. e. †*The sheath of the penis of the Lion*, is a name by which the Arabs call *the star* [β] *upon the hinder part of the tail of Leo:* [this, it should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see الذِّرَاعُ:) another meaning of قُنْب in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star قُنْبُ الصَّرْفَةِ [q. v.]. (Ḳzw.) — [Hence, likewise,] قُنْبٌ signifies also ‡The بَظْر of a woman; (Ḳ;) [meaning the *prepuce of the clitoris;* as being likened to a قُنْب properly so called; i. e.] it is metonymically [thus] applied to the *part that is circumcised,* of a woman. (JK, A.) — See also قِنَابٌ, in two places. = Also *A large sail,* (O, Ḳ,) *one of the greatest of the sails of a ship.* (O.)

قُنَابٌ: see قُنَّابَةٌ.

قِنَابٌ The *claw* of the lion; as also ▼قُنْبٌ and ▼مِقْنَبٌ and ▼مِقْنَابٌ: (Ḳ:) or the *claw* of the lion *in its covering;* (O, TA;) as also ▼مِقْنَبٌ: or this last signifies the *fore paw* of the lion: and ▼قُنْبٌ, of which the pl. is قُنُوبٌ, signifies the *part of the fore paw* of the lion *into which the claws enter* [or *are withdrawn*]; as also ▼مِقْنَابٌ; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — Also (i. e. قِنَابٌ) The *string* of a bow. (Ḳ.) — And *i. q.* قُنَّابَةٌ, q. v. (Ḳ.) — See also قُنْبٌ.

قُنُوبٌ [mentioned in the next preceding paragraph as pl. of قُنْبٌ] signifies [also] The *calyxes of the flowers of a plant.* (AḤn, O, Ḳ.*)

قَنِيبٌ *Companies of men.* (Ṣ, O, Ḳ.) — And hence, as being likened thereto, (TA,) ‡*Clouds* (O, Ḳ, TA) *such as are dense,* or *compact.* (TA.)

قُنَابَةٌ: see قُنَّابَةٌ.

قِنَّبٌ (Ṣ, Mgh, O, Mṣb, Ḳ) and قُنَّبٌ (Ḳ) [*Cannabis, or hemp;*] *i. q.* أَبْقٌ [a less-known word]; a genuine Arabic word; (Ṣ, O;) or, accord. to AḤn, a Pers. word [كَنَبْ] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced قِنَب; (TA;) [loosely expl. as] *a sort of* كَتَّان [or *flax*], (Ḳ, TA,) i. e. the *coarse* [*sort*], *of which are made ropes and the like;* (TA;) *a plant of which the skin,* or *rind, is twisted into ropes;* (Mṣb;) *its stems are bruised until the culm becomes strewn in fragments and the rind thereof becomes detached;* and one says حِبَالُ القِنَّبِ [*the ropes of hemp*]: (AḤn, Mgh:) *it has a grain called* شَهْدَانِج [q. v.]: (Mgh, Mṣb:) ▼قِنَابٌ, [thus without teshdeed,] occurring in a verse of Aboo-Heiyeh En-Numeyree, is said to signify the same as قِنَّب; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

قُنَّابَةٌ, (O, Ḳ,) like رُمَّانَةٌ, (Ḳ,) or ▼قُنَابَةٌ, (Ṣ, [thus in my copies, without teshdeed,]) The *combined leaves in which are the ears of corn;* (Ṣ, O, Ḳ;) also called عُصَيفَةٌ: (Ṣ, O:) so says IDrd: (Ṣ:) and [it is said that] ▼قُنَابٌ, with ḍamm, (O, Ḳ,) as also ▼قِنَابٌ, with kesr, (Ḳ,) signifies the *leaves surrounding the heads of growing corn,* (O, Ḳ, TA,) i. e. *the ears,* (TA,) *in the beginning of its fruit-bearing:* (O, Ḳ, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

قَانِبٌ The *howling wolf.* (O, Ḳ.) See also مَقَانِبُ. — And *A quick,* or *brisk,* فَيْج [i. e. *foot-messenger,* or *courier who journeys on foot*]; as also ▼قَيْنَابٌ. (O, Ḳ. [In the CḲ, الفَيْحُ is put for الفَيْجُ.]) — And وَادٍ قَانِبٌ [*A valley,* or *water-course,*] *of which the torrent comes from afar.* (O.)

قَيْنَابٌ: see the next preceding paragraph.

مِقْنَبٌ *A thing that the sportsman has with him,* (Ṣ,) *his bag,* (خَرِيطَة, O, or وِعَآء, Ḳ,) or *a thing resembling a* مِخْلَاة or *a* خَرِيطَة, (TA,) *in which he puts the game that he takes.* (Ṣ, O, TA.) — See also قِنَابٌ, in two places. — Also *A ring of gold.* (JK.) = And *A troop of horses* or *horsemen,* (Ṣ, O, Ḳ,) or *of both,* (TA,) *from thirty to forty,* (Ṣ, O, Ḳ, TA,) or *less than a hundred,* (TA,) or as many as *three hundred:* (Lth, O, Ḳ, TA:) or *a troop of horses* or *horsemen that assemble for a hostile,* or *predatory, incursion:* pl. مَقَانِبُ. (Kf, TA.)

مِقْنَابٌ: see قِنَابٌ, in two places.

مَقَانِبُ *Rapacious,* or *ravening, wolves:* (O, Ḳ, TA:) a pl. without a sing.; or it is an irreg. pl. of ▼قَانِبٌ [q. v.]. (TA.) — It is also pl. of مِقْنَبٌ [q. v.]. (Kf, TA.)

قنبر

قُنْبُرٌ and قُنْبُرَآءُ *A species of the* [*kind of bird called*] حُمَّر: (TA:) [or *resembling the* حُمَّر:] *i. q.* قُبَّر [i. e., the *lark*]: (Ṣ, Ḳ, art. قبر:) n. un. قُنْبُرَةٌ, (Ṣ, Mṣb, art. قبر:) also pronounced قُنْبَرَةٌ: (Mṣb, ibid.:) pl. قَنَابِرُ. (TA.) See قُبَّر.

قنبط

قُنَّبِيطٌ [*Cauliflower;*] the *thickest species of* كُرُنْب; (Ḳ;) called in the dial. of Egypt قَرْنَبِيط; mentioned in the Ṣ in art. قبط; [but only as a thing well known;] the author of the Ṣ regarding the ن as augmentative: (TA:) *it renders the breath stinking; and causes a thickness,* or *grossness,* [app. *of the humours;*] *and she who uses its seed in the manner of a suppository in the vagina will not become pregnant:* (Ḳ:) so say the physicians. (TA.)

قنت

1. قُنُوتٌ is the inf. n. of قَنَتَ, (MA, Mṣb,) aor. ـُ, (Mṣb,) and signifies The *being obedient:* (Ṣ, M, MA, Mgh, Ḳ, TA:) or the *being constantly obedient:* (IAmb, O, TA:) the former is the primary meaning: and hence, in the Ḳur [xxxiii. 35], ▼وَالْقَانِتِينَ ▼وَالْقَانِتَاتِ [*And the obedient men and the obedient women*]. (Ṣ, M, TA.) One says, قَنَتَ لِلّٰهِ, (MA,) and قَنَتَ اللّٰهَ, (TA,) [but this latter is unusual, the former only being authorized by the Ḳur-án (in iii. 38 and xxxiii. 31),] meaning *He was obedient to God.* (MA, TA.) And it is said in the Ḳur [ii. 110 and xxx. 25], ▼كُلٌّ لَهُ قَانِتُونَ i. e. *All are obedient unto Him:* but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of ▼القَانِتُ [or the signification that implies all the meanings of the word] is *The performer of the command of God.* (L, TA.) — It signifies also The act of *standing;* (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The *standing long.* (IAmb, O, TA.) And (TA) The *standing in the performance of the divinely-appointed act of prayer.* (Ṣ, Mṣb, Ḳ, TA.) [See also 4.] Hence, (Mgh, Mṣb, TA,) it is said in a trad. (Ṣ, TA) of the Prophet, as a reply given by him to the question أَىُّ الصَّلَاةِ أَفْضَلُ, (TA,) أَفْضَلُ الصَّلَاةِ طُولُ القُنُوتِ (Ṣ, Mgh, Mṣb, TA) i. e. [*The most excellent characteristic of the performance of the divinely-appointed act of prayer is*] *the long continuance of the standing.* (Mgh,* Mṣb,* TA.) And hence, قُنُوتُ الوِتْرِ; (Ṣ; [see art. وتر;]) or [as it is also termed] دُعَآءُ القُنُوتِ, which means *The supplication of the standing;* (Mṣb;) for one utters the supplication standing: (TA:) and what is thus termed (دُعَآءُ القُنُوتِ) is as follows: اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِى عَلَيْكَ الخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّى وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالكُفَّارِ مُلْحِقٌ i. e. *O God, verily we beg of Thee aid* to be obedient and to forsake disobedience, *and we beg of Thee forgiveness* of sins, [*and we believe in Thee, and we rely*

upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, *causes* others *to overtake,* or *become associated with, the unbelievers.* (Mgh. [See also art. لحق.]) It is said of the Prophet, قَنَتَ شَهْرًا فِى صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ [*He stood during a month, in the prayer of day-break, after* (the prayers of) *the* رُكُوع (pl. of رَكْعَة, q. v.), *cursing* (the tribes of) *Riạl and Dhekwán*]. (TA.) — Also The act of *supplicating* [*God*]: (Zj, Mgh, O, Mṣb, Ḳ, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The *supplicating God* [*by addressing Him with the form of words mentioned above as used in what is termed* دُعَآءُ القُنُوتِ], *doing so standing.* (TA.) — And The *divinely-appointed act of prayer;* syn. صَلَاةٌ. (IAmb, O, TA.) — And The *being silent;* (O, Mṣb, Ḳ, TA;) by which is meant (O,* TA) the *with-holding oneself from talking;* (O,* Ḳ, TA;) *in,* or *during,* [*the prayer called*] الصَّلَاة. (O,* Mṣb, TA.) Hence, (O, Mṣb, TA,) accord. to a trad., (O, TA,) the saying in the Ḳur [ii. 239], وَقُومُوا لِلّٰهِ قَانِتِينَ ▼ [*And stand ye unto God,* in the divinely-appointed act of prayer, *refraining from talking*]. (O, Mṣb, TA.) — And The *serving of God.* (TA.) — And The *continuing of the performance of the pilgrimage.* (TA.) One says, [قَنَتَ and] ▼ اقنت, meaning *He continued the performance of the pilgrimage.* (IAạr, O, Ḳ, TA.) — And The *prolonging of engaging in warring,* or *warring and plundering.* (TA.) One says, [قَنَتَ and] ▼ اقنت, meaning *He prolonged the engaging in warring,* or *warring and plundering.* (IAạr, O, Ḳ, TA.) — And The *confessing,* or *acknowledging, one's being in the condition of a servant* [*to God*]. (TA.) — And The *being lowly, humble,* or *submissive:* (A, TA:) or the *keeping to obedience* [*to God*], *with lowliness, humility,* or *submissiveness.* (Er-Rághib, TA.) One says, قَنَتَ لَهُ *He was,* or *became, lowly, humble,* or *submissive, to him.* (TA.) And قَنَتَتِ المرأة لِزَوْجِهَا, (A,) or لِبَعْلِهَا, (TA,) *The woman was,* or *became, lowly, humble,* or *submissive, and obedient, to her husband:* (A:) or *was,* or *became, quiet and submissive;* syn. أَقَرَّتْ. (TA.) [See also 4, and 8.] — قَنَاتَةٌ [is an inf. n., of which the verb is قَنُتَ, like قَنُنَ, and] signifies The *eating little* [like قَنَانَةٌ]. (Ḳ.)

4. اقنت *He stood long in the performance of the divinely-appointed act of prayer.* (O, Ḳ.) [And قَنَتَ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنَتَ,] قَنَتَ عَلَى عَدُوِّهِ *He cursed his enemy.* (IAạr, O, Ḳ.) — See also 1, last quarter, in two places. — Also *He lowered, humbled,* or *submitted, himself to God.* (IAạr, O, Ḳ.)

8. اقتنت *He was,* or *became, tractable,* or *submissive.* (TA.) [And اكتنت has a similar meaning.]

قَنُوتٌ A woman *lowly, humble,* or *submissive, and obedient* [to her husband]. (A.)

قَنِيتٌ A woman *who eats little:* (O, Ḳ:) as also قَتِينٌ. (O.) — سِقَآءٌ قَنِيتٌ *i. q.* مَسِّيكٌ, so in a copy of the Ḳ, meaning [*A skin*] *that retains the water;* and this is the right explanation: (TA:) but accord. to AZ and Z, the word مسيك thus used is like أَمِيرٌ; and سِقَآءٌ مَسِيكٌ is expl. by Z as meaning [*a skin*] *that does not exude,* and by AZ as meaning [*a skin*] *that retains the water so that it does not exude:* (TA in art. مسك:) in the present art., in some of the copies of the Ḳ, مُسِيلٌ, the act. part. n. from أَسَالَ المَآءَ; and thus in a copy of the Tekmileh. (TA in the present art.: in the O, in this art., it is مَسِيلٌ.)

قَانِتٌ [part. n. of قَنَتَ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قُنَّتٌ. (ISd, TA.)

قنح

1. قَنَحَهُ, (Ṣ, Ḳ, TA,) aor. ـَ, (Ḳ, TA,) inf. n. قَنْحٌ, (Ṣ, TA,) *He bent it,* or *curved it,* (Ṣ, Ḳ, TA,) i. e. a thing, (Ṣ,) or a stick, or branch, (TA,) [*at the end,*] *like a* مِحْجَن, (Ṣ, Ḳ, TA,) or صَوْلَجَان. (TA.) — And قَنَحَ البَابَ *He hewed,* or *cut out, a wooden implement,* (*called a* قُنَّاحَة [q. v.], L,) *and with it raised* [and opened] *the door;* as also ▼ اقتنحهُ: (T, L, Ḳ, TA:) or [simply] *he raised* [*and opened*] *the door with the wooden implement called a* قُنَّاحَة; and so ▼ قنّحهُ: (A:) [or] ▼ قنّح البَابَ, (Ṣ, Ḳ,) inf. n. تَقْنِيحٌ, (Ḳ,) *He adjusted* (أَصْلَحَ) *a* قُنَّاحَة *to the door.* (Ṣ, Ḳ.) — And قَنَحَ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) said of one drinking, *He satisfied his thirst, and, by reason thereof, raised his head; and showed,* or *expressed, dislike of drinking* (تَكَارَهَ عَلَى الشُّرْبِ); like ▼ تقنّح; (Ḳ, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the Ḳ] like ▼ قنّح: accord. to AḤn, one says, قَنَحَ مِنَ الشَّرَابِ, aor. and inf. n. as above, meaning *he sipped* [*of the wine or beverage*]; and accord. to Az, ▼ تَقَنَّحْتُ مِنَ الشَّرَابِ, which, he says, is the prevailing expression: hence the saying of Umm-Zarạ, أَشْرَبُ فَأَتَقَنَّحُ, i. e. *I* [*drink, and*] *stop,* or *interrupt, drinking, and proceed leisurely therein:* or, *I drink after the satisfying of thirst:* which latter explanation, mentioned on the authority of AZ, is that which is approved by Sh and Az, in opposition to Aboo-'Abd-Allah Et-Ṭuwál, who thought it to mean *I drink by little and little.* (TA. [See also this saying of Umm-Zarạ, with another reading of it, in the last sentence but one of art. قمح.])

2: see above, second sentence, in two places: — and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قِنْحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy *making a* قُنَّاحَة *with which thou wilt fasten* (تَشُدُّ) *the side-post of thy door and the like;* termed by the Persians قانه [app. a mistranscription for فَانَهْ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قِنْح here is a dial. var. of قَنَّاح [q. v.]. (L.)

قَنَّاحٌ and ▼ قَنَّاحَةٌ [thus in the L, but app. the ق should be with ḍamm in both words,] *A stick,* or *branch, bent,* or *curved,* [*at the end,*] *like a* صَوْلَجَان [q. v.]. (L.)

قُنَّاحٌ *A bar* (مِتْرَس [or مَتْرَس]) of a door. (IAạr, L.)

قُنَّاحَةٌ: see قَنَّاحٌ.

قُنَّاحَةٌ *A crooked,* or *curved, long* مِفْتَاح [or *instrument for opening a door*]: (Ṣ, L, Ḳ:) [from what here follows, it seems to be *a kind of wooden lever, with a crooked,* or *curved, end, with which a door is raised and opened:* (see also 1:)] *a wooden implement with which a door is raised* [*and opened,* app. *by lifting the lower pivot* (*which serves as a hinge*) *out of its socket*]: (A, L:) and *any piece of wood that is inserted beneath another* [*as a lever*] *in order to move it.* (L.)

قند

4. اقند السَّوِيقَ *He put* قَنْد *into the* سويق [or *meal of parched barley or wheat*]. (IKṭṭ.)

قَنْدٌ (Ṣ, A, L, Mṣb, Ḳ) and ▼ قَنْدَةٌ and ▼ قَنْدِيدٌ (L, Ḳ) The *honey* (or *expressed juice,* TA) *of the sugar-cane,* (Ṣ, A, L, Ḳ,) *when it has become concrete,* (L, Ḳ,) or *when it has been rendered concrete;* (as in some copies of the Ḳ;) [or *sugar-candy;*] see also طَبَرْزَذٌ; *with which* فانيد *is made:* (L:) or *that of which sugar is made;* so that sugar is to قند like clarified butter to fresh butter: the pl. of قند is قُنُودٌ: (Mṣb:) it is (as some say, Mṣb) an arabicized word, (Mṣb, Ḳ,) from [the Pers.] كَنْدْ [or قَنْدْ]. (TA.)

قَنْدَةٌ: see قَنْدٌ.

قِنْدِيدٌ: see قَنْدِيدٌ.

قِنْدِيدٌ : see قَنْدٌ. — Wine: (AA, IAạr, Ṣ, L, Ḳ:) or it is not wine, (Aṣ, Ṣ, IJ,) but like إِسْفَنْط, i. e., (Aṣ, Ṣ,) expressed juice (Aṣ, T, Ṣ, L, Ḳ) of grapes, (T, L,) boiled, (Aṣ, T, Ṣ, L,) with aromatics put in it, (Aṣ, T, Ṣ, L, Ḳ,) and then rendered more fragrant by an admixture of other perfumes: [so I render يُفَتَّق:] (T, L, Ḳ:) or beverage, or wine, (شَرَابٌ,) made of قَنْد: (A:) pl. قَنَادِيدُ. (IAạr, L.) — Ambergris. (Kr, L, Ḳ.) — Camphor. (Ḳ.) — Musk. (Ḳ.) — A perfume made with saffron, (Ḳ,) or with [the plant called] وَرْس. (TA.) — [The plant called] وَرْس: (Ḳ:) or excellent وَرْس. (L.) — The state, or condition, of a man, whether good or bad; as also ↓ قِنْدَدٌ: (Ḳ:) pl. of the former قَنَادِيدُ. (IAạr.) — جَآءَ بِالأَمْرِ عَلَى قَنَادِيدِهِ [He did the thing] in its [proper] manner. (Ḳ.)

قِنْدَأْوٌ is mentioned among the words whose last radical letter is ء. (Ḳ.) Aboo-Málik says, that رَجُلٌ قِنْدَأْوَةٌ, of the measure فِعْلَأْوَةٌ, signifies A light, or active, man: and نَاقَةٌ قِنْدَأْوَةٌ a swift she-camel: (Ṣ:) and a bold she-camel: (Fr, Ṣ:) and the epithet is with and without ء: (Fr:) and جَمَلٌ قِنْدَاوٌ a swift he-camel: and قَدُومٌ قِنْدَأْوَةٌ a sharp adz: but others say فِنْدَأْوَةٌ, with ف. (Ṣ.)

مُقَنْدًى : see the next paragraph.

سَوِيقٌ مُقَنْوَدٌ, and ↓ مُقَنَّدٌ, (Ṣ, A, L, Mṣb, Ḳ,) and ↓ مُقَنْدًى, (Ḳ,) [Meal of parched barley or wheat] prepared [or sweetened] with قَنْد. (L, Mṣb.) [See an ex. in art. جلق.] — كَلَامٌ مُقَنْوَدٌ, and ↓ مُقَنَّدٌ, ‡ [Sugared speech]. (A.)

مُقَنَّدٌ : see the preceding paragraph in two places.

قنص

1. قَنَصَهُ, (Ṣ, M, A, Ḳ,) aor. ـِ, (M, A, Ḳ,) inf. n. قَنْصٌ (Ṣ, M,) and قَنَصٌ; (M;) and ↓ تقنّصهُ; and ↓ اقتنصهُ; (Ṣ, M, A, Ḳ;) He took, captured, or caught, it; made it his prey; snared, insnared, or entrapped, it; hunted, or chased, it; or sought to take, capture, or catch, it; syns. صَادَهُ, (Ṣ, M, A, Ḳ,) and اِصْطَادَهُ, (Ṣ, Ḳ,) and تَصَيَّدَهُ; (Ṣ;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, هُوَ يَقْنِصُ الفُرْسَانَ, and ↓ يَقْتَنِصُهُمْ, ‡ He captures the horsemen. (TA.)

5: see 1.

8: see 1, in two places. — As being likened to "the taking" of the object of the chase, الاِقْتِنَاصُ signifies ‡ The taking anything quickly. (Kull.) — [And hence, † The apprehending quickly.]

قَنَصٌ [originally an inf. n.] What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like; as also ↓ قَنِيصٌ. (Ṣ, M, A, Ḳ.)

قَنِيصٌ : see قَنَصٌ: — and قَانِصٌ, in two places.

قَنَّاصٌ : see قَانِصٌ.

قَانِصٌ One who takes, captures, catches, insnares, entraps, hunts, or chases, wild animals or the like; as also ↓ قَنِيصٌ (Ṣ, M, A, Ḳ) and ↓ قَنَّاصٌ: (Ṣ, M, Ḳ:) or ↓ قَنِيصٌ signifies persons who do so, collectively; and is [a quasi-pl. n.] similar to كَلِيبٌ and مَعِيزٌ and حَمِيرٌ: (IJ, TA:) the pl. of قَانِصٌ is قُنَّاصٌ: (A, TA:) and ↓ قَانِصَةٌ signifies the same as the pl.: and also low, vile; or mean, persons. (TA. [See also طُمْرُورٌ, in an explanation of which the sing. قَانِصٌ is app. used in like manner.]) You say, جَآءَ القَنِيصُ بِالقَنِيصِ The sportsman came with the game taken. (A.) And it is said in a trad., فَتَخْرُجُ النَّارُ عَلَيْهِمْ قَوَانِصَ †[And the fire of hell shall send forth against them snatchers]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is ↓ قَانِصَةٌ: (Ḳ, TA:) or, as some say, the meaning is, sparks like the قَوَانِص of birds, i. e., their حَوَاصِل. (TA.) See what follows.

قَانِصَةٌ : see قَانِصٌ, in two places. — Also, sing. of قَوَانِصُ, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, what the مَصَارِين are in other creatures: (Ṣ, Ḳ:) or the pl. [or sing. (Ḳ, art. جرأ,)] signifies i. q. جِرِّيْئَةٌ: (L, TA:) or the قانصة is, in a bird, like the حَوْصَلَة [or lower part of the belly] in a man: (M, TA:) or [the stomach, or triple stomach, or the crop, or craw, of a bird;] in a bird, like the كَرِش [in other creatures]: (TA:) [see الجِرِّيْئَة:] or a thing like a little burrow in the belly of a bird: (T, A, L:) [in the present day it is applied to the gizzard, or true stomach, which is perhaps meant by the last of the preceding explanations; and is also pronounced قَوْنَصَة:] or the pl., in relation to a bird, signifies i. q. حَوَاصِل [pl. of حَوْصَلَة]: (TA:) the word is also written with س; but is better with ص. (TA.)

قنط

1. قَنَطَ, aor. ـِ; and قَنِطَ, aor. ـَ; and قَنُطَ, aor. ـُ; (Ṣ, Mṣb, Ḳ;) and قَنَطَ, aor. ـُ; (Ḳ;) and قَنِطَ, aor. ـِ; and قَنَطَ, aor. ـَ; each of the last two being a mixture of two dialects; (Akh, Ṣ, Ḳ;) inf. n. قُنُوطٌ, (Ṣ, Mṣb, Ḳ,) which is of the first and second, (Ṣ, Ḳ, TA,) and of the fourth and sixth also; (Ḳ; [but this is doubtful;]) and قَنَطٌ, which is of the third; (Ṣ, Ḳ;) and قَنَاطَةٌ, which is also of the third, (Ṣ, Ḳ,) or [more probably, agreeably with analogy,] of the fourth; (TḲ;) He despaired (Ṣ, Mṣb, Ḳ) of (مِنْ) the mercy of God, (Mṣb,) or, as in the T, of good: or, as some say, he despaired most vehemently of a thing. (TA.) It is said in the Ḳur, [xv. 56,] accord. to different readings, وَمَنْ يَقْنِطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ and يَقْنَطُ (Bḍ, TA) and يَقْنُطُ (Bḍ) [And who despaireth of the mercy of his Lord except those who are in error?] — قَنَطَ is also syn. with مَنَعَ. (Ḳ.) You say, قَنَطَ مَآءَهُ عَنَّا He withheld, kept, or debarred, his water from us. (Ṣgh on the authority of Ibn-'Abbád.)

2. قنّطهُ, (Mṣb, Ḳ,) inf. n. تَقْنِيطٌ, (Ḳ,) He made him to despair; (Mṣb, Ḳ;) as also ↓ اقنطهُ. (Mṣb.) You say, شَرُّ النَّاسِ الَّذِينَ يُقَنِّطُونَ النَّاسَ مِنْ رَحْمَةِ اللّٰهِ The worst of men are those who make men to despair of the mercy of God. (TA.)

4: see 2.

قَنِطٌ : } see what follows.
قَنُوطٌ : }

قَانِطٌ (Ṣ, Mṣb) and ↓ قَنِطٌ (Ṣ, TA) and ↓ قَنُوطٌ, (Mṣb, TA,) but the last has an intensive signification, (Bḍ, xli. 49,) Despairing: (Ṣ, Mṣb, TA:) pl. of the first with ون; (Ḳur xv. 55, accord. to the prevailing reading;) and so of the second. (Ṣ, TA.)

قنطر

Q. 1. قَنْطَرَ الشَّىْءَ i. q. عَقَدَهُ وَأَحْكَمَهُ [He tied, or knit, the thing; or, agreeably with modern usage, he arched, or vaulted, it; and made it firm, or strong]. (Zj.) Hence what is called a قَنْطَرَة is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, لِإِحْكَامِ عَقْدِهَا. (MF.) [It seems to signify He compacted the thing. — Also, He collected the thing together into one aggregate; he aggregated it. See the pass. part. n., below.] — قَنْطَرَ He (a man, TA) possessed property by the قِنْطَار: (Ḳ:) or became possessed of a قنطار of property: (TA:) or possessed large property, as though it were weighed by the قنطار. (ISd, TA.)

2. تَقَنْطَرَ بِهِ فَرَسُهُ, for تَقَطَّرَ به: see قَطَّرَهُ.

قَنْطَرَةٌ [accord. to the Mṣb, of the measure فَنْعَلَةٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the Ṣ and some other lexicons; but accord. to the Ḳ, the ن is a radical letter; A bridge;] what is built over water, for crossing or passing over (Mgh, Mṣb) upon it; (Mṣb;) an أَزَج [or oblong arched or vaulted structure], built with baked bricks or with stones, over water, upon which to cross or pass over: (Az, TA:) or i. q. جِسْرٌ: (Ṣ, Ḳ:) or this latter is a more common term; (Mgh,* Mṣb;) for it signifies that which is built and that which is not built: (Mṣb:) a lofty structure: (Ḳ:) [pl. قَنَاطِرُ.] See 1.

قِنْطَارٌ [accord. to the Mṣb, of the measure فِنْعَالٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the Ṣ and some other lexicons; but accord. to the Ḳ, the ن is a radical letter;] *A certain* معْيَار [or *standard of weight* or *measure*]: (Ṣ, TA:) or, accord. to some, *a quantity of no determinate weight:* (Mṣb:) or *a large unknown quantity* or *aggregate,* of property: (TA:) or *much property heaped up:* (Mṣb:) or *four thousand deenárs:* (Th, Mṣb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeeyehs:* (A'Obeyd, Ṣ, Ḳ:) so accord. to Mo'ádh Ibn-Jebel: (Ṣ:) or [which is the same] *a hundred ritls:* (Mṣb:) [this is its weight in the present day; i. e., *a hundredweight,* or *a hundred pounds:*] or *a hundred ritls* of gold or of silver: (Es-Suddee, Ḳ:) or *a hundred and twenty ritls:* (Ṣ, L:) or *a thousand ookeeyehs* of gold: or of silver: (Th:) or *twelve thousand ookeeyehs,* accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeeyehs* of gold: or of silver: (Th:) or *a hundred mithkáls;* (I'Ab, Mṣb, TA;) the mithḳál being twenty ḳeeráts: (I'Ab, TA:) or *forty ookeeyehs* of gold: (Ḳ:) or *one thousand two hundred deenárs:* (Ḳ:) or *one thousand one hundred deenárs:* (L:) or *seventy thousand deenárs:* (Ḳ:) or, in the language of Barbar, *a thousand mithḳáls* of gold or of silver: (TA:) or *eighty thousand dirhems:* (I'Ab, Ḳ:) or *a hundred dirhems:* (Mṣb:) or *a hundred menns:* (Mṣb:) or *a quantity* of gold, (Ṣ, Ḳ,) or of silver, (Ḳ,) *sufficient to fill a bull's hide:* (Ṣ, Ḳ:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (Ṣ:) pl. قَنَاطِيرُ. (Ṣ.)

مُقَنْطَرٌ *Collected together into one aggregate; aggregated; made up;* or *completed;* syn. مُكَمَّلٌ. (Ḳ.) You say قَنَاطِيرُ مُقَنْطَرَةٌ, (Ṣ,) meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bḍ. ibid.)

[قنع

قنف

See Supplement.]

قنفد

قُنْفُدٌ *i. q.* قُنْفُذٌ. (Ḳtr, Kr, Ḳ.)

قنفذ, or, accord. to some, قفذ

قُنْفُذٌ and قُنْفَذٌ [The *male hedge-hog;*] (Ṣ, L, Mṣb, Ḳ;) *i. q.* شَيْهَمٌ: (M, L, Ḳ:) or the *male and female:* (Mṣb:) or the fem. is with ة, (Ṣ, L, Mṣb, Ḳ,) sometimes; and the male is called شَيْهَمٌ and دُلْدُلٌ: (Mṣb:) pl. قَنَافِذُ. (Ṣ.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

[قنو

See Supplement.]

قهب

1. قَهِبَ, aor. ـَ, (Ḳ, TA,) inf. n. قَهَبٌ, (TA,) *He,* or *it, was,* or *became, of the colour termed* قُهْبَةٌ [q. v.]. (Ḳ, TA.)

4. اقهب عَنِ الطَّعَامِ *He abstained from food,* or *the food, and did not desire it.* (O, Ḳ.)

قَهْبٌ [and ▼ أَقْهَبُ] *White overspread with duskiness:* (A'Obeyd, Ṣ, O, Ḳ:) fem. [of the former] قَهْبَةٌ and [of the latter] ▼ قَهْبَآءُ, (Ṣ,) [and] ▼ قَهِبَةٌ is a fem. epithet having the same meaning: (Ḳ, TA:) or *white;* (TA;) and so ▼ قُهَابٌ and ▼ قُهَابِىٌّ; (Lth, O, Ḳ, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قَهْبٌ signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and ▼ أَقْهَبُ signifies *dust-coloured with an inclining to blackness:* (Aṣ, Ṣ, O:) or *red with an intermixture of dust-colour:* (IAạr, Ṣ, O:) or *a dusky white:* (Ṣ, O:) or *having a colour inclining to duskiness, with whiteness* or *blackness* (مع البياض للسواد [which I suppose to be a mistake for مع البياض او السواد]). (TA.) — Also [or app. جَبَلٌ قَهْبٌ] *A great mountain;* (Ṣ, Ḳ;) accord. to AA: (Ṣ:) or, accord. to him, *a long mountain:* (O:) pl. قِهَابٌ: or this [or جِبَالٌ قُهَابٌ?] signifies *mountains of a black colour* intermixed with redness. (TA.) — And *Advanced in age;* (O, TA;) applied to an elder; like قَحْبٌ and قَحْرٌ: (TA:) and *old in respect of origin;* used in this sense by Ru-beh: (O, TA:) or [جَمَلٌ قَهْبٌ signifies] *a camel advanced in age* (Ḳ, TA) *beyond such as is termed* بَازِلٌ: (TA:) or *a great camel.* (AA, TA.)

قُهْبَةٌ The *colour of that which is termed* قَهْبٌ; i. e. *whiteness overspread with duskiness:* (Ḳ:) or the *colour of that which is termed* أَقْهَبُ; i. e. *a dusky whiteness:* or, accord. to Aṣ, *dust-colour inclining to blackness:* or, accord. to IAạr, *redness with an intermixture of dust-colour:* (Ṣ, O:) or, accord. to IAạr, *blackness inclining to* خُضْرَة [by which word is here app. meant *a dark,* or *an ashy, dust-colour*]. (TA voce حُسْبَةٌ.)

قَهِبَةٌ: see قَهْبٌ, first sentence.

قَهْبِىٌّ The يَعْقُوب; (Lth, O, Ḳ;) i. e. the *male partridge.* (Lth, O.)

قُهَابٌ: see قَهْبٌ, first sentence.

قُهَيْبٌ: see قُهَيْبَةٌ.

قَهَوْبَةٌ, (Ḳ accord. to the TA,) or قُهُوبَةٌ, (O, and so in the CḲ and in my MS. copy of the Ḳ,) like رَكُوبَةٌ, (O,) and قَهَوْبَاةٌ, (O, Ḳ, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قَهَوْبَاء, but there said to be with fet-ḥ to the ه, and with ه, by which is meant ة,]) accord. to MF with ḍamm to the ق, but this is a mistake, (TA,) *An arrow-head* (O, Ḳ*) *having three* شُعَب [i. e. *barbs*]: (O, Ḳ:) and *in some instances having two pieces,* or *two small pieces of iron,* (حَدِيدَتَانِ, O, or حديدتان, TA,) *which sometimes contract, and sometimes diverge,* or *open:* (O, TA:) or *a small arrow, that hits the butt:* (Ḳ:) or قَهَوْبَاتٌ, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قَهَوْبَاةٌ as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قَهَوْبَاةٌ] of a word of which the [primitive] measure is فَعَوْلَى. (Ḳ, TA. [شَجَوْجَى and similar words are of the measure فَعَوْعَل.])

قُهَيْبَةٌ, (thus accord. to SM's copy of the Ḳ,) in the form of a dim.; accord. to another copy of the Ḳ, قُهَيْبَةٌ; [accord. to another copy, قَهِيبَةٌ; accord. to the CḲ, قَهِيبَةٌ;] and accord. to the L, ▼ قُهَيْبٌ [app. a coll. gen. n. of which قُهَيْبَةٌ is the n. un.]; (TA;) *A certain bird,* (Ḳ, TA,) *found in Tihámeh, in which are whiteness and* خُضْرَة [here app. meaning, as in an instance mentioned above, *a dark,* or *an ashy, dust-colour*]; *a species of partridge.* (TA.)

قُهَابِىٌّ: see قَهْبٌ, first sentence.

أَقْهَبُ, and its fem. قَهْبَآءُ: see قَهْبٌ, first sentence, in three places. — الأَقْهَبَانِ means *The elephant and the buffalo:* (Ṣ, A, O, Ḳ:) each of them is termed أَقْهَبُ because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قَهْدٌ *Clear in colour.* (L, Ḳ.) — *White;* as also قَهْبٌ: (A'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or *of a dingy, or dusky, white;* as also قَهْبٌ. (Ṣ, L.)

قهر

1. قَهَرَهُ, (aor. ـَ, A, Ḳ,) inf. n. قَهْرٌ, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered,* or *prevailed* or *predominated over, him, or it; he was,* or *became, superior in power* or *force, to him,* or *it.* (Ṣ, A, Mṣb, Ḳ, TA.) — [*He abased him.* (See 4.) — *He oppressed him.* So in the Ḳur., xciii. 9, فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ [*Therefore, happen what may, the orphan thou shalt not oppress;* i.e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — *He forced, compelled,* or *constrained, him.* So in the following ex.] قَهَرَهُ عَلَى الأَمْرِ [*He forced, compelled,* or *constrained, him to do the thing*]. (Ṣ, Ḳ, art. قسر.) — [*He coerced him.*] — *He took him* [*by force;*] *against his will,* or *approval;* and so أَخَذَهُ قَهْرًا. (A, TA.) قَهِرَ اللَّحْمُ ‡ *The flesh-meat became,* (Ṣ,) or

began to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (Ṣ, A, TA.)

4. اقهر He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered, or prevailed over: (Mṣb:) his case became that of one overcome, &c. (Ṣ, TA.) — His companions became overcome, conquered, subdued, &c., (Ḳ, TA,) and abased. (TA.) = اقهرهُ He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over. (Ṣ, Mṣb, Ḳ.)

7. انقهر [quasi-pass. of قَهَرَهُ; He was, or became, overcome, &c.]. (TA in art. ضغط.)

قُهْرًا وَبُهْرًا, with ḍamm to each, [a form of imprecation, meaning, May he, or they, be overcome and subdued]. (TA.)

فُلَانٌ قُهْرَةٌ لِلنَّاسِ Such a one is a person to be overcome, conquered, subdued, &c., by everyone. (A.) — أَخَذْتُ فُلَانًا قُهْرَةً I took such a one by constraint, or compulsion. (Ṣ.)

قُهَرَةٌ A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt: (Ḳ, TA:) pl. قُهَرَاتٌ. (TA.)

قَهَّارٌ: see قَاهِرٌ.

قَاهِرٌ One who overcomes, conquers, subdues, &c.: and ▼قَهَّارٌ signifies the same in an intensive sense. (Mṣb.) — القَاهِرُ (TA) and ▼القَهَّارُ (Ḳ, TA) epithets applied to God, (Ḳ, TA,) meaning, The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will: (TA:) or the former, the Overcomer, or Subduer, of all created beings. (IAth, TA.) — [القَاهِرُ The planet Mars.] — جِبَالٌ قَوَاهِرُ ‡ Lofty mountains. (A.)

أَقْهَرُ [More, and most, subduing, &c.: and, abasing]. (Ḳ voce أَخْنَعُ, q. v.)

قهقر

Q. 1. قَهْقَرَ, (Ḳ, TA,) inf. n. قَهْقَرَةٌ, (TA,) He (a man) returned by the way by which he had come: (TA:) or i. q. رَجَعَ القَهْقَرَى, (Ḳ,) i. e., [he returned backwards; or] he retired, going backwards, without turning his face towards the direction in which he went; (TA;) as also ▼تَقَهْقَرَ. (Ḳ, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2: see 1.

قَهْقَرَى A returning backwards; (Ṣ, Ḳ;) a retiring, going backwards, without turning the face towards the direction in which one goes: (TA:) the dual is قَهْقَرَانِ; (IAmb, Ḳ;) like as the dual of خَوْزَلَى is خَوْزَلَانِ; (TA;) without ى, (Ḳ,) because this letter is deemed difficult to pronounce with the ا and the ى of the dual. (TA.) When you say رَجَعْتُ القَهْقَرَى [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for القهقرى is a mode of returning. (Ṣ.) — مَشَى القَهْقَرَى He reverted from the state in which he was, or from the course which he was following; revolted; apostatized. (Az, from a trad.)

[قهل

قهو

See Supplement.]

قوب

1. قَابَ الأَرْضَ, aor. يَقُوبُهَا, (Ṣ, O,) inf. n. قَوْبٌ; (Ḳ;) and ▼قَوَّبهَا, (Ṣ, O,) inf. n. تَقْوِيبٌ; (Ṣ, O, Ḳ;) He dug, or made a hollow in, the ground: (Ḳ:) or he dug a round hollow in the ground; (Ṣ, O, TA;) thus both phrases are expl. by ISd. (TA.) — And قَابَ بَيْضَهُ, (Ṣ, O,) inf. n. as above, (Ḳ,) It (a bird) broke asunder its eggs. (Ṣ, O, Ḳ.) = قاب is also intrans., signifying ▼تَقَوَّبَ جِلْدُهُ [app. His skin became pitted, or marked with small hollows: see an explanation of 2, of which تقوّب is quasi-pass.]. (O.) — قابت البَيْضَةُ: see 7. = Also (قاب) He was, or became, near; drew near; or approached: and He fled: (O, Ḳ, TA:) inf. n. قَوْبٌ: (TA:) thus it has two contr. significations. (Ḳ, TA.)

2: see above, first sentence. — One says also, قَوَّبْتُ الأَرْضَ meaning I made impressions, marks, or traces, upon the ground, (O, Ḳ, TA,) by treading; and made indications [thereby, or thereof,] at its drinking-places. (TA.) And قَوَّبُوا الأَرْضَ, (A, TA,) or فِى الأَرْضِ, (O,) They (i. e. persons alighting, A, TA) made impressions, marks, or traces, upon the ground, (A, O, TA,) by their treading and their alighting. (O.) — And قوّب الجَرَبُ جِلْدَ البَعِيرِ The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel. (Lth, TA.) See also 5. — قُوِّبَ مِنَ الغُبَارِ means اغْبَرَّ [i. e., app., He, or it, became sullied with dust]. (Th, TA.) — And قَوَّبَهُ, inf. n. تَقْوِيبٌ, He pulled it out or up, by the root; eradicated, or uprooted, it. (Ḳ,* TA.)

5. تَقَوَّبَ جِلْدُهُ — تَقَوَّبَتِ الأَرْضُ: see 7. — see 1. — تقوّب also signifies It became peeled, or excoriated, or became so in several, or many, places. (TA.) One says, تَقَوَّبَ مِنْ رَأْسِهِ مَوَاضِعُ Some places in his head became excoriated. (Ṣ.) In the saying of Dhu-r-Rummeh,

• تَقَوَّبَ عَنْ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ •

تَقَوَّبَ may be for ▼قُوِّبَ [q.v.]: or the phrase may be inverted, for تَقَوَّبَتْ غِرْبَانُهَا عَنِ الخَطْرِ. (Ṣ in art. خطر. [See غُرَابٌ, in art. غرب.]) — It is also said of a place as meaning It became, in parts, stripped of trees and herbage; and so ▼انقاب. (TA.) — And it signifies also It was pulled out or up, by the root; was eradicated, or uprooted. (Ṣ, O, Ḳ.*) — تَقَوَّبَتِ البَيْضَةُ: see the next paragraph.

7. انقابت الأَرْضُ The ground was hollowed out in a round form; (Ṣ, ISd, O, TA;) as also ▼تَقَوَّبَت. (ISd, TA.) — See also 5. — انقابت البَيْضَةُ, and ▼تَقَوَّبَت, (Ṣ, A, O, Ḳ, TA,) and ▼قَابَت, (TA,) The egg broke asunder, (Ṣ, A, O, Ḳ, TA,) and disclosed the young bird within it. (TA.) [Hence] one says اِنْقَابَتْ بَيْضَةُ بَنِى فُلَانٍ عَنْ أَمْرِهِمْ [lit. The egg of the sons of such a one broke asunder, and disclosed their affair, case, or state]: meaning ‡ the sons of such a one revealed, or manifested, their affair, case, or state; a phrase like أَفْرَخَتْ بَيْضَتُهُمْ. (A, TA.)

8. اقتابهُ He chose, made choice of, selected, elected, or preferred, him, or it. (O, Ḳ.)

قَابٌ The portion, of a bow, that is between the part that is grasped by the hand and the curved extremity: to every bow there are قَابَانِ: (Ṣ, O, Mṣb, Ḳ:) or, accord. to El-Khafájee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also ▼قِيبٌ: (TA:) in the Ḳur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ, accord. to some, is an inverted phrase, meaning فكان قَابَىْ قَوْسٍ [i. e. And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow]: (Ṣ, O:) [but] قَابٌ signifies also a measure, or space; and so ▼قِيبٌ: (Ṣ, O, Ḳ:) one says, بَيْنَهُمَا قَابُ قَوْسٍ and ▼قِيبُ قَوْسٍ, [Between them two is the measure of a bow], and likewise قَادُ قَوْسٍ and قِيدُ قَوْسٍ: (Ṣ, O:*) and it is said that قَابَ قَوْسَيْنِ [in the case mentioned above] means at [the distance of] the length of two bows: or as Fr says, at [the distance of] the measure of two Arabian bows. (TA.) [قَابُ قَوْسٍ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning A cubit; which is the measure of each قاب of a bow, or nearly so.]

قُوبٌ A young bird; (Ṣ, A, O, Ḳ;) as also ▼قَائِبَةٌ and ▼قَابَةٌ: (Ḳ:) or ▼قَائِبَةٌ signifies, (Ṣ, A, O,) or signifies also, (Ḳ,) an egg; (Ṣ, A, O, Ḳ;) and so does ▼قَابَةٌ: (Ḳ;) ▼قَائِبَةٌ is used in the latter sense as meaning ذَاتُ قُوبٍ, i.e. ذَاتُ فَرْخٍ: (Az,* O, TA:*) or it is like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ [meaning مَرْضِيَّةٌ]: (A:) [or as being originally the part. n. of قَابَت in the phrase قَابَتِ البَيْضَةُ: and it may be used in the former sense as being originally the act. part. n. of قَابَت in the phrase قَابَتِ البَيْضَةُ said of a hen-bird:] and ▼قَاوِبَةٌ signifies an egg from which the young bird has come forth: (Az, TA:) or قُوبٌ signifies an egg: and ▼قَابَةٌ, a young bird: (AHeyth, TA:) the pl. of قُوبٌ is أَقْوَابٌ. (Ḳ.)

It is said in a prov., بَرِئَتْ قَائِبَةٌ ▼ مِنْ قُوبٍ, (Ṣ, A, O,) or تَخَلَّصَتْ قَائِبَةٌ ▼ مِنْ قُوبٍ, (Ḳ,) or قَائِبَةٌ ▼ مِنْ قُوبٍ, ‡ *An egg became* or *has become, freed from a young bird* [that was in it]: (Ṣ, A, O, Ḳ:) or *a young bird, from an egg*: (AHeyth, TA:) applied to him who has become separated from his companion. (A,* Ḳ.) An Arab of the desert, of the tribe of Asad, (Ṣ,) or Asd, (O,) said to a merchant who asked him to be his safeguard, إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِئَتْ قَائِبَةٌ ▼ مِنْ قُوبٍ, meaning † [*When I shall have reached with thee such a place,*] *I shall be clear of obligation to protect thee.* (Ṣ, O.) El-Kumeyt says

* لَهُنَّ وَلِلْمَشِيبِ وَمَنْ عَلَاهُ *

* مِنَ الأَمْثَالِ قَائِبَةٌ ▼ وَقُوبُ *

[*To them* (i. e. women), *and to hoariness and him upon whom it has come, relates, among the proverbs, "An egg and a young bird"*]: he likens the fleeing of women from old men to the fleeing of the قُوب, or young bird, from the قَائِبَة, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, لَا وَالَّذِى أَخْرَجَ قَائِبَةً ▼ مِنْ قُوبٍ, as meaning [*No, by Him who has produced*] *a young bird from an egg*: but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — أُمُّ قُوبٍ [in the TA said to be بالفتح, a mistranscription for بالضمّ,] *Calamity,* or *misfortune.* (O, Ḳ.)

قُوبٌ [in the two phrases here following is probably pl. of ▼ قُوبَةٌ]. You say, فِى الأَرْضِ قُوبٌ *In the ground are hollows* [app. meaning *round hollows*: see 1, first sentence]. (A.) And فِى رَأْسِهِ وَجِلْدِهِ قُوبٌ *In his head and his skin are pits.* (A, TA.) — And hence ▼ القُوبَآءُ. (A.) See قُوبَآءُ, in two places. — It signifies [also] *Egg-shells.* (O, Ḳ.)

قِيبٌ: see قَابٌ, in three places.

قَابَةٌ: see قُوبٌ: in four places.

قُوبَةٌ: see قُوبٌ: — and see also قُوبَآءُ, in three places.

قُوَبَةٌ: see قُوبَآءُ, in three places. — Also, (Ḳ,) applied to a man such as is termed مَلِىْءٌ [app. as meaning "rich," or "wealthy"], One *who remains constantly in his abode,* (Ṣ, Ḳ,) *not quitting it.* (Ṣ.)

قُوبَآءُ, (Ṣ, O, Mṣb, Ḳ,) fem., and imperfectly decl., (Ṣ, O,) and قُوبَآءٌ, (Ṣ, O, Mṣb, Ḳ,) which is masc., and perfectly decl., as quasi-coordinate to قُرْطَاسٌ, said by ISk to be the only word of the measure فُعْلَآءٌ except خُشَّآءٌ, (Ṣ, O,) both originally of the measure فُعَلَآءُ, (O,) but to these may be added مُزَّآءٌ, (Ṣ, O,) [and perhaps some other instances,] and ▼ قُوبَةٌ and ▼ قُوَبَةٌ, (O, Ḳ,) both of which are said by Fr to signify the same as قُوبَآءُ, (O,) [*Ringworm,* or *tetter*; so called in the present day;] *a well-known disease,* (Ṣ, O, Mṣb,) *characterized by excoriation and spreading, and cured by spittle,* (Ṣ, O, TA,) or *by the spittle of one who is fasting* or *hungry*; (TA; [see an ex. in a verse cited voce فَلْقٌ;]) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (Ḳ, TA:) see قُوبٌ, above: ▼ قُوبٌ is [also] pl. of قُوبَآءُ [like as نُفَسٌ is of نُفَسَآءُ], (Ṣ,) [and] so is قَوَابِىُّ: (KL:) ISd says, accord. to IAạr, قُوبَآءُ is sing. of ▼ قُوبَةٌ and ▼ قُوَبَةٌ; but I know not how this can be: and he [i. e. IAạr] also says that ▼ قُوبٌ is pl. of ▼ قُوبَةٌ and ▼ قُوَبَةٌ; and this is clear. (TA.) The dim. of قُوبَآءُ is ▼ قُوَيْبَآءُ; and that of قُوبَآءٌ is ▼ قُوَيْبِىٌّ. (Ṣ, O.)

قُوبِىٌّ *Fond of,* or *addicted to, the eating of young birds,* (O, Ḳ, TA,) which are termed أَقْوَاب [pl. of قُوبٌ]. (TA.)

قُوَيْبَآءُ and قُوَيْبِىٌّ: see قُوبَآءُ, concluding sentence.

قَائِبَةٌ and قَاوِبَةٌ: see قُوبٌ; the former in eight places, and the latter in one place. قَائِبَةُ قُوبٍ means *An empty egg*: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أَرْضٌ مقوبة [i. e. مَقُوبَةٌ or مُقَوَّبَةٌ, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away*: mentioned by AḤn. (TA.)

مُتَقَوِّبٌ *Peeled,* or *excoriated*; or so *in several,* or *many, places.* (Ḳ.) — And One *from whose skin scabs have peeled off,* (A, Ḳ, TA,) *leaving upon it marks,* (A,) *and whose hair has come off* [*at those places*]. (Ḳ, TA.) — And A serpent (Ṣ, O, Ḳ) of the species termed أَسْوَد (Ṣ, O) that has cast off its skin. (Ṣ, O, Ḳ.)

قوت

1. قَاتَ, (Ṣ, Mgh, O, Mṣb, Ḳ,) aor. يَقُوتُ, (Ṣ, O, Mṣb,) inf. n. قَوْتٌ (Ṣ, O, Mṣb, Ḳ) and قُوتٌ (Sb, Ḳ) and قِيَاتَةٌ, (Ṣ, O, Ḳ,) the last originally قِوَاتَةٌ, (O,) *He fed, nourished,* or *sustained,* (Ṣ, Mṣb, TA,) or *fed with what would sustain the body,* (Ṣ, O, Ḳ,* TA,) [or *with food sufficient to sustain life,*] or *with a small supply of the means of subsistence,* (TA,) him, (Mṣb, TA,) or them, (Ḳ, TA,) or his family; (Ṣ, O;) *he gave him* [or them] *what is termed* قُوت [q. v.]: (Mṣb:) and ▼ اقاته signifies [in like manner] *he gave him his* قُوت. (TA.) It is said in a trad., كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ i. e. [*It suffices the man as a sin,* or *crime, that he destroy*] *him whom he is bound to sustain,* of his family and household and slaves: or, as some relate it, ▼ مَنْ يُقِيتُهُ; using a dial. var. [of يقوت]. (TA.) [And ▼ اقات لَهُ app. signifies, primarily, *He supplied to him* food. (See this verb below, near the end of the paragraph.)] — And قَاتَ and ▼ قَوَّتَ and ▼ اقات and ▼ أَقْوَتَ [sometimes] signify *He straitened his household, by reason of niggardliness* or *poverty.* (TA in art. زنق.) — قُوتُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ, a trad., thus related by some, by others ▼ قَوِّتُوا, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn,* [and] *He will bless you in it*: or, accord. to others, *make ye small round cakes* (أَقْرَاص) *of your corn,* &c. (El-Jámi' eṣ-Ṣagheer, and scholia thereon.) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. اقاته: see 1, first and second sentences. — Also *He kept, preserved, guarded,* or *protected, him.* (TA.) — And اقات عَلَى الشَّىْءِ, (Ṣ, O, Ḳ,*) and اقاته, (Ḳ,) *He had power,* or *ability, to do, effect, accomplish, attain,* or *compass, the thing.* (Ṣ, O, Ḳ.) — See, again, 1, latter half, in two places.

5. فُلَانٌ يَتَقَوَّتُ بِكَذَا [*Such a one feeds, nourishes,* or *sustains, himself with such a thing*], (Ṣ, O,) or بِالقَلِيلِ [*with that which is little*]: (Mṣb:) or تقوت بالشَّىْءِ *he made the thing his* قُوت [or *food*]; and ▼ اقتاته and ▼ اقتات به signify thus likewise: (TA:) or ▼ اقتات به signifies *he ate it*; (Mṣb;) and so does ▼ اقتاته. (TA.)

8. اقتات signifies *He was,* or *became, fed, nourished,* or *sustained*; being quasi-pass. of قَاتَ signifying as expl. in the beginning of this art. (Ṣ, A, Mgh, O, Ḳ, TA.) — And it is trans. by means of بِ, and by itself: see 5, in four places. One says, هُمْ يَقْتَاتُونَ الحَبَّ [*They feed upon,* or *eat, grain*]. (A.) — The saying, of Ṭufeyl,

* يَقْتَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ *

is held by ISd to mean, †*The saddle* [as it were] *eats the remainder of her hump,* [as though] *making it to be food for itself*: accord. to IAạr, he says, the meaning is, *takes it away thing after thing* [or *piecemeal*]; but I have not heard this [meaning] in any other instance: hence, says IAạr, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] لَا وَقَائِتِ ▼ نَفْسِى البَصِيرِ مَا فَعَلْتُ, for, he says, الاِقْتِيَاتُ [the inf. n. of اقتات] and القَوْتُ [inf. n. of قَاتَ] are one [in signification]; and AM says that the meaning of this is, [*No, by*] *Him who takes my spirit, breath after breath, until He has taken it wholly,* [*the All-seeing, I did not* that thing:] and the saying of Ṭufeyl means *the saddle,* while I am riding upon it, *takes by little and little the fat of her hump until there remains not of it aught.* (TA.) — One says also, الحَرْبُ تَقْتَاتُ الإِبِلَ ‡ [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And فُلَانٌ يَقْتَاتُ الكَلَامَ ‡ *Such a one retrenches,* or *curtails, speech,* or *talk*; [said of one who speaks, or talks, little;] syn. يُقَلِّلُهُ. (A.) — See also 1, latter half. [Hence,] one says, اِقْتَتْ لِنَارِكَ قِيتَةً ▼ † [*Supply to thy fire ali-*

ment;] *feed thy fire with fuel.* (Ṣ, O, Ḳ.) And اُنْفُخْ فِى النَّارِ نَفْخًا and اِقْتُتْ لِلنَّارِ نَفْخَكَ قِيتَةً ▾, ▾ قُوتًا, † *Blow thou the fire with thy blowing,* and *with a blowing, gently and little* [*as an aliment*]. (L.)

10. استقاته *He asked of him* قُوت [i. e. *food,* or *victuals*]. (Ṣ, A, O, Ḳ.)

[قَاتٌ *A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ;* mentioned in botanical works under the name of *Catha edulis;* and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: "In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions قات الرعيان (by which is meant قَاتُ الرُّعْيَانِ) as the name of *A species of lettuce, lactuca inermis.* — Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.]

قُوت *Food, aliment, nutriment, victuals,* or *provisions, by means of which the body of man is sustained;* (Ṣ, A,* O, Ḳ;*) as also ▾ قِيتٌ and ▾ قِيتَةٌ, (Ṣ, O, Ḳ,) as used in phrases here following, (Ṣ, O,) with kesr to the ق, and the و changed into ى, (Ṣ,) and ▾ قَائِتٌ and ▾ قُوَاتٌ, (Ḳ,) the last mentioned, but not expl., by Lḥ, and thought by ISd to be from قُوتٌ: (TA:) *what is eaten for the purpose of retaining the remains of life;* (A,* O,* Mṣb, TA;*) thus expl. by Az and IF: (Mṣb:) or *food sufficient to sustain life:* (TA:) pl. أَقْوَاتٌ. (Mṣb, TA.) One says, مَا عِنْدَهُ قُوتُ لَيْلَةٍ and ▾ قِيتُ لَيْلَةٍ and ▾ قِيتَةُ لَيْلَةٍ (Ṣ, O, TA) *He has not a night's food sufficient to sustain life.* (TA.) And ▾ جَدُّ آمْرِئٍ فِى قَائِتِهِ, a prov., meaning *A man's lot in life is manifest in his food.* (Meyd.) — See also 8, last sentence.

قِيتٌ: see قُوتٌ, in two places.

قِيتَةٌ: see قُوتٌ, in two places: — and see also 8, last two sentences.

قُوَاتٌ: see قُوتٌ, first sentence.

قَائِتٌ [act. part. n. of قَاتَ; *Feeding,* &c. — And hence, *Sufficing*]. القَائِتُ مِنَ العَيْشِ means *What is sufficient* [*of the means of subsistence*]. (Ḳ.) And one says, هُوَ فِى قَائِتٍ مِنَ العَيْشِ *He is in a state of sufficiency* [*in respect of the means of subsistence*]. (S. O.) — See also قُوتٌ, in two places. — See also 8, former half. — القَائِتُ is an appellation of *The lion.* (O, Ḳ.)

مُقِيتٌ [*Giving, or a giver of, food, nourishment,* or *sustenance.* (See 1, first sentence.) — And hence,] *Keeping, preserving, guarding,* or *protecting;* or *a keeper,* &c.; syn. حَافِظٌ [as signifying thus; and app. as signifying also *watching;* or *a watcher*]: (Ṣ, A, O, Mṣb, Ḳ:) and *witnessing;* or *a witness;* syn. شَاهِدٌ; (Ṣ, O, Mṣb, Ḳ;) or شَهِيدٌ: (A:) and AO says that it signifies, with the Arabs, one *acquainted* (مَوْقُوفٌ) with a thing (عَلَى شَىْءٍ). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Ádiyà, O):

لَيْتَ شِعْرِى وَأَشْعُرَنَّ إِذَا مَا
قَرَّبُوهَا مَنْشُورَةً وَدُعِيتُ
أَلِىَ الفَضْلُ أَمْ عَلَىَّ إِذَا حُو
سِبْتُ إِنِّى عَلَى الحِسَابِ مُقِيتُ

[meaning *Would that I knew, but I shall assuredly know when they shall have set it* (namely, *the* صَحِيفَة, or *record,* of my actions,) *near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher,* or *a witness, of the reckoning,* or, accord. to some, as is said in the TA, *acquainted with the reckoning*]: i. e. I shall know what evil I have done; for [as is said in the Ḳur lxxv. 14] man shall be a witness against himself: (Ṣ, O, TA:) IB says that, accord. to Seer, the correct reading is, رَبِّى على الحساب مقيت [meaning *my Lord is able to make the reckoning*] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that مقيت is here used as meaning مُقْتَدِرٌ; and that if it be understood as syn. with حَافِظٌ and شَاهِدٌ, the former reading is not objectionable. (TA.) — المُقِيتُ is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power;* (Fr, Zj, Ṣ, O, Mṣb, Ḳ, TA;) *as He who gives to every man his* قُوت [or *food*], (F, Ṣ, O, Ḳ, TA,) *and likewise to everything:* (TA:) or (as one of those names, TA) *the Preserver,* or *Protector,* (Zj, TA,) *who gives to everything such preservation,* or *protection, as is needful.* (TA.) It is said in the Ḳur [iv. 87], وَكَانَ اللّٰهُ عَلَى كُلِّ شَىْءٍ مُقِيتًا, (Ṣ, O,) meaning [*For God is*] *a possessor of power* [*over everything,* or *is omnipotent*], (Ksh, Bḍ, Jel,) so He will requite everyone for what he has done: (Jel:) or *a witness,* [and] *a preserver,* or *protector,* or *watcher.* (Ksh, Bḍ.)

قوح

1. قَاحَ, aor. يَقُوحُ, said of a wound, *i. q.* قَاحَ, inf. n. قيح, q. v.; as also ▾ تقوّح. (Ḳ.) = And قاح, (Ḳ, TA,) inf. n. قَوْحٌ, (TA,) *He swept a house, or chamber;* (Ḳ, TA;) a dial. var. of حَاقَ; mentioned by Kr; (TA;) as also ▾ قوّح. (Ḳ, TA.)

2: see what next precedes.

4. اقاح *He* (a man, TA) *kept constantly,* or *perseveringly, to refusing, after the act of asking,* or *begging;* (Ḳ, TA;) mentioned by IAạr, but in art. قيح. (TA.)

5: see 1, first sentence.

قَاحَةٌ The *court* of a house; *a spacious vacant part,* or *portion,* thereof, *in which is no building;* syn. سَاحَةٌ; (Ṣ in art. قيح, and L, Ḳ, in the present art.;) and بَاحَةٌ; ق and ب being interchangeable in this case, as in طِينٌ لَازِبٌ and لَازِقٌ, and in نَبِيثَةُ البِئْرِ and نَقِيثَتُهَا: and the *middle* of a house: (TA:) pl. قُوحٌ; (Ḳ, TA;) like [its syn.] سُوحٌ pl. of سَاحَةٌ. (TA.) It is related of 'Omar that he said, مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةِ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَرَ [*He who satisfies his eye by the sight of what is in the court of a house before permission is given to him* to enter *verily transgresses*]. (TA.) And [the pl.] signifies *Lands giving growth to nothing.* (TA.)

قود

1. قَادَهُ, aor. يَقُودُ, inf. n. قَوْدٌ (Ṣ, Mgh, L, Mṣb, Ḳ) and قِيَادٌ (Mgh, Mṣb) and قِيَادَةٌ (Mṣb, Ḳ) and قَيْدُودَةٌ and مَقَادَةٌ (Ṣ, L, Ḳ) [originally قَيْوَدُودَةٌ, of the measure فَيْعَلُولَةٌ, like دَيْمُومَةٌ &c.,] and تَقْوَادٌ, (Ḳ,) [an intensive form; or, accord. to some, inf. n. of قَوَّدَ;] *He led him;* (namely, a horse &c., L;) *contr. of* سَاقَهُ; القَوْدُ being from before, and السَّوْقُ from behind; (Kh, L, Mṣb, Ḳ;) *he drew him* (a camel) *after him;* (L;) as also ▾ اقتادهُ; (Ṣ, L, Ḳ;) and ▾ قوّدهُ, inf. n. تَقْوِيدٌ; (Ḳ;) or اقتاده signifies *he led him for himself:* (Mṣb:) and قوّده, *he led him much:* (Ṣ, A, L:) you say قود فَرَسَهُ *he led his horse much.* (A.) [One says also قَادَ بِهِ; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رضع.] — أَصْبَحْتُ يُقَادُ بِىَ البَعِيرُ ‡ [lit., *I have become in such a state that the camel is led with me;* i. e.,] *I have become old and decrepit.* (A.) — قَادَتِ الرِّيحُ السَّحَابَ ‡ *The wind led on the cloud,* or *clouds.* (L.) — قَادَ, inf. n. قِيَادَةٌ (Mgh, Mṣb) and قَوْدٌ, (L,) † *He led an army.* (Mgh, L, Mṣb.) — اقتاد ▾ النَّبْتُ الثَّوْرَ ‡ [*The herbage attracted the bull by its odour;*] he perceived its odour and rushed upon it. (A.) — قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, ‡ *He acted the part,* or *performed the office, of a pimp,* or *bawd;* or, *of a pimp to his own wife,* or *of a contented cuckold.* (Mṣb.) Ex. قَادَ عَلَى الفَاجِرَةِ, inf. n. as above, [*He acted the part,* or *performed the office, of a pimp to the adulteress,* or *fornicatress*]. (A. [Not given there as tropical.]) = قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, ‡ *It extended along the surface of the ground;* said of a mountain, and of a dyke [&c.]: (T, L:) and so ▾ انقاد; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and ▾ تقاود and ▾ اقتاد. (L.) You say, ظَهْرٌ مِنَ الأَرْضِ يَقُودُ كَذَا وَكَذَا مِيلًا, and يَتَقَاوَدُ, and يَنْقَادُ, *A rugged and elevated tract of*

land that extends such and such a number of miles. And هٰذَا مَكَانٌ يَقُودُ مِنَ الأَرْضِ كَذَا وَكَذَا *This is a place which stretches along* (يجادب) *such and such measures of ground.* (L.) ══ قَوِدَ, [aor. يَقْوَدُ,] (L,) inf. n. قَوَدٌ, (Ṣ, L, Ḳ,) † *He* (a camel, and a horse, Ṣ, L, or other beast of carriage, and a man, L) *had a long back and neck.* (Ṣ, L, Ḳ.) See أَقْوَدُ. ══ قيدَ *It* (flour) *became compacted together in a mass;* syn. تَكَتَّلَ and تَكَبَّبَ. (Ḳ.) [See also art. قيد, to which it probably belongs.]

2: see 1.

3. مَرَّ وَفُلَانٌ يُقَاوِدُهُ وَيُسَاوِقُهُ [*He passed by,* or *along, such a one vying,* or *contending, with him in leading on and in driving on*]. (A.) [See also 6 in art. سوق.]

4. اقادهُ خَيْلًا *He gave him horses to lead:* (Ṣ, L, Ḳ:) and in like manner, مَالًا [*camels*]. (TA.) —— اقاد الغَيْثُ ‡ *The rain spread wide:* (L, Ḳ:) or, *had a cloud,* or *clouds, leading it on.* (L.) —— ‡ *He* (a man) *advanced; went forward:* (L, Ḳ:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) ══ اقادنى مِنَ القَاتِلِ, (L,) and أَقَادَنِى, (Mṣb,) *He retaliated for me upon the slayer.* (L, Mṣb.) اقادهُ السُّلْطَانُ مِنْ أَخِيهِ [*The Sulṭán retaliated for him upon his brother*]. (Ṣ.) —— اقاد القَاتِلَ بِالقَتِيلِ, (inf. n. إِقَادَةٌ, TA,) *He slew the slayer for the slain.* (Ṣ, L, Ḳ.)

6. تقاودا † *They two went away quickly:* as though each of them led the other. (L.) [See also 6 in art. سوق.] ══ تقاود ‡ *It* (a place) *became even.* (A.) See also 1.

7. انقاد, [inf. n. اِنْقِيَادٌ,] *He* (a beast) *suffered himself to be led;* (Mṣb, Ḳ;) as also ↓ اقتاد (Ḳ) and ↓ استقاد. (A, TA.) You say انقاد لى, and استقاد لى, *He was,* or *became, tractable to me; gave me the means of leading him.* (Ṣ, L.) —— انقاد, (A, Ḳ,) inf. n. إِنْقِيَادٌ, (Ṣ, L,) ‡ *He was,* or *became, submissive, resigned, manageable, easy, humble,* or *lowly;* (Ṣ, L, A, Ḳ;) as also ↓ استقاد. (TA.) —— انقاد السَّحَابُ, and ↓ استقاد لِلرِّيحِ, ‡ *The cloud,* or *clouds, became led on by the wind.* (A.) —— انقاد ‡ *It* (a road) *was easy and direct.* (TA.) —— انقاد لِى الطَّرِيقُ إِلَيْهِ ‡ *The road to him,* or *it, was,* or *became, plain,* or *obvious,* or *manifest, to me.* (L, Ḳ.) —— انقادت إِلَيْهِ المَوَارِدُ ‡ *The roads,* or *ways, continued uninterruptedly to it.* (Aṣ, AM; from a verse of Dhu-r-Rummeh.) See also 1.

8: see 1 in three places. —— And see 7.

10: see 7 in three places. ══ استقاد الأَمْرَ مِنْهُ *He retaliated the thing upon him.* (Lth, L.) —— استقادهُ *He asked him* (namely a judge, or governor,) *to retaliate upon a slayer; to slay the slayer for the slain.* (Ṣ, L, Mṣb.)

قَادٌ: see قِيدٌ.

قَوْدٌ *Horses:* (Ṣ, L, Ḳ:) or *a number of horses together:* (A:) or *led horses; horses led by their leading-ropes, not ridden,* (Az, L, Mṣb, Ḳ,) *but prepared for the time of want.* (L.) You say, مَرَّ بِنَا قَوْدٌ [*A number of horses together,* or *of led horses, passed by us*]. (Ṣ, L.)

قِيْدٌ, contr. from قَيِّدٌ, see مُنْقَادٌ.

قِيدٌ [originally قِوْدٌ, if belonging to this art.,] and ↓ قَادٌ, *Measure;* syn. قَدْرٌ. (L, art. قيد; and Ḳ in the present art.) Ex. هُوَ مِنِّى قِيدَ رُمْحٍ, and ↓ قَادَ رمح, *He is* [*distant*] *from me the measure of a spear.* (L, art. قيد.)

قَوَدٌ The *slaying of the slayer for the slain:* (Lth, L:) or *i. q.* قِصَاصٌ [which signifies the *retaliation of slaughter, and of wounding, and of mutilation;*] (Ṣ, L, Mṣb, Ḳ;) or *slaughter for slaughter,* and *wounding for wounding.* (TA, art. قص.) Ex. طَلَبَ القَوَدَ مِنَ القَاتِلِ [*He sought retaliation upon the slayer*]. (A.)

قَتَلَهُ بِهِ قَوَدًا —— قَوَدٌ *He slew him for him* (i. e. for the slain) *in retaliation.* (Mṣb.)

قِيَادٌ see مِقْوَدٌ in three places.

قَوُودٌ and قَوُودٌ see مُنْقَادٌ.

قِيَادَةٌ *Tractableness;* ‡ *submissiveness; easiness;* in a horse or camel. (L.)

قَيِّدٌ: see مُنْقَادٌ.

قَوَّادٌ ‡ *A pimp; a bawd:* fem. with ة: (Mṣb:) *a pimp to his own wife; or a contented cuckold;* syn. دَيُّوثٌ. (Mṣb,* TA.) ══ القَوَّادُ *The nose;* in the dial. of Ḥimyer. (Ḳ.) —— In the following words of Ru-beh,

* أَتْلَعَ يَسْمُو بِتَلِيلٍ قَوَّادْ *

[*Long-necked, elevating himself, with advancing neck*], قوّاد is explained as signifying مُتَقَدِّمٌ. (L.)

قَيِّدَةٌ *A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it;* (ISd;) *i. q.* دَرِيئَةٌ; (A, L;) as also سَيِّقَةٌ. (A.)

قَائِدٌ *A leader of horses:* (L:) and † *of an army:* (Mgh, Mṣb:) pl. قُوَّادٌ and قَادَةٌ (Ṣ, Mgh, L, Mṣb, Ḳ) and قُوَّدٌ; (Ḳ;) and pl. of قَادَةٌ, قَادَاتٌ. (Mgh.) —— قَائِدَةٌ [A she-camel] *that precedes the other camels* [*or leads them on,*] *and with which the young ones keep company.* (L.) —— سَحَابٌ قَائِدٌ ‡ *A cloud, or clouds, leading on rain.* (L) —— قَائِدَةٌ ‡ A wind [رِيحٌ] *leading on a cloud,* or *clouds.* (A.) ══ قَائِدٌ ‡ *Extending along the surface of the ground;* applied to a mountain, and a dyke, (T, L,) and a tract of land [&c.]: (Ḳ:) and so ↓ مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) —— *A prominent part of a mountain* (JK, L, Ḳ) *extending upon the surface of the ground.* (JK.) —— قَائِدَةٌ *A hill of the kind termed* أَكَمَةٌ *extending upon the surface of the ground:* (L, Ḳ:) or *a hill cleaving to the ground.* (IAạr, in TA, art. خشع.) ══ قَائِدٌ The *largest of the channels for irrigation* (فُلْجَان) *of a land ploughed for sowing.* (L, Ḳ.) [In the CḲ, الحَارِث is put for الحَرْث.] ISd says, that he assigns it to this art. only because و is more common than ى. (L.) [Pl. قَوَائِدُ, occurring in the L and TA, voce أَعْرَافٌ.] ══ القَائِدُ *The last star* [η] *in the tail of Ursa Major,* بَنَاتِ نَعْشٍ الكُبْرَى: in the Ḳ, الصُّغْرَى, but this is a mistake. (TA.) [The star (ζ) which is the middle one of the three in the tail of that constellation is called العَنَاقُ, and by the side of it is the obscure star called السُّهَى, and also called الصَّيْدَقُ, and, as is said in the TA, نُعَيْش; and the third of those three, next the body, is called الحَوَرُ In the Ḳ, a strange description is given of these stars: it is there said, و [القَائِدُ] الأَوَّلُ مِنْ بَنَاتِ نَعْشٍ الصُّغْرَى الذى هو آخِرُهَا قَائِدٌ والثَّانِى عَنَاقٌ وإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ وثَانِيهِ عَنَاقٌ وإِلَى جَانِبِهِ الصَّيْدَقُ وهو السُّهَى والثَّالِثُ الحَوَرُ.] —— The قَوَائِدُ, among the northern stars, are, it is said, *four stars forming an irregular quadrilateral figure, distant one from another,* [as though ε, ζ, η and π, *of Hercules,*] *in the midst of which is an obscure star, resembling a soil, and called* الرُّبَعُ, they being likened to she-camels with a young one such as is called رُبَعٌ: *they are on the left of* النَّسْرُ الوَاقِعُ [α *Lyræ*], *between it and* بَنَاتُ نَعْشٍ. (TA.) [But قَوَائِدُ, here, is evidently a mistake for عَوَائِدُ.]

قَيْدُودٌ, originally قَيْوَدُودٌ because from قَادَ, aor. يَقُودُ accord. to the Baṣrees; or, accord. to the Koofees, it is of the measure فَعْلُولَةٌ, and the ى is substituted for و; A mare *easy to be led.* (IḲṭṭ, MF.) ══ قَيْدُودٌ † *A long,* or *tall, she-ass,* (Ṣ, L, Ḳ,) &c.: (Ḳ:) pl. قَيَادِيدُ. (Ṣ, L, Ḳ.) See also art. قد. —— قَيْدُودٌ † A mare *having a long and curved neck:* (L:) not applied to a male. (ISd, L.)

أَقْوَدُ A man (Ṣ, L) *strong-necked:* (Ṣ, L, Ḳ:) so called because he seldom turns his face aside. (Ṣ, L.) —— Hence, † One who is *niggardly,* or *tenacious, of his travelling-provision:* (Ṣ, L, Ḳ:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (Ṣ, L.) —— † A man *who does not turn aside his face.* (L.) —— ‡ A *tall,* or *high,* mountain; (Ṣ, L, Ḳ;*) as also ↓ مَقْوَدٌ. (Ḳ.) —— قَوْدَآءُ ‡ A road of a difficult place of ascent of a mountain (ثَنِيَّةٌ) *extending to a great length upwards,* (Ṣ, L,) or, *reaching high.* (Ḳ.) —— قُلَّةٌ قَوْدَآءُ ‡ *A tall*

mountain-top. (A.) —— أَقْوَدُ † A man *who, when he applies himself to a thing, can hardly turn his face away from it.* (T, L, A, Ḳ.*) —— † A camel, and a horse, (Ṣ, L,) or other beast of carriage, and a man, (L,) *having a long back and neck*: (Ṣ, L:) or *a long-necked* horse, (A,) or camel: (R:) or *long, or tall,* absolutely, applied to a camel: (R, TA:) fem. قَوْدَآءُ; and pl. قُودٌ: (Ṣ, L:) or a horse *having a long and large neck.* (ISh.) See شُغُبٌ. ═ See also مُنْقَادٌ. —— ‡ *More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold.* (Mṣb.)

جَعَلْتُهُ مَقَادَ المُهْرِ † *I placed him on the right hand:* (L, Ḳ:) because the colt (مهر) is in most instances led (يُقَادُ) on the right hand. (L.)

مِقْوَدٌ *A leading-rope;* (L, Mṣb;) *that with which one leads [a horse &c.];* (Ḳ;) *a rope or the like with which one leads [a horse &c.];* (Mgh;) *a rope upon the neck, for leading [a horse &c.]:* (A:) as also ▼ قِيَادٌ; (L, Mgh, Mṣb, Ḳ;) *a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led;* (Ṣ, L;) *a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led:* (L:) pl. مَقَاوِدُ. (A, Mṣb.) —— أَعْطَى القِيَادَ ▼ ‡ [lit., *He gave the leading-rope;* i. e.,] *he was, or became, submissive, or obedient, willingly or unwillingly.* (Mṣb.) —— فُلَانٌ سَلِسُ القِيَادِ ▼ ‡ [lit., *Such a one has an easy leading-rope;* i. e.,] *such a one will follow thee agreeably with thy desire;* (A;) [*is submissive, obsequious, or obedient*]: and صَعْبُ القِيَادِ ▼ ‡ [signifying *having a difficult leading-rope;* i. e., *refractory*]. (L.)

مَقُودٌ and ▼ مَقْوُودٌ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage *led.* (Ḳ.)

غَيْثٌ مُقِيدٌ ‡ *Wide-spreading rain:* or *rain having a cloud, or clouds, leading it on.* (L.)

مُقَوَّدٌ: see أَقْوَدُ.

أَعْطَاهُ مَقَادَتَهُ *He gave him the means of leading him; he was, or became, tractable to him.* (Ṣ,* L,* Ḳ.)

مَقْوُودٌ: see مَقُودٌ.

مُنْقَادٌ and ▼ قَوُودٌ (Ṣ, L, Ḳ) and ▼ قَيِّدٌ, without ء, (Ks,) and ▼ قَيْدٌ and ▼ قَيِّدٌ, [the last but one originally قَيْوِدٌ, and the last contracted from it,] like مَيِّتٌ and مَيْتٌ, and ▼ أَقْوَدُ, (L, Ḳ,) A horse, (Ks, Ṣ, L, Ḳ,) and a camel, (Ks, L,) *tractable;* ‡ *submissive; easy.* (Ks, Ṣ, L, Ḳ.) Ex. اِجْعَلْ فِى أَوَّلِ قِطَارِكَ بَعِيرًا قَيِّدًا [*Place thou at the head of thy string of camels a camel that is tractable*]. (A.) ═ See قَائِدٌ. —— ‡ A *direct* road. (A.)

قور

1. قَارَ, aor. يَقُورُ, inf. n. قَوْرٌ, *It* (a thing) *was,* or *became, wide:* whence دَارٌ قَوْرَآءُ, q. v. (JK.) ═ قَارَهُ, (A, Ḳ,) aor. يَقُورُ, inf. n. قَوْرٌ; (TA;) and ▼ قَوَّرَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. تَقْوِيرٌ; (Mgh, Mṣb;) and ▼ إِقْتَوَرَهُ; and ▼ اقتاره; (Ṣ, Ḳ;) [of all which the second is the most common;] *He cut a round hole in the middle of it;* (A, Mgh, Mṣb, Ḳ;) as one cuts a جَيْب [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Mṣb:) [*he hollowed it out; he scooped it out; he cut out a piece of it,* generally meaning *in a round form:*] *he cut it in a round form.* (Ṣ.) You say قَوَّرَ ▼ الجَيْبَ [*He cut out, or hollowed out, the opening at the neck and bosom of the shirt*]. (TA.) And قُرْتُ البِطِّيخَةَ, and ▼ قَوَّرْتُهَا, [*I cut a round hole in the melon*]. (TA.) And قُرْتُ خُفَّ البَعِيرِ, and ▼ قَوَّرْتُهُ, and ▼ إِقْتَرْتُهُ, [*I cut a round hollow in the foot of the camel*]. (TA.) —— قُرْتُهُ, and قُرْتُ عَيْنَهُ, *I put out, or pulled out,* [*or scooped out,*] *his eye;* syn. فَقَأْتُ عَيْنَهُ. (TA.) —— قَارَ المَرْأَةَ *He circumcised the woman.* (L, Ḳ.)

2. قوّر *He widened* a house; *made it wide.* (A,* TA.) ═ See also 1, in four places.

5. تقوّر *It* (a cloud) *became dissundered, and separated into round portions.* (TA, from a trad.) See also 7.

7. انقار *It* (the side of a cloud) *became as though a portion fell from it,* by reason of much water pouring [from it]. (TA.) See also 5.

8. إِقْتَوَرَهُ and اقتارهُ: see 1, in two places.

قَارٌ *i. q.* قِيرٌ [*Tar:* or *pitch*]. (Ṣ, Ḳ.) See مُقَوَّرٌ.

قَارَةٌ *A small mountain separate from other mountains:* (Ḳ:) or *a small mountain upon another mountain:* such [or *a knoll of a mountain*] seems to be meant by قَارَةُ جَبَلٍ: (TA:) or the *smallest of mountains:* (A:) or *a small, black, isolated mountain, resembling an* أَكَمَة: or *a black* أَكَمَة: (TA:) or *i. q.* أَكَمَةٌ [i. e. *a hill, or mound, &c.*]: (Ṣ:) or the *smallest of mountains* and the *largest of* آكَام; *scattered, rough, and abounding with stones:* (Lth:) or *a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and [sometimes] great, and round:* (ISh:) or *a great rock,* (Ḳ,) *smaller than a mountain:* (TA:) or *a black rock:* (Ḳ:) or *a tract of ground containing black stones;* (Ḳ, TA;) i. e., *a* حَرَّة: (TA:) pl. قَارٌ, (Ṣ, Ḳ,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (Ḳ) and قُورٌ (Lth, Ṣ, A, Ḳ) and قِيرَانٌ. (Lth, Ḳ.)

قُوَارَةٌ *What is cut in a round form* (مَا قُوِّرَ) *from a garment or piece of cloth, &c.;* (Ḳ;) as the قوارة of a shirt, (Ṣ, A, Mṣb,) and of a جَيْب [or the opening at the neck and bosom of a shirt], (TA, [but there written, by mistake, جنب,]) and of a melon: (Ṣ, A:) or particularly *from a hide, or tanned hide;* (Lḥ, Ḳ;) *what is cut in a round form* (مَا قُوِّرَ) *from the middle of a hide, or tanned hide, for a target to shoot at, like the* قوارة *of a* جَيْب. (JK.) —— Also, *What one cuts from the sides of a thing* (Ḳ, TA) *that is* مُقَوَّر [or *cut in a round form*]. (TA.) —— And, contr., *A thing of which the sides have been cut.* (Ḳ.)

[أَقْوَرُ: fem. قَوْرَآءُ: *Wide in the inside; capacious.*] دَارٌ قَوْرَآءُ *A house that is wide* (Ṣ, Ḳ, TA) *in the inside.* (TA.)

مُقَوَّرٌ [*Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form.* See 1.] ═ A camel *smeared with* قَطِرَان [or *tar*]. (Ṣgh, Ḳ.) See قَارٌ.

مُقَوِّرٌ A youth *who hollows out the cakes of bread, eating the middle parts and leaving the edges.* (A, TA.)

قوس

1. قَاسَ الشَّىْءَ بِغَيْرِهِ, and عَلَى غَيْرِهِ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (Ṣ, Ḳ*) and قِيَاسٌ, (Ṣ,) *i. q.* قَاسَهُ, aor. يَقِيسُهُ, inf. n. قَيْسٌ (Ṣ, Ḳ*) and قِيَاسٌ; (Ṣ;) i. e., *He measured the thing by another thing like it;* [both *in the proper sense* and *mentally;* but the latter verb is the more common, though the former, accord. to the JK, is the original;] (Ṣ, TA;) and so اقتاس ▼ الشَّىْءَ بِغَيْرِهِ: (Ṣ, Ḳ:*) but you should not say أَقْسْتُهُ ▼ for قِسْتُهُ or قُسْتُهُ. (Ṣ.) ═ قَوِسَ: see 5.

2: see 5, in two places. ═ قَوَّسَهُ, inf. n. تَقْوِيسٌ, *He made it bowed,* or *bent.* (KL.)

4: see 1: ═ and see 5.

5. تقوّس *It* (a thing) *became bowed,* or *bent;* as also ▼ استقوس: (TA:) the ▼ latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) —— ‡ *He* (an old man, Ṣ, A) *became bowed,* or *bent;* (A,* Ḳ;) as also ▼ قَوَّسَ, inf. n. تَقْوِيسٌ; (Ṣ, A,* Mṣb, Ḳ;) and ▼ استقوس; (Ṣ;) and ▼ اقوس: (A:) or *he became bowed,* or *bent, in the back;* as also ▼ قَوَّسَ; and ▼ استقوس; (TA;) and so ▼ قَوِسَ, aor. ـَ, inf. n. قَوَسٌ. (Ḳ.) ═ تقوّس قَوْسَهُ *He put his bow upon his back.* (TA.)

8: see 1. —— يَقْتَاسُ بِأَبِيهِ, (Ṣ, Ḳ,) inf. n. إِقْتِيَاسٌ, (Ṣ,) † *He follows the way of his father, and imitates him.* (Ṣ, Ḳ.)

10: see 5, in four places.

قَاسُ رُمْحٍ: see قِيسُ رُمْحٍ.

قَوْسٌ [*A bow;*] *a certain thing, well known,* (A, Ḳ,) *with which one shoots:* (M, TA:) of the fem. gender: (IAmb, M, Mṣb:) or masc. and

fem.: (Ṣ, Mṣb:) or sometimes masc.: (A, Ḳ:) pl. [of pauc.] أَقْوَاسٌ (IAmb, Ṣ, A, Mṣb, Ḳ) and أَقْيَاسٌ, (TA, and so in some copies of the Ḳ, in the place of the former,) the ى being interchangeable with the و, (TA,) and [of mult.] قِسِىٌّ, (Ṣ, A, Mṣb, Ḳ,) originally قُوُوسٌ, (Ṣ, TA,) which is not used, (TA,) of the measure فُعُولٌ, (Ṣ, Mṣb,) first changed to قُسُوٌّ, of the measure فُلُوعٌ, and then to قُسِىٌّ, of the measure فُلِيعٌ, like عُصِىٌّ, (Ṣ,) and قِسِىٌّ, (Fr, Sgh, Ḳ,) from the same original, (TA,) [like عِصِىٌّ,] and قِيَاسٌ, (IAmb, Ṣ, A, Mṣb, Ḳ,) which is more agreeable with analogy than قسىّ. (TA.) The dim. is قُوَيْسٌ, (IAmb, M, Mṣb, Ḳ,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوَيْسَةٌ, (IAmb, Mṣb, Ḳ,) sometimes: (IAmb, Mṣb:) or the former accord. to those who make قوس to be masc., (Ṣ,) and the latter accord. to those who make it to be fem. (Ṣ, Mṣb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَبْلٍ *An Arabian bow.* And قَوْسُ نُشَّابٍ *A Persian bow.* And قَوْسُ حُسْبَانٍ [*A bow for shooting a certain kind of short arrows*]. And قَوْسُ جُلَاهِقٍ [*A cross-bow*]. And قَوْسُ نَدْفٍ [*A bow for loosening and separating cotton*]. (Mṣb.) — [Hence the saying,] فُلَانٌ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [*Such a one, no one will pull his bow;*] i. e., ‡ *no one will vie with him, or compete with him.* (A, TA.) And رَمَوْنَا عَنْ قَوْسٍ وَاحِدٍ, (A, TA,) or وَاحِدَةٍ, (Mgh,) [lit., *They shot at us from one bow:* meaning, ‡ *they were unanimous against us;*] a proverb denoting agreement. (Mgh.) [In the Mṣb, رَمَوْهُمْ and وَاحِدَةٍ.] And هُوَ مِنْ خَيْرِ قُوَيْسٍ سَهْمًا; (Ṣ, L, Ḳ; except that in the L and Ḳ, for قويس, we find قَوْسٍ;) ‡ [*He is of the best of a little bow, as an arrow;* i. e., *he is one of the best arrows of a little bow;*] or صَارَ خُيَيْرَ قُوَيْسٍ سَهْمًا (A, Ḳ) ‡ [*He became the best of a little bow, as an arrow;* i. e., *he became the best arrow of a little bow:*] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, Ḳ.) [Hence also the phrase in the Ḳur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ *And he was at the distance of two Arabian bows:* or *two cubits* [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَابَىْ قَوْسٍ]: (Ḳ:) or the meaning is, قَابَىْ قَوْسٍ, i. e., [*at the distance of the measure of*] *the two portions between the part of a bow that is grasped by the hand and each of the curved extremities.* (TA.) See also art. قوب. — القَوْسُ † [*The Sign of Sagittarius;* also called الرَّامِى;] *one of the signs of the zodiac;* (Ṣ, Ḳ;) namely, *the ninth thereof.* (TA.) — قَوْسُ قُزَحَ *The rainbow:* the two words are inseparable. (TA.) See قزح. — قَوْسُ الرَّجُلِ † *The bowed, or bent, part of the back of a man.* (IAar.) — أَقْوَاسُ البَعِيرِ ‡ *The anterior ribs of the camel.* (A.) — Also قَوْسٌ ‡ *What remains, of dates,* (Ṣ, A,* Ḳ,) *in the* [*receptacle called*] جُلَّة, (Ṣ,) or *in the bottom thereof,* (Ḳ,) or *in the sides thereof, like a bow:* (A:) or, accord. to Zeyd Ibn-Kuthweh, the *fourth part of the* جُلَّة, of dates; like رَزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or *a number of dates collected together:* pl. as above. (TA in the present art.) = Also, *A cubit:* (Ṣ, Ḳ:) sometimes used in this sense: (Ṣ:) because a thing is measured (يُقَاسُ) with it. (Ḳ.)

قَاسُ رُمْحٍ and قِيسُ رُمْحٍ *The measure of a spear.* (Mṣb, in this art.; and Ṣ, Ḳ, in art. قيس.)

قَوَّاسٌ *A hewer,* or *fashioner, of bows;* and so, perhaps, قَيَّاسٌ. (TA.)

قُسَوِىٌّ is the rel. n. from قِسِىٌّ, [pl. of قَوْسٌ,] because it is [before its last change] of the measure فُلُوعٌ changed from the measure فُعُولٌ. (Ṣ.)

أَقْوَسُ *Having a bowed,* or *bent, back.* (Ṣ, Ḳ.) — Sand *that is elevated* (Ḳ, TA) *like a hoop* or *ring.* (TA.)

مِقْوَسٌ *A bow-case.* (Ṣ, Ḳ.) = *A horse-course; a race-ground:* (Ibn-'Abbád, Ḳ:) *a place whence horses run* (Ḳ) *for a race;* (TA;) i. e., (so in the Ḳ accord. to the TA,) *a rope at which the horses are placed in a row* (Ṣ, A, Ḳ) *on the occasion of racing,* (Ṣ, Ḳ,) *in the place whence they run:* (A:) or the *extended rope from which the horses are started:* (JK:) also called مقيص: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عُرِضَ فُلَانٌ عَلَى المِقْوَسِ [*Such a one has been put to the starting-rope*]; meaning, ‡ *such a one has been tried,* or *proved, by use, practice,* or *experience.* (A, TA.) And فُلَانٌ عَلَى مِقْوَسٍ, i. e., عَلَى حِفَاظٍ [app. meaning, † *Such a one is intent upon defending his honour* or *the like*]. (Lth, L.)

مُقَوَّسٌ and مُقَوِّسٌ: see مُتَقَوِّسٌ.

مُتَقَوِّسٌ † An eyebrow [or other thing] *likened to a bow;* as also ▼ مُسْتَقْوِسٌ (Ḳ) and ▼ مُقَوَّسٌ: (TA:) ▼ the second of these epithets is also applied, in the same sense, or *like a bow,* to a gutter round a tent, and the like. (TA.) — Also, A man *bowed,* or *bent;* and so ▼ مُقَوِّسٌ. (TA.) = Also, (Ḳ,) or مُتَقَوِّسٌ قَوْسَهُ, (Ṣ,) A man *having with him his bow.* (Ṣ, Ḳ.*)

مُسْتَقْوِسٌ: see مُتَقَوِّسٌ, in two places.

قوض

1: see 2: and see also 1 in art. قيض.

2. قَوَّضَهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَقْوِيضٌ, (Mṣb, Ḳ,) *He demolished it; destroyed it; threw it down;* namely a building; as also ▼ قَاضَهُ, (Ḳ,) aor. يَقُوضُ, inf. n. قَوْضٌ: (TA:) or *he took it to pieces, without demolishing* or *destroying* or *throwing down;* (Ṣ, A, Mṣb, Ḳ;) namely a building, (Ṣ, A, Mṣb,) and a tent. (A:) or *he pulled up,* or *out, its poles,* or *pieces of wood, and its tent-ropes:* (IDrd, Ḳ:) or *he pulled it up, and removed it;* namely a tent. (TA.) — [Hence,] قَوَّضَ الصُّفُوفَ, and المَجَالِسَ, (A, TA,) ‡ *He separated,* or *dispersed, the ranks,* and *the assemblies.* (TA.) — [Hence also,] بَنَى فُلَانٌ ثُمَّ قَوَّضَ [lit. *Such a one built, then demolished,* or *took to pieces*]; i. e. ‡ *did well, then did ill.* (A, TA.)

5. تقوّض *It* (a house, and a tent, TA) *became demolished, destroyed,* or *thrown down;* (Ṣ* in art. قيض; and Ḳ;) and in like manner تقوّز; (TA;) as also ▼ انقاض [which see also in art. قيض]: (Ḳ; and in a copy of the Ṣ in art. قيض:) or *it was,* or *became, taken to pieces, without being demolished* or *destroyed* or *thrown down:* (A, TA:) and ▼ انقاضت, said of a well (بِئْر), *it fell; fell in ruins,* or *to pieces;* or *collapsed.* (Mṣb: see also art. قيض.) — [Hence,] تَقَوَّضَ المَجْلِسُ, (A,) and تَقَوَّضَتِ الحِلَقُ, (Ṣ, TA,) and الصُّفُوفُ, (Ṣ, Mṣb, TA,) ‡ [*The assembly,* and] *the rings of men,* (Ṣ, TA,) and *the ranks, became separated,* or *dispersed.* (Ṣ, Mṣb,* TA.) — Also, † *He* (a man, Ḳ, and a bird, Az, TA) *came and went,* (Az, Ḳ, TA,) *and would not be still,* or *remain at rest.* (Az, TA.)

7: see 5, in two places.

هٰذَا بِذَا قَوْضًا بِقَوْضٍ *This is for that, as a substitute for a substitute.* (Ḳ.) And هُمَا قَوْضَانِ [*They two are substitutes, each for the other*]: mentioned by Sgh: but Z says, هما قَيْضَانِ [q. v. in art. قيض]: (TA:) or both signify *they are exchangers, each with the other.* (JK.)

مُقَوَّضٌ Anything *demolished, destroyed,* or *thrown down:* [&c.: see 2.] (TA.)

[قوع
قوف
قول
قوم
قوى
See Supplement.]

قولنج

قَوْلَنْجٌ, (Mṣb,* Ḳ,) with fet-ḥ to the ل, (Mṣb,) and sometimes قَوْلِنْجٌ, with kesr to the ل, or thus and قُولِنْجٌ, i. e. with kesr to the ل and with fet-ḥ and ḍamm to the ق, (Ḳ,) a foreign word, (TA,) [from the Greek κωλικός, The colic;] *a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty;* (Ḳ;) *a violent griping in the intestine called the colon.* (Mṣb.)

قيا

1. قَآءَ, aor. يَقِىْءُ, inf. n. قَىْءٌ, (Ṣ, Mgh, O, Mṣb,

Ḳ, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] قَآءَ نَفْسَهُ [lit. *He vomited his soul*], meaning †*he died*: like لَفَظَ نَفْسَهُ. (A, TA.) And قَآءَتِ الطَّعْنَةُ الدَّمَ † [*The wound made with a spear* or *the like spouted forth the blood*]. (A, TA.) And ثَوْبٌ يَقِىْءُ الصِّبْغَ † *A garment that is saturated with the dye.* (Ṣ, A, O, Ḳ.) And تَقِىْءُ الأَرْضُ أَفْلَاذَ كَبِدِهَا [lit. *The earth will vomit the pieces of her liver*], meaning ‡*the earth will cast forth upon her surface her treasures.* (TA, from a trad.) And قَآءَتِ الأَرْضُ أُكْلَهَا [lit. *the earth vomited her food*], meaning ‡*the earth disclosed her herbage and her treasures.* (TA, from a saying of 'Áisheh.) And الأَرْضُ تَقِىْءُ النَّدَى ‡ [*The earth exudes the moisture*]. (TA.)

2. قَيَّأَهُ *He*, (a man, Ṣ, Mgh, O, Mṣb,) or *it*, (medicine, Ḳ,) *caused him to vomit*; (Ṣ,* Mgh, O,* Mṣb, Ḳ;*) and ▼اقاءهُ signifies the same. (Ṣ, O, Ḳ.)

4: see what immediately precedes.

5. تقيّأ *He constrained himself to vomit*; (Ṣ, Mgh, O, Mṣb, TA;) and *he vomited intentionally.* (TA.) See also **10**, in two places. ═ And تَقَيَّأَتْ *She addressed*, or *presented, herself to her husband, and threw herself upon him*: (Ḳ:) or, accord. to Lth, *she affected languor*, or *languidness, to her husband, and threw herself upon him*: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تفيّأت, [q. v.,] with ف. (TA.)

10. استقآء, (Ṣ, Mgh, Mṣb, Ḳ, TA,) or استقيأ, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and ▼تقيّأ, (Ṣ, Mgh, O, Mṣb, Ḳ, TA,) *He constrained himself to vomit*: (Ṣ, Mgh, O, Mṣb: [see the latter verb above: in the Ḳ neither is expl.:]) or the former is an instance of اِسْتَفْعَلَ from القَىْءُ [i. e. it signifies *he desired to vomit*]: and ▼the latter signifies more than the former, i. e. *he made what was in the* جَوْف [here meaning *stomach*] *to come forth, intentionally.* (TA.) It is said in a trad., لَوْ يَعْلَمُ الشَّارِبُ قَائِمًا مَا ذَا عَلَيْهِ لَاسْتَقَآءَ مَا شَرِبَ [*If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk*: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَىْءٌ originally an inf. n.: then applied to signify *Vomit*; i. e. *vomited food.* (Mṣb.) It is said in a trad., الرَّاجِعُ فِى هِبَتِهِ كَالرَّاجِعِ فِى قَيْئِهِ [*He who takes back his gift is like him who swallows back his vomit*]. (Ṣ.)

قُيَآءٌ a subst. (Ḳ, TA) similar to دُوَارٌ and عُطَاسٌ [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much*, or *frequent, vomiting*]. (TA.) One says, بِهِ قُيَآءٌ, meaning [*In him is a complaint in consequence of which*] *he is vomiting much*, or *frequently.* (ISk, Ṣ, O.)

قَيُوْءٌ One (a man, IAạr) *who vomits much*, or *frequently*; as also قُيُوٌّ; (IAạr, Ḳ, TA;) the latter formed from the former, like مَقْرُوٌّ from مَقْرُوءٌ. (L, TA.) — Also, [دَوَآءٌ قَيُوْءٌ,] *Medicine that is taken to cause vomiting*; (ISk, Ṣ, O;) and so ▼دَوَآءٌ مُقَيِّئٌ (Ḳ, TA) and ▼مُقِىْءٌ. (TA.)

مُقِىْءٌ and مُقَيِّئٌ: see what immediately precedes.

قيح

1. قَاحَ, said of a wound, (Ṣ, A, Mṣb, Ḳ, &c.,) aor. يَقِيحُ, (Ṣ, Mṣb,) inf. n. قَيْحٌ; (Mṣb, Ḳ;) like قَاحَ, aor. يَقُوحُ; (Ḳ;) and ▼قيّح, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَقْيِيحٌ; (A;) and ▼اقاح; (A, Mṣb, Ḳ;) and ▼تقيّح; (Ṣ, A, Mṣb, Ḳ;) and تقوّح; (Mṣb, Ḳ;) [*It suppurated*;] *it became in the state of containing* [or *generating*] *matter, such as is termed* قَيْح [meaning as expl. below]: (Ṣ,* A,* Ḳ in art. قوح, and Mṣb in explanation of قَيَّحَ:) or *its* قَيْح *ran*, or *flowed*: or *became in a state of readiness* [*to do so*]. (Mṣb in explanation of قَاحَ and اقاح and تقوّح.)

2 and **4** and **5**: see the preceding paragraph.

قَيْحٌ *Thick purulent matter* (مِدَّة) *unmixed with blood*; (Ṣ, A, L, Ḳ;) *white, thick* [*matter*], *unmixed with blood*: (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] *thin matter* (صَدِيد) *like water, in which is a* شُكْلَة [or *small admixture*, or *tinge of the red and white hue*,] *of blood.* (L.)

قَاحَة, mentioned in this art. in the Ṣ, see in art. قوح.

قيد

1. قَيِدَ: see 2.

2. قيّدهُ, inf. n. تَقْيِيدٌ, *He put a* قَيْد [or *pair of shackles*] *upon his* (a horse's) [*fore-*]*legs*; *he shackled his* [*fore-*]*legs.* (Mṣb.) قَيَّدْتُ الدَّابَّةَ [*I shackled the fore-legs of the beast*; *hobbled him*: and, in a general sense, *bound him.*] (Ṣ.) ▼قَيِدَ (inf. n. قَيَدٌ, TA) and قُيِّدَ signify the same, [*He had shackles put upon his fore-legs*; *he had his fore-legs shackled*]. (Ḳ.) See also **5**. — قَيِّدْهُ بِالأَلْتِ † [*Bind thou him by oath*]: said when one has not given thee thy right or due. (TA in art. الت.) — أُقَيِّدُ جَمَلِى, (inf. n. تَقْيِيدٌ, Ḳ.) [lit., *I shackle the fore-legs of my camel*; meaning,] ‡ *I fascinate my husband so as to prevent him from going to other women*; as though I shackled his legs. (IAth, L, Ḳ,* from a trad.) — ‡ *It* (fatigue) *kept* a she-camel *from action.* (A.) — ‡ *It* (beneficence) *shackled, or restrained*, a person. (A.) — قَيَّدَ الإِيمَانُ الفَتْكَ ‡ [*The giving assurance of safety*] *inhibits assassinating, or assaulting*, the مُؤْمَن [i.e. the person to whom assurance of safety has been given (بالمُؤْمِنِ in the CḲ is a mistranscription for بالمُؤْمَنِ)]; like as shackles inhibit the mischievous animal from doing mischief. (L, Ḳ,* from a trad. [See also 1 in art. فتك; where this trad. is cited in full.]) — قيّد, (inf. n. تَقْيِيدٌ, Ḳ,) ‡ *He pointed* a writing *with the syllabical signs, or signs which point out the pronunciation and division of syllables*: (Ṣ, A, L, Ḳ:) *he pointed* a letter: (L:) *he restricted* a word or phrase [*in its signification or application*] *by that which prevented equivocation and removed ambiguity.* (Mṣb.) ═ ‡ *He registered, or recorded*, a matter of science [&c.] in a book or the like; *i.q.* ضَبَطَ. (L.)

5. تقيّد quasi-pass. of قيّد [*He had shackles put upon his legs*; *he had his legs shackled*: see also 2]. (A.)

قَادٌ: see قِيدٌ.

قَيْدٌ [*A shackle*; or *fetter*: or, generally, *a pair of shackles for the fore-legs of a beast*, and generally made of rope, but some are of iron; *a pair of hobbles*; *a pair of fetters*]: (Ṣ, Ḳ, &c.:) pl. [of pauc.] أَقْيَادٌ (L, Mṣb, Ḳ) and [of mult.] قُيُودٌ. (Ṣ, L, Mṣb, Ḳ.) — إِنَّ قُيُودَ الأَيَادِ أَوْثَقُ الأَقْيَادِ ‡ [*Verily the shackles of benefactions are the firmest of shackles*]. (A.) [الأَيَادِ is for الأَيَادِى.] — *What binds together* [*the two pieces of wood in a camel's saddle which are called*] *the* عَضُدَانِ *of* [*the two broad pieces of wood called*] *the* مُؤَخَّرَتَانِ, (L, Ḳ [in the former of which, however, instead of ما ضمّ العضدين من الموخرتين, the reading in the Ḳ, is put ما ضمّ العضدتين المؤخّرتين, which I suppose to be a mistake]) *at their upper part, being a thong.* (L.) — *A plaited thong between* [*the two pieces of wood called*] *the* حِنْوَانِ of a camel's saddle of the kind called رَحْل, *at the upper part*; and sometimes, of a horse's saddle. (L.) — The *thong that binds together* [*the two pieces of wood called*] *the* عَرْقُوَتَانِ of a camel's saddle of the kind called قَتَب. (Ṣ, L, Ḳ.) — *Anything that binds one part of a thing to another part.* (L.) — The *extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by* [*the rings called*] *the* بَكَرَات. (L, Ḳ.) — قَيْدَا البَازِى *The jesses of the hawk or falcon*; syn. سَبَاقَاهُ. (Ṣ, O, Ḳ, all in art. سبق.) — قَيْدُ الأَسْنَانِ *The gum wherein the teeth are set*: (Ḳ:) قُيُودُ الاسنان *the gums*: (L:) or *the portions of the flesh of the gums that rise between the teeth*; likened to the red قُيُود which are marks upon camels, made with a hot iron. (ISd, L.) — قَيْدُ الفَرَسِ *A certain mark made with a hot iron upon the neck of a camel*, (Ṣ, ISd, L, Ḳ,) *and upon its face, and thigh, of an oblong shape*, (ISd, L,) *in the form of a* قَيْد [*for the legs*], (Ṣ, L,) *or of two rings with a line extending between them.* (Nh, L.) —

قَيْدُ الأَوَابِدِ ‡ [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or,* accord. to the L, *of the wild asses*]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (Ḳ,) or to *a fleet,* or *swift, and excellent horse,* because, by its swiftness, it overtakes the wild beasts, (T, Ḳ,) and prevents their escaping. (T, Ṣ.) قيد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ḥam, p. 455.] — ‡ *A wife:* as also غُلّ. (TA.) — مَا عَلَى هٰذَا الحَرْفِ قَيْدٌ ‡ *There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables.* (A.) — القَيْدُ وَالرَّتَعَةُ, a prov.: see art. رتع. = See also قِيدٌ.

قِيدٌ *A whip made of skin.* (MF.) = قِيدٌ and ▾قَادٌ (Ṣ, L, Ḳ) and ▾قَيْدٌ (Ḳ) *Measure.* (Ṣ, L, Ḳ.) Ex. بَيْنَهُمَا قِيدُ رُمْحٍ, and قَادُ رمح, *Between them two is the measure of a spear.* (Ṣ.) See also art. قود.

قِيَادٌ *A leading-rope* (Ṣ, Ḳ) *for a beast of carriage.* (Ṣ, Ḳ.) [But this belongs to art. قود, q. v.]

قَيِّدٌ *Tractable; easy to be led.* (Ṣ, Ḳ.) [But this belongs to art. قود, q. v.]

قَيِّدَةٌ: see art. قود.

مَقِيدٌ: see مُقَيَّدٌ.

مُقَيَّدٌ The *place of the* قَيْد *in the leg of a horse;* (Ṣ, Ḳ;) [i.e., the *pastern*]. Ex. فَرَسٌ عَبْلُ المُقَيَّدِ طَوِيلُ المُقَلَّدِ [*A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck*]. (A.) — The *place of the anklet in* [the *leg of*] *a woman;* (Ṣ, Ḳ;) [i.e., the *ankle*]. — مُقَيَّدٌ [and ▾مَقِيدٌ] A camel, or the like, *having his legs shackled; having shackles upon his legs:* pl. [of the latter] مَقَايِيدُ. (Ḳ.) You say هٰؤُلَآءِ أَجْمَالٌ مَقَايِيدُ, i.e., مُقَيَّدَاتٌ [*These are camels having their legs shackled*]. (Ṣ.) — نَاقَةٌ مُقَيَّدَةٌ ‡ *A jaded she-camel that will not be roused to action.* (A.) — And مُقَيَّدٌ *A place in which a camel is left with his legs shackled.* (L, Ḳ.) Hence applied to a place abounding with herbage, or pasture. (L.)

مُقَيِّدَةُ الحِمَارِ (L) [in the CḲ, مُقَيَّدَةُ الحِمَارِ, and in most copies of the Ḳ, accord. to the TA, الخِمَارِ,] † *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire;* syn. حَرَّةٌ: (L, Ḳ: [in a copy of the Ḳ, حُرَّةٌ:] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — Hence, (L,) بَنُو مُقَيِّدَةِ الحِمَارِ, (L,) in the Ḳ, بَنُو مُقَيِّدَةٍ [with fet-ḥ to the ى, and without الحمار], (TA,) [and in the CḲ, بَنُو مُقَيَّدٍ,] † *Scorpions:* (L, Ḳ:) so called because they are in a tract such as is called مقيدة الحمار. (L.) [See an ex. in some verses cited voce رُمْحٌ.]

[تَقْيِيدٌ *A note which determines the correct reading or meaning of a word or phrase or the like:* and hence, *any marginal note:* pl. تَقْيِيدَاتٌ.]

قير

2. قَيَّرَ *He smeared* a ship, or boat, (Ṣ, A, Mṣb,) or a jar [for wine], and a skin for wine or the like, (Ḳ,) *with* قير or قار. (Ṣ, A, Mṣb, Ḳ.)

قِيرٌ *i. q.* قَارٌ [*Tar:* or *pitch*]: (Ṣ, A, Mṣb, Ḳ:) *a certain black thing with which are smeared ships,* (Ḳ, TA,) *to prevent the water from entering,* (TA,) *and camels, also,* (Ḳ, TA,) *for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from* [the] صعد: (TA:) [صُعُدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or *i. q.* زِفْتٌ: (A, Ḳ, TA:) and *the best thereof is of the colour termed* شُقْرَةٌ. (TA.) [See also كُفْرٌ.]

قَيَّارٌ *A possessor,* (Ḳ,) or *seller,* (A,) *of* قِير or قَار: (A, Ḳ;) or *a maker of it.* (So in a copy of the Ṣ, but not mentioned in another copy.)

قَيَّارَةٌ *A place where* قَار *is generated.* (Mgh, in art. نفط.)

قَيْرَوَانٌ, an arabicized word, (Ḳ,) from [the Persian] كَارْوَانْ, (TA,) and signifying *A caravan; a company,* or *an assemblage of persons, travelling together;* syn. قَافِلَةٌ: (Ḳ:) or the *main part of a* قافلة: and *of an army:* (A, IAth, and so in a copy of the Ṣ:) or *of* [*such a collection of soldiers as is called*] *a* كَتِيبَة: (ISk:) and the *companions and assistants* of the devil. (IAth.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ العَرْشُ مِمَّا يَعْلَمُ ٱللّٰهُ مَا لَا يَعْلَمُ [*The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of* the assertions that *God knoweth what He knoweth not*]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money:"] يَعْلَمُ ٱللّٰهُ being a form of asseveration. (IAth.) [قيروان is written قَيْرُوَانٌ in some copies of the Ṣ and Ḳ. It is mentioned in this art., and in art. قرو, in the Ḳ: in the Ṣ, only in the latter art., and part of the above trad. is there cited.]

قيس

1. قاس الشَّىْءَ بِغَيْرِهِ, and عَلَى غَيْرِهِ, (Ṣ, A,* Mṣb,* Ḳ*; the first and last in this art. and in art. قوس;) and إِلَى غَيْرِهِ, (A, TA,) aor. يَقِيسُهُ, (Ṣ, Mṣb, Ḳ,) inf. n. قَيْسٌ (Ṣ, A, Mṣb, Ḳ) and قِيَاسٌ, (Ṣ, A, Ḳ,) [which latter is the more common,] *He measured the thing* (Ṣ, A, Mṣb. K) *by another thing* (Ṣ, Mṣb, Ḳ) *like it;* (Ṣ, Ḳ;) [both *in the proper sense* and *mentally;* often meaning *he compared the thing with another thing;*] as also قَاسَهُ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (Ṣ, Mṣb, Ḳ; the first and last in art. قوس;) and قِيَاسٌ; (Ṣ;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so ▾اقتاسهُ; (A, Ḳ;) and ▾قَيَّسَهُ; (TA;) and so ▾قايسهُ به, (Mṣb,) and إِلَيْهِ, (TA,) inf. n. مُقَايَسَةٌ and قِيَاسٌ: (Mṣb:) the first of these verbs is said to be trans. by means of على because implying the meaning of founding [a thing upon another thing]; and by means of الى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِٱلْمِقْيَاسِ [*He measured it with the measure*]. (A.) And قَاسَ الشَّجَّةَ, (TA,) and قَاسَ الطَّبِيبُ قَعْرَ الجِرَاحَةِ, (A,) inf. n. قَيْسٌ, (TA,) *The physician measured the depth of the wound,* (TA,) and *the depth of the wound in the head,* (A,) بِٱلْمِقْيَاسِ *with the probe.* (A, TA.) And جَارِيَةٌ تَخْطُو قَيْسًا ‡ *A damsel that steps with even, or equal, steps:* (A:) or قَيْسًا signifies *with measured steps, at a moderate and just pace, as though with equal steps:* (IAth:) or قَيْسٌ signifies the *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ḳ.) And فُلَانٌ يَأْتِى بِمَا يَأْتِى قَيْسًا ‡ [*Such a one does what he does, or says what he says, by measure, or by rule*]. (A.) — [Hence, † *He determined,* or *judged of, the thing by comparing it with another thing;* i. e., *by analogy:* and *he compared the thing with another thing.* And قَاسَ عَلَيْهِ *He judged by comparison therewith.* And *He copied it as a model.*]

2: see 1.

3. قايسهُ به, and إِلَيْهِ: see 1. You say, قَبَّحَ ٱللّٰهُ قَوْمًا يُسَوِّدُونَكَ وَيُقَايِسُونَ بِرَأْيِكَ [*May God remove far from prosperity a people who make thee lord,* or *chief, and who measure* things *by thy judgment,* or *by thine opinion*]. (A, TA.) — قَايَسْتُ بَيْنَ الأَمْرَيْنِ, (Ṣ, Ḳ,) or الشَّيْئَيْنِ, (A,) inf. n. مُقَايَسَةٌ and قِيَاسٌ, (Ṣ,) *I measured,* or *compared, the two things,* or *cases, together;* syn. قَادَرْتُ بَيْنَهُمَا, (Ḳ,) or قَدَّرْتُ. (L.) — قَايَسْتُهُ, (Ḳ,) i. e., قَايَسْتُ فُلَانًا, (Ṣ,) *i. q.* جَارَيْتُهُ فِى القِيَاسِ [*I vied,* or *contended, with him,* namely, *such a one, in measuring,* or *comparing;* app. meaning, *in measuring,* or *comparing, myself,* or *my abilities, with him,* or *his:* see قَادَرْتُهُ]. — [This verb is mentioned in the Ṣ in art. قوس.]

6. تقايس القَوْمُ *The people mentioned* [and app. *compared*] *their several wants* (مَآرِبَهُمْ) [but I

think it probable that this is a mistranscription for مَآثِرُهُمْ *their generous qualities* or *the like*]). (TA.)

7. انقاس *It was,* or *became, measured* by another thing like it. (Ṣ, in art. قوس; and Ḳ, in the present art.) — † [*It was,* or *became, determined,* or *judged of, by comparison,* or *analogy.*] You say, هٰذِهِ مَسْئَلَةٌ لَا تَنْقَاسُ † [*This is a question not to be determined,* or *judged of, by comparison,* or *analogy*]. (A, TA.)

8: see 1. — هُوَ يَقْتَاسُ بِأَبِيهِ *He follows the way of his father, and imitates him.* (Ṣ, Ḳ, in art. قوس; and mentioned in the Ḳ in the present art. also.) The medial radical is both و and ى. (Ḳ.)

قِيسُ رُمْحٍ: see قَاسُ رُمْحٍ.

بَيْنَهُمَا قِيسُ رُمْحٍ (Ṣ, A, Ḳ*) and ▾ قَاسُ رُمْحٍ (Ṣ, Ḳ) *Between them two is the measure of a spear:* (Ṣ, Ḳ:*) like قِيدُ رُمْحٍ (TA) [and قَادُ رُمْحٍ]. And هٰذِهِ الخَشَبَةُ قِيسُ إِصْبَعٍ *This piece of wood is of the measure of a finger.* (A,* TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قِيَاسٌ: see 1 and 3. — [Used as a simple subst., *Measurement.* — *Comparison.* — *Ratiocination.* — The *premises of a syllogism, taken together:* and also applied to *a syllogism* entire. — *Analogy: rule.* You say, هٰذَا عَلَى القِيَاسِ *This is according to analogy,* or *to rule.* And هٰذَا عَلَى غَيْرِ قِيَاسٍ *This is contrary to analogy,* or *to rule.* And عَلَى قِيَاسِ كَذَا *After the manner of such a thing.*]

[قِيَاسِىٌّ *Mensural.* — *Comparative.* — *Ratiocinative.* — *Relating,* or *belonging, to the premises of a syllogism:* and also, *syllogistic.* — *Analogous: regular:* as also ▾ مَقِيسٌ, improperly written by some European scholars مُقَيَّس.]

قَيَّاسٌ A man *who practises* قِيَاس [i. e. *measurement,* or *comparison,* &c.,] *much,* or *often.* (TA.) — Also, *i. q.* قَوَّاسٌ, q. v. (TA.)

قَائِسٌ act. part. n. of 1. — One *who measures the depth of a wound in the head* [&c.] *with a probe.* (TA.)

مَقِيسٌ pass. part. n. of 1. You say, هُوَ مَقِيسٌ عَلَيْهِ [and بِهِ, meaning, *He,* or *it, is a person,* or *thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar,* or *a standard*]. (A, TA.) — See also قِيَاسِىٌّ.

مِقْيَاسٌ *A measure,* or *thing with which anything is measured;* syn. مِقْدَارٌ: (Ṣ, Mṣb, Ḳ:) pl. مَقَايِيسُ. (A.) You say, قَاسَهُ بِالْمِقْيَاسِ [*He measured it with the measuring-instrument*]. (A.) And قَصُرَ مِقْيَاسُكَ فِى مِقْيَاسِى *Thy measure* (مِثَالُكَ) *fell short of my measure.* (TA.) — *A probe with which the depth of a wound is measured.* (A, TA.) — مِقْيَاسُ النِّيلِ *The Nilometer.* (TA.)

قيض

1. قَاضَ, inf. n. قَيْضٌ: see 7, in two places.

5: see 7, in three places.

7. انقاض, said of sand, (A, Ḳ,) and of dust, or earth, (Ḳ,) *It poured forth,* or *down:* (Ḳ:) or *it fell, fell down,* or *collapsed;* and so when said of a building; (A;) and so انقاضت said of a well (بِئْر); (Ṣ, A, Ḳ;) *it fell; fell down; fell in ruins,* or *to pieces;* or *collapsed;* (Ṣ, A, Ḳ;) as also انقاضت, with ض; (TA;) and ▾ تقيّضت: (A, Ḳ:) which ▾ last also signifies *it* (a well) *inclined, and became demolished,* or *fell in ruins;* and in like manner [تقيّض said of] a wall. (TA.) — انقاصت السِّنُّ *The tooth became broken:* (A:) or *became cracked,* or *split, lengthwise:* (TA:) or *fell out:* (Lth, Ḳ:) and ▾ قَاصَتْ, (TA,) inf. n. قَيْصٌ, (Ṣ, Ḳ,) *it fell out from its root;* (Ṣ, Ḳ, TA;) and so with ض: (Ṣ, TA:) and انقاص الضِّرْسُ, and ▾ قَاصَ, and ▾ تقيّص, *the tooth became cracked lengthwise, and fell out.* (TA.) — انقاص المَآءُ فِى البِئْرِ *The water became abundant in the well* (Ḳ, TA) *so that it nearly demolished it.* (TA.)

بِئْرٌ قَيَّاصَةٌ *A well that has collapsed.* (A.) And بِئْرٌ قَيَّاصَةُ الجُولِ *A well having its wall,* or *casing,* or *sides, demolished.* (Ibn-'Abbád, Ḳ.)

مُنْقَاصٌ signifies *Uprooted;* (Ṣ, Ḳ;) and مُنْقَاضٌ, with the pointed ض, *cracked* or *split, lengthwise;* so says Aṣ.: but AA says, that both signify the same. (Ṣ, O.)

قيض

1. قَاضَ, (A, TA,) [aor. يَقِيضُ,] inf. n. قَيْضٌ, (Ḳ,) *He clave,* or *broke* or *rent asunder.* (A,* Ḳ, TA.) You say, قَاضَ البَيْضَةَ *He* (a young bird) *clave,* or *broke asunder, the egg:* and he (a bird) *clave,* or *broke asunder, the egg from over the young one.* (Lth, A,* TA.) And it is said in a trad, respecting the day of resurrection, فَإِذَا كَانَ كَذٰلِكَ قِيضَتْ هٰذِهِ السَّمَآءُ الدُّنْيَا عَنْ أَهْلِهَا, i. e., [*And when it shall be thus, this lowest heaven*] *shall be cleft,* or *rent asunder, from over its inhabitants,* meaning the inhabitants of the earth (الأَرْض), which is previously mentioned in the trad.:] or, as Sh says, *shall be dissolved.* (TA.) — Also, first pers. قِضْتُ, (AZ, Ṣ,) or قُضْتُ, (IAth,) *He cracked* a glass bottle, *without separation of the parts.* (AZ, Ṣ, IAth.) — And قِضْتُ البِنَآءَ is a dial. form of قُضْتُ [meaning *I demolished, destroyed,* or *threw down, the building*]. (Ṣgh.) = Also, inf. n. as above, *It became cleft,* or *broken* or *rent asunder.* (Ḳ, in which only the inf. n. is mentioned.) You say, قَاضَتِ البَيْضَةُ *The egg became cleft,* or *broken asunder.* (TḲ.) [See also 7.] — And قَاضَتِ السِّنُّ, inf. n. as above, *The tooth fell out from its root;* as also with ص. (Ṣ,* TA in art. قيص.) = Also, (TA,) inf. n. as above, (Ḳ,) *He hollowed out* a well (Ḳ, TA) in a rock. (TA.) And قِيضَ signifies *It was dug.* (TA.) = Also, (TḲ) inf. n. as above, (Ḳ,) *He likened,* or *assimilated.* (Ḳ, TḲ.) You say, قَاضَهُ بِهِ *He likened,* or *assimilated, him,* or *it, to him,* or *it.* (TḲ.) [See also 5; and see قَيْضٌ, below.] = See also 3, in two places.

2. قَيَّضَ لَهُ كَذَا *He* (God, Mṣb) *ordained,* or *appointed, for him such a thing.* (Mgh, Mṣb.) And قَيَّضَ ٱللّٰهُ فُلَانًا لِفُلَانٍ, (Ṣ, A, Ḳ,) in [some of] the copies of the Ḳ, بِفُلَانٍ, which is a mistake, (TA,) *God ordained,* or *appointed,* or *prepared, such a one for such a one:* (A:) or *brought such a one to such a one, and ordained,* or *appointed,* or *prepared, him for him.* (Ṣ, Ḳ.) Hence the saying in the Ḳur, [xli. 24,] (Ṣ,) وَقَيَّضْنَا لَهُمْ قُرَنَآءَ (Ṣ, Ḳ) *And we have appointed,* or *prepared, for them associates* (A,* Bd,* Ḳ, TA) *whence they do not expect,* (A, Ḳ, TA,) *which shall have possession of them like as the* قَيْض, or *shell, has possession of the egg.* (Bd.) And so in the same, [xliii. 35,] نُقَيِّضْ لَهُ شَيْطَانًا *We will appoint,* or *prepare, for him a devil* [*as an associate*]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Mohammad, مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ ٱللّٰهُ لَهُ عِنْدَ سِنِّهِ مَنْ يُكْرِمُهُ [*A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him*]. (TA.)

3. قايضهُ, (Ṣ, A, Ḳ, &c.) inf. n. مُقَايَضَةٌ (Ṣ, Mgh) and قِيَاضٌ, (A,) *He bartered,* or *exchanged commodities, with him;* syn. عَارَضَهُ, (Ṣ, O, L, and so in a copy of the Ḳ,) بِمَتَاعٍ; (Ṣ;) or عَاوَضَهُ; (A, and so in some copies of the Ḳ; in the CḲ, عايضهُ;) and بَادَلَهُ; (A, Ḳ;) i.e. *he gave him a commodity and took another commodity in its stead:* (TA:) [as also قَابَضَهُ, with ب:] and ▾ قَاضَهُ, aor. يَقِيضُ, *he gave him a thing in exchange.* (TA.) You say, قايضهُ بِكَذَا [*He gave him in exchange for such a thing*]. (Mgh.) Hence, بَيْعُ المُقَايَضَةِ *The selling a commodity for another commodity.* (Mgh.) And hence the saying of Mohammad, إِنْ شِئْتَ قَايَضْتُكَ بِهِ المُخْتَارَةَ مِنْ دُرُوعِ خَيْبَرَ, or ▾ أَقِيضُكَ بِهِ, accord. to different relations; i.e. [*If thou wilt,*] *I will give thee in exchange for it* [*the choice of the coats of mail of Kheyber*]. (TA.) You say also, أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مُقَايَضَةً [*I gave him a horse for two horses in exchange*]. (JK.) And مَا أُقَايِضُ بِكَ أَحَدًا [*I do not give, or take, in exchange for thee any one*]. (A, TA.)

And لَوْ أُعْطِيتُ مِلْءَ الدَّهْنَآءِ رِجَالًا قِيَاضًا بِفُلَانٍ مَا رَضِيتُهُمْ ‡ [*If I were given what would fill the desert of men, in exchange for such a one, I would not accept them*]: (A, TA:) and the like occurs in a trad. of Mo'áwiyeh, as said by him, with reference to Yezeed. (TA.)

5. تَقَيَّضَتِ البَيْضَةُ *The egg became broken into pieces;* and in like manner, القَارُورَةُ *the glass bottle.* (AZ, Ṣ.) [See also 7.] — تَقَيَّضَ الجِدَارُ, *The wall fell to pieces,* or *in ruins,* or *became a ruin, and broke down;* syn. إِنْهَدَمَ, and إِنْهَالَ; as also ↓ انقاضت: (Ḳ:) or the former signifies *the wall broke in pieces, and fell down:* but the latter has a different signification, which see in its place below. (AZ, Ṣ.) = تَقَيَّضَ لَهُ *It* (a thing, TA) *became ordained, appointed,* or *prepared, for him.* (Ḳ.) = تَقَيَّضَ أَبَاهُ *He resembled his father;* (AZ, Ṣ, Ḳ;) as also* تَقَيَّلَهُ. (TA.) [See قَيْضٌ.]

6. تَقَايَضَا [*They two bartered,* or *exchanged commodities, each with the other;* like تَقَابَضَا: see 3]. (JK.)

7. انقاضت البَيْضَةُ *The egg cracked, without splitting apart;* and in like manner, القَارُورَةُ *the glass bottle.* (AZ, Ṣ.) [See also 1.] — انقاض i.q. تَقَيَّضَ: (Ḳ:) or *the wall fell to pieces,* or *in ruins, from its place, without being pulled to pieces:* (Lth:) or *cracked, without falling:* but if it have fallen, you say, تَقَيَّضَ: (AZ, Ṣ:) — Accord. to AA, as related by El-Mundhiree, انقاض and انقاص both signify *It split,* or *cracked, lengthwise:* but see مُنْقَاضٌ. (TA.) You say, accord. to Aṣ, انقاضت السِّنُّ *The tooth split,* or *cracked, lengthwise;* and in like manner, الرَّكِيَّةُ *the well:* (Ṣ:) or *it* (the well) *became broken in pieces:* or *fell; fell in ruins,* or *to pieces;* or *collapsed;* (TA;) as also انقاصت. (Ṣ, A, Ḳ, in art. قيص.) انقاض belongs both to this art. and to art. قوض. (TA.)

8. اقتاضهُ *He extirpated it; destroyed it utterly.* (Ḳ, TA.) = [Also, *He received it,* or *took it, in exchange;* like إِعْتَاضَهُ: see مُقْتَاضٌ; and see also 3.]

قَيْضٌ [*An egg-shell;*] the *upper hard covering that is upon an egg:* (Ḳ:) or [*an egg-shell cracked in pieces;*] *what is cracked in pieces of the upper covering of an egg:* (Ṣ,* IB:) or *one from which the young bird,* or *the fluid, has gone forth.* (Lth, Ḳ.) = *A compensation,* or *substitute; a thing given,* or *received,* or *put,* or *done, instead of, in the place of,* or *in exchange for, another thing.* (Ḳ.) You say, بَاعَهُ فَرَسًا بِفَرَسَيْنِ قَيْضَيْنِ [*He sold to him a horse for two horses as substitutes*]. (TA.) — هُمَا قَيْضَانِ *They two are likes; they two are like each other;* (A'Obeyd, A;) *each of them is fit to be a substitute for the other.* (A, TA.) [See also هُمَا قَوْضَانِ.] — هٰذَا قَيْضٌ لَهُ, and ↓ قِيَاضٌ له, *This is equal,* or *equivalent, to it.* (O, Ḳ.)

قَيْضَةٌ *A small piece of bone:* (AA, Ḳ:) pl., accord. to the Ḳ, قَيْضٌ; but correctly, accord. to AA, قِيَضٌ. (TA.)

قَيِّضٌ *A barterer,* or *an exchanger of commodities:* (Ṣ, Mṣb:) of the measure فَيْعِلٌ. (Mṣb.) You say, هُمَا قَيِّضَانِ *They two are barterers,* or *exchangers of commodities;* like as you say بَيِّعَانِ. (Ṣ.)

قِيَاضٌ: see قَيْضٌ.

مَقِيضٌ The *place in which is* [*an egg-shell,* or *an egg-shell cracked in pieces,* or *empty,* or] *the part of an egg called* قَيْضٌ. (Ḳ, TA.) = بَيْضَةٌ بِئْرٌ مَقِيضَةٌ — *An egg cleft,* or *split.* (TA.) — مَقِيضَةٌ *A well abounding with water, having been hollowed out,* (Ḳ, TA,) or *cleft.* (TA.)

المُقْتَاضُ in the following verse of Abu-sh-Shees,

• بُدِّلْتُ مِنْ بُرْدِ الشَّبَابِ مُلَاءَةً •
• خَلَقًا وَبِئْسَ مَثُوبَةُ المُقْتَاضِ •

[*I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange*] is from قَيْضٌ as signifying the "bartering," or "exchanging commodities," (TA,) [or rather the "giving in exchange:" see 3.]

بَيْضَةٌ مُنْقَاضَةٌ *An egg cracked, without being split apart;* and in like manner, قَارُورَةٌ *a glass bottle.* (AZ, Ṣ.) Aṣ says, that مُنْقَاصٌ signifies *uprooted;* and مُنْقَاضٌ, with the pointed ض, *cracked,* or *split, lengthwise;* but AA says, that *both signify the same.* (Ṣ, O, in art. قيص.)

قيظ

1. قَاظَ بِالمَكَانِ, (Ṣ, Mṣb, Ḳ,) aor. يَقِيظُ, inf. n. قَيْظٌ; (Mṣb;) and ↓ تَقَيَّظَ بِهِ; (Ṣ, Ḳ;) and ↓ قَيَّظَ بِهِ; (Ḳ;) and ↓ اقتاظ; (TA;) *He,* (a man, Mṣb,) or *it,* (a people, Ḳ,) *remained,* or *abode, in the place during the season called* قَيْظ, (Ḳ,* TA,) *during the summer,* (Ṣ,) or *during the days of heat.* (Mṣb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying ↓ تَقَيَّظَ الرَّمْلَ [*He remained, or abode, during the summer, or hot season, in the sands*]. (TA.) — قَاظَ يَوْمُنَا *Our day became vehemently,* or *intensely, hot.* (Ṣ, Ṣgh, Ḳ.) — See also 3. = قِيظُوا *They were rained upon by the rain of the season called* القَيْظ; similar to صِيفُوا and رُبِعُوا. (TA.)

2: see 1. = قَيَّظَهُ, (Ṣ, Ḳ,) inf. n. تَقْيِيظٌ, (Ḳ,) *It* (a thing, Ṣ, Ḳ, such as food, and a garment, TA) *sufficed him for his* [*season called*] قَيْظ; (Ṣ, Ḳ;) similar to صَيَّفَهُ and شَتَّاهُ. (TA.)

3. قايظهُ, inf. n. مُقَايَظَةٌ, *He remained,* or *abode, during the season called* قَيْظ *with him.* (AḤn.) — عَامَلَهُ مُقَايَظَةً, and قِيَاظًا, and قُيُوظًا, with ḍamm, which last is extr., (Ḳ, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of ↓ قَاظَ,] *He made an engagement,* or *a contract, with him for the season called* قَيْظ: (TA:) from القَيْظ, like مُشَاهَرَةٌ from الشَّهْر. (Ḳ, TA.) And إِسْتَأْجَرَهُ مُقَايَظَةً, and قِيَاظًا, *He hired him,* or *took him as a hired man,* or *hireling, for the season so called.* (TA.)

5: see 1, in two places.

8: see 1.

قَيْظٌ The *most vehement,* or *intense, heat of summer;* (Ṣ, Ḳ;) *from the* [*auroral*] *rising of the Pleiades,* [*which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,*] *to the* [*auroral*] *rising of Canopus,* [*which, at the same period, was about the 4th of August, O. S.:*] (Ḳ:) or *vehemence,* or *intenseness, of heat:* (Mṣb:) pl. [of pauc.] أَقْيَاظٌ and [of mult.] قُيُوظٌ. (Ḳ.) — Also, The *quarter which people* [*commonly*] *call the* صَيْف; (Mṣb;) the *summer-quarter, commencing when the sun enters the sign of Cancer;* so termed by some, who called the spring-quarter the صَيْف, and the autumnal-quarter the رَبِيع; others [in later times] calling the summer-quarter the صَيْف, the spring-quarter the رَبِيع, and the autumnal-quarter the خَرِيف; but agreeing with the former in calling the winter-quarter the شِتَآء: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْف, which is that called رَبِيعُ الكَلَإِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظ, consisting of *Ḥazeerán and Temmooz and Áb* [or *June and July and August, O. S.*]; then, the quarter called the خَرِيف, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَآء, consisting of the two Kánoons and Shubáṭ [or December and January and February, O. S.]. (Az, TA.) — لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الوَلَدُ غَيْظًا وَالمَطَرُ قَيْظًا, a saying of Moḥammad, meaning [*The resurrection,* or *the time thereof, will not come to pass until the* birth of a *child be* an occasion of *wrath,* or *rage, and*] *rain be* accompanied by air like the قيظ [or *most vehement heat of summer*]. (TA.) — إِجْتَمَعَ

القَيْظُ is an elliptical and abridged phrase, meaning *The people*, or *company of men, assembled themselves in the* قَيْظ [or *summer*]. (TA.)

قَيْظِىٌّ *What is brought forth* [*of sheep* or *goats*] *in the season called the* قَيْظ. (Ḳ, TA.) [See also صَفَرِىٌّ, in three places.]

قِيَاظٌ Seed-produce [or wheat] *that is sown in the autumn and the beginning of winter* [*so as to be reaped in summer*]. (JK, TA.)

يَوْمٌ قَائِظٌ *A day vehemently*, or *intensely, hot*: and قَيْظٌ قَائِظٌ *a summer vehement*, or *intense* [*in heat*]. (TA.)

مَقِيظٌ *A place where people remain*, or *abide, in the summer*; (IAạr, Ṣ, Ḳ;) as also مُقَيَّظٌ. (Ḳ.) And *A place of pasturing in summer*. (IAạr.) — Also, (JK,) or مَقِيظَةٌ, (Ḳ,) *A plant*, or *herbage, that remains green until the* قَيْظ [or *summer*], (Lth, JK, Ḳ,) *although the land and leguminous plants be dried up*, (Lth, TA,) *being a means of subsistence for the camels when other herbage has become dry*. (Lth, JK, Ḳ.)

مَقِيظَةٌ : see مَقِيظٌ.

مُقَيِّظٌ A thing *that suffices one for the* [*season called*] قَيْظ. (Ṣ.)

[قيل
قين
See Supplement.]

ك

[*The twenty-second letter of the Alphabet*, called كَافٌ. It is one of the letters termed مَهْمُوسَة, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called شَجْرِيَّة. It is a radical letter. — As a numeral it denotes *twenty*. = ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

كأ

R. Q. 1. كَأْكَأَ, (Ḳ,) inf. n. كَأْكَأَةٌ; (TA;) and ▼ تَكَأْكَأَ, (Ṣ, Ḳ,) as also تكعكع; (Ṣ;) *He drew back*, or *retired, and was cowardly*. (Ṣ, Ḳ.) — كَأْكَأَ, inf. n. كَأْكَآءٌ, [respecting the form of which see طَأْطَأَ,] *He was very impatiently cowardly*. (AA, Ḳ.) [In the CḲ., in the explanation of the inf. n., الجَبِينُ is put for الجُبْنُ.] — Also, inf. n. as above, *He* (a thief) *ran away*. (Ḳ, TA.) = See R. Q. 2.

R. Q. 2. تَكَأْكَأَ *He was prevented*, or *hindered*. (Lth.) — تَكَأْكَأَ فِى كَلَامِهِ *He hesitated in his speech, and was unable to speak*. (Ḳ.) = تَكَأْكَأَ عَلَيْهِ النَّاسُ, (Ṣ, Ḳ,*) and ▼ كَأْكَأَ, (Ḳ,) *The people collected around him*; (Ṣ, Ḳ;) *crowded*, or *pressed, upon him*. (TA.) = And see R. Q. 1.

مُتَكَأْكِئٌ *Short*. (Ṣ, Ḳ.)

كأب

1. كَئِبَ, aor. ـَ, inf. n. كَأْبَةٌ and كَآبَةٌ (Ṣ, Ḳ) and كَأْبٌ (Ḳ) and كَأَبَآءٌ; (TA;) and ▼ اكتأب; (Ṣ, Ḳ;) *He was in an evil state, and broken* [*in spirit*] *by grief*, or *mourning*; (Ṣ, Ḳ;) *he was in grief, unhappy, sorrowful*, or *sad*. (Ḳ.) See also 4.

4. اكأبهُ *He caused him to grieve*, or *mourn*, or *to be unhappy, sorrowful*, or *sad*; (Ḳ;) *threw him into grief*, or *mourning*, &c. (TA.) — اكأب *He was in grief*, or *mourning*; *was unhappy, sorrowful, or sad*: (Ḳ:) or *he entered upon a state of grief, mourning, unhappiness, sorrow*, or *sadness*; or *a state of being changed and broken in spirit by reason of intense anxiety*. (TA.) See also 1. = *He fell into destruction*, or *ruin*. (Ḳ.)

8. اكتأب وَجْهُ الأَرْضِ ‡ [*The face of the earth*, or *land, became of sad aspect*]. (TA.) See 1.

كَئْبٌ: see كَئِيبٌ.

كَأْبَآءُ *Grief, mourning, unhappiness, sorrow*, or *sadness*: (Ḳ:) [in which sense the inf. n. كَآبَة is more commonly used:] or *intense grief*, &c.: used both as an inf. n. and as an epithet. (TA.) See كَئِيبٌ.

كُوْبَةٌ *i.q.* تُوْبَةٌ, in the following phrase مَا بِهِ كُوْبَةٌ *There is nothing in him for which he should be ashamed*. (Ḳ.)

كَئِيبٌ (Ṣ, Ḳ) and ▼ كَئْبٌ and ▼ مُكْتَئِبٌ (Ḳ) *A man in an evil state, and broken* [*in spirit*] *by grief*, or *mourning*; (Ṣ, Ḳ;) *in grief, unhappy, sorrowful*, or *sad*. (Ḳ.) كَئِيبَةٌ and ▼ كَأْبَآءُ *the same*, as applied to a woman. (Ṣ.) — الارض كَئِيبَةُ الوَجْهِ ‡ [*The earth*, or *land, is of sad aspect*.] (TA.)

مُكْتَئِبٌ see كَئِيبٌ. — رَمَادٌ مُكْتَئِبُ اللَّوْنِ *Ashes of a colour inclining to black*; (Ṣ, Ḳ;) as is the colour of him who is in an evil state, or broken [in spirit] by grief. (Ṣ.)

كأد

1. كَأَدَ, aor. ـَ, *He was in an evil state, and broken* [*in spirit*] *by grief*, or *mourning*; or *was in grief, unhappy, sorrowful*, or *sad*, syn. كَئِبَ. (Ḳ.)

5. تَكَأَّدَنِى and ▼ تَكَاءَدَنِى *It* (a thing, or an affair,) *was difficult to me*; *it distressed, troubled, fatigued*, or *wearied, me*. (Ṣ, L, Ḳ.) — تَكَأَّدَ الشَّىْءَ *He took*, or *imposed, upon himself*, or *undertook, the thing, in spite of difficulty, trouble or inconvenience*; *he constrained himself to do the thing, notwithstanding it was difficult, troublesome*, or *inconvenient, to him*. (L, Ḳ.) You say تَكَأَّدْتُ الذَّهَابَ إِلَى فُلَانٍ, meaning, *I* [*constrained myself to go, and*] *went to such a one, in spite of difficulty, trouble*, or *inconvenience*. (AZ, L.) — *He endured the thing*; *struggled with*, or *against, it*; *contended with its difficulty*, or *severity*; *underwent difficulties, troubles*, or *inconveniences, in doing it*; *endured*, or *bore, its heat and severity*; syn. كَابَدَهُ, and صَلِىَ بِهِ. (IAạr, L, Ḳ.)

6: see 5.

كَأْدَآءُ *Difficulty*. (IAạr, L, Ḳ.) — *Grief*; *sorrow*; *mourning*; syn. حُزْنٌ: so accord. to the Ḳ; but accord. to IAạr [and the L] *fear*; syn. خَوْفٌ: (TA:) and *caution*: (IAạr, L, Ḳ:) or, as some say, *terror*. (IAạr, L.) — *Injustice*. (Ḳ.) — *A dark night*. (IAạr, L, Ḳ.) — See also كَؤُودٌ.

عَقَبَةٌ كَؤُودٌ, (Ṣ, L, Ḳ,) and ▼ كَأْدَآءُ, (L, Ḳ,) *A mountain-road difficult of ascent*. (Ṣ, L, Ḳ.*) Such a road is also termed [simply] كَأْدَآءُ, and صُعَدَآءُ: [in the Ḳ it is said, that كُوْدَآءُ is syn. with صُعَدَآءُ:] and كَؤُودٌ [in like manner, as a subst.,] signifies *a difficult place of ascent*: like صَعُودٌ. (L, TA.)

كأس

كَأْسٌ, (ISk, Ṣ, A, Mṣb, Ḳ,) and كَاسٌ, with the ء suppressed, is allowable, (Mṣb,) and sometimes occurs, (TA,) *A drinking-cup*: (A, Ḳ:) or [*a cup of wine*; i.e.] *a cup containing wine*; (Ṣ, A, Ḳ;) or *a cup full of wine*: (Mṣb:) when not containing wine, it is not thus called; (IAạr, Ṣ, Mṣb;) being in this case called قَدَحٌ: (TA:) or it has the first and the second of these significations: (TA:) or it signifies *wine itself*: (Aṣ, AḤát, Ibn-'Abbád:) or has this signification also: (Ḳ:) and is of the fem. gender: (Ṣ, A, Mṣb, Ḳ:) pl. [of pauc.] أَكْؤُسٌ and [of mult.] كُؤُوسٌ and كِئَاسٌ, (Ṣ, Mṣb, Ḳ,) the last with ء, (TA, [but written without ء in the CḲ,]) and, accord. to AḤn, كِيَاسٌ, without ء, which, if correct, is originally كِوَاسٌ, from كَاسٌ, with the ء changed into ا as representing و, (TA,) and

كَاسَاتٌ, (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الذُّلِّ ‡ [He gave him to drink a cup of abasement]: and مِنَ الفُرْقَةِ ‡ [of separation]: and مِنَ المَوْتِ ‡ [of death]: and مِنَ الحُبِّ ‡ [of love]. (TA.) You say also, سَقَاهُ الكَأْسَ الأَمَرَّ ‡ [He gave him to drink the most bitter cup]; meaning death: (A, TA:) and كُؤُوسَ المَنَايَا ‡ [The cups of death; lit., deaths]. (A.) Az. thinks that it may be derived from كَاصَ فُلَانٌ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, "Such a one ate and drank much"; because ص and س are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كأكأ

See كأ.

[كأل

See Supplement.]

كأن

1. كَأَنَ فِى خَلْقِهِ He, (a man) was strong in his make (IAar, in TA, voce كَنَتَ.)

كَأْنِىٌّ A man strong in his make. (IAar, in TA, voce كَنَتَ.)

كَأَ and كَأْ: see كَأَىٍّ or كَأَيِّنْ in art. أَىٌّ (p. 134 a.)

كأى

See art. كيأ.

كب

1. كَبَّهُ, aor. ـُ, (inf. n. كَبٌّ, TA;) and ↓ كَبْكَبَهُ; (K, TA;) He inverted it, or turned it upside-down. (K.) — كَبَّ الإِنَآءَ, aor ـُ, inf. n. كَبٌّ, [He inverted, or turned down, the vessel, so as to pour out its contents]: (TA:) he turned the vessel over upon its head. (Msb.) — كَبَّ القَصْعَةَ He turned over the wooden bowl upon its face. (TA.) — كَبَّهُ, (K,) or كَبَّهُ لِوَجْهِهِ, (S,) [or عَلَى وَجْهِهِ (see 4),] and ↓ اكبّه (K) and ↓ كَبْكَبَهُ, (S, K,) He prostrated him; threw him down upon his face. (S, K.) [One says,] كَبَّ اللّٰهُ عَدُوَّ المُسْلِمِينَ [May God overthrow, or prostrate, the enemy of the Muslims!]: but one should not say ↓ اكبّ. (S.) See also 4. — He cut, or wounded, a camel in the legs. (TA.) ═ كَبَّ, (aor. ـُ, inf. n. كَبٌّ, TA,) ‡ He [convolved, or glomerated, thread, and likewise hair (see قَلِيلٌ), or he] made thread [&c.] into كُبَب [or balls]: (S, K:) or into a كُبَّة [or ball]. (ISd.) [The verb is used in the present day to signify He wound thread into a ball, or balls.] See 5. ═ كَبَّ, [aor., app., ـِ,] He, or it, was weighty, or heavy. (K.) See كُبَّةٌ ═ He kindled, or set on fire, كَبّ, which is [a plant, or tree, of the kind called] حَمْض. (AA, K.)

2. كَبَّبَ, inf. n. تَكْبِيبٌ, ‡ He made كَبَاب, or meat cut up, &c. (K.)

4. See 1. ═ اكبّ He bent his head down towards the ground; [as also ↓ انكبّ إِلَى الأَرْضِ, occurring in the TA, art برز;] bent himself down; stooped. (TA.) [See Kur, lxvii, 22.] — اكبّ, (K,) or اكبّ عَلَى وَجْهِهِ, (S) and ↓ انكبّ, (TA,) quasi-pass. of كَبَّ; He fell prostrate or prone; fell upon his face: (S, K:) the former verb extr. with respect to analogy, (S,) [as quasi-pass. of كَبَّ: see أَحْجَمَ, and أَخْنَعَ]: [and ↓ كَبَّ, aor., app., ـِ, inf. n. كَبٌّ, he fell, having stumbled: for] كَبٌّ is the contr. of اِنْتِعَاشٌ. (S, art. نعش.) — اكبّ لَهُ (i.e., لِلشَّىْءِ, TA) i. q. تَجَانَأَ (as in some copies of the K) or تَحَانَى (as in others): the latter [meaning He bent down towards it] is probably the correct reading. (TA.) ═ اكبّ عَلَيْهِ, (i.e., على الشَّىْءِ, TA,) and ↓ انكبّ, † He fell to, or set about, doing it. (K.) — اكبّ على الأَمْرِ يَفْعَلُهُ, and ↓ انكبّ, [He fell to, or set about, the thing, to do it]. (S.) ═ اكبّ عَلَيْهِ, (i. e., على عَمَلٍ, TA,) and ↓ انكبّ, ‡ He kept, or adhered, to it; (K;) i.e., to a work. (TA.)

5. تَكَبَّبَتِ الإِبِلُ The camels were prostrated by disease (S, K) or emaciation. (S.) ═ تكبّب ‡ It (sand) became contracted (by reason of its moisture, TA,) into a compact mass: (S:) or became moist, and, in consequence, compact: whence كُبَّةُ غَزْلٍ [a ball of spun thread], as indicated by Z in the A. (TA.) — تكبّب ‡ He wrapped himself up in his garment: (A:) [as also ↓ تكبكب: ex.] جَآءَ مُتَكَبْكِبًا فِى ثِيَابِهِ He came wrapped up in his garment. (S.)

6. تَكَابُّوا عَلَيْهِ ‡ They pressed together, or crowded together, upon it. (TA.) [See تَكَاتُّوا, in art. كت.]

7. انكبّ It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce غَرْبٌ.) — See 4, in five places.

R. Q. 1. كَبْكَبَهُ He turned him over, one part upon another: or threw him from the top of a mountain or wall. (TA.) See 1, in two places. — كَبْكَبَهُ, inf. n. كَبْكَبَةٌ, He threw him into a deep place, or hollow. (K.) فَكُبْكِبُوا فِيهَا [Kur, xxvi, 94,] And they shall be thrown prostrate therein: [i.e., into the fire of hell:] (S:) or they shall be collected together and thrown down into it, namely, the abyss of hell-fire: (Lth:) lit., they shall be thrown so as to turn over and over until at length they come to a stop therein: (TA:) or they shall be thrown into it, one upon another: (Zj:) or they shall be collected together therein. (TA.) — كبكب المَالَ He collected together, and brought or put back, the extremities of what was scattered of the wealth or property: [meaning, he collected the camels &c. by driving together those that were dispersed:] like كَمْهَلَهُ and دَبْكَلَهُ &c. (L.)

R. Q. 2. تَكَبْكَبُوا ‡ They collected themselves together. (TA.) — See 5.

كَبٌّ, [coll. gen. n., A plant or tree, of the kind called] حَمْض; (K;) a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine, or soft, and plain soil: n. un. with ة: or, accord. to some, it is [a plant, or tree,] of the kind called نَجِيلُ الفَلَاةِ: but IAar says, among the [plants, or trees, called] حَمْض, are the نجيل and the كبّ. (TA.)

كَبَّةٌ and ↓ كُبَّةٌ A charge, an assault, or an onslaught, in war. (K) [And] كَبَّةٌ (S, K) and ↓ كُبَّةٌ (K) A single impetus [in some copies of the S, دَفْعَة; in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] in fighting and in running [in the CK, والجَرْىُ, which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) — كَبَّةٌ and ↓ كُبَّةٌ A collision between two troops of horses: in the K, بَيْنَ الجَبَلَيْنِ; but correctly, بَيْنَ الخَيْلَيْنِ, as in other lexicons. (TA.) — كَبَّةٌ (S, K) and ↓ كُبَّةٌ (K) A letting loose, or setting free, horses, (S, K,) upon the race-course, or field, to run, or to charge. (S.) [This is evidently meant in the S as an explanation of the words rendered here "a single impetus" &c.] — كَبَّةٌ (S, K) and ↓ كُبَّةٌ (K) The vehemence and assault [in some copies of the S, دَفْعَة: in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] of winter. (S, K.) — كَبَّةُ النَّارِ A dash, or dashing of the fire [of hell]. (TA.) ═ كَبْكَبَةٌ and ↓ كُبَّةٌ and ↓ كُبْكُبَةٌ and كَبَّةٌ and ↓ كَبْكَبٌ or (accord. to the TA) ↓ كُبْكُبٌ, A throwing into a deep place, or hollow. (K.) See كَبْكَبَ. ═ See also كُبَّةٌ.

كُبَّةٌ: see كَبَّةٌ passim. ═ الكُبُّ [a mistranscription for الكُبَّةُ, as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA [See also سَفَاةٌ, voce سَفًا.]) — Hence, (TA,) كُبَّةٌ ‡ A جَرْوَهَق (which is not an Arabic word, TA, [but arabicized, from the Persian كُرُوهَهْ guróhah, signifying a ball] of spun thread: (S, K:) or such as is collected together, [or convolved, so as to

form a ball,] of spun thread: (TA: [see 5:]) pl. كُبَبٌ. (Ṣ, Ḳ.) [And it is likewise of hair: see قَلِيلٌ.] — [Hence,] كُبَّةٌ (Ṣ, Ḳ) and ▼ كُبْكُبَةٌ (Ṣ) or ▼ كَبْكَبَةٌ (Ḳ) ‡ *A company, congregated body,* or *troop,* (Ḳ,) *of horses,* (Ṣ,) or *of men.* (TA.) كبكبةٌ مِنْ بَنِى إِسْرَائِيلَ *A company of the Children of Israel.* (TA, from a trad.) كُبَّةُ السُّوقِ *The company of the market:* said in a trad. to be the company of Satan. (TA.) رَمَاهُمْ بِكُبَّتِهِ [*He threw upon them*] *his troop,* or *company.* (TA.) See also below. — *A herd of great camels.* (Ḳ.) إِنَّكَ لَكَالْبَائِعِ الكُبَّةَ بِالهُبَّةِ *Verily thou art like the seller of a herd of great camels for wind.* A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. كبو and هبو. (TA.) — كُبَّةُ الخَيْلِ *The greater number,* or *main part, of the troop of horses.* (Th.) — *I. q.* عِيَالٌ: so in the phrase عَلَيْهِ كُبَّةٌ [*He has a family,* or *household, dependant upon him*]. (TA.) — كُبَّةٌ (Ḳ) and ▼ كَبَّةٌ (Ṣ, Ḳ) ‡ *A pressing,* or *crowding, together.* (Ṣ, Ḳ.) = كُبَّةٌ *Weight.* (Ḳ.) So in the saying رَمَاهُمْ بِكُبَّتِهِ [*He threw upon them his weight*]. (TA.) (But see above.) And أَلْقَى عَلَيْهِ كُبَّتَهُ *He threw his weight upon him.* (TA.)

كَبَابٌ *i. q.* طَبَاهَجٌ; (Ṣ;) i. e., (TA,) ‡ *Flesh-meat cut up* [*into small pieces*] (Ḳ) *and roasted,* or *broiled;* or *thrown upon burning coals:* (TA:) [*small morsels of meat, generally mutton or lamb, roasted on skewers*]. Asserted by El-Khafájee to be Persian; and thought to be so by Yaạḳoob. (TA.)

كُبَابٌ *A large number* of camels or of sheep or goats. (Ḳ.) Also used as an epithet: ex. نَعَمٌ كُبَابٌ *Camels,* or camels and sheep or goats, *so numerous that one mounts upon another.* (TA.) نَعَمٌ كُبَاكِبُ *Many camels,* or camels and sheep or goats. (TA.) See also كُثَابٌ = *Dust; earth.* (Ḳ.) — *Adhesive mud;* or *clay.* (Ḳ.) — *Moist earth.* (Ḳ.) — *An abundance of moist,* or *soft, earth, that cleaves together.* (TA.) — *Sand that is contracted* (*by reason of its moisture,* TA,) *into a compact mass:* (Ṣ:) *sand that has become moist, and, in consequence, compact.* (TA.)

كَبَابَةٌ *A certain medicine* (Ṣ, Ḳ) *of China:* (Ḳ:) [*cubeb,* or *piper cubebae.*]

كَبْكَبٌ and كُبْكُبٌ, see كُبَّةٌ = *A certain game* (Ḳ) *of the Arabs.* (TA.)

كُبْكُبٌ and كُبَاكِبٌ A man (TA) *of compact* (*and strong,* TA,) *make:* pl. كَبَاكِبُ. (Ḳ.)

كُبْكُبَةٌ and كَبْكَبَةٌ, see كُبَّةٌ.

كُبْكُوبٌ see كُبْكُبَةٌ.

كُبَّابٌ *An excellent kind of thick dates.* (Ḳ.)

كُبْكُوبٌ and كُبْكُوبَةٌ and ▼ كُبْكُبَةٌ *A closely congregated body of men.* (Ḳ.)

كُبَّابَةٌ *A fat* woman. (Ḳ.)

رَجُلٌ أَكَبُّ *A man who is constantly stumbling.* (TA.)

مِكَبٌّ and ▼ مِكْبَابٌ One *who looks much towards the ground.* (Ḳ.)

مُكَبَّبَةٌ *A dust-coloured wheat, with thick ears,* (Ḳ,) *like small birds, and a thick straw, the eaters of which* [namely the straw, a common fodder in Arabia,] *do not become brisk,* or *sprightly.* (TA.)

مِكَبٌّ see مِكْبَابٌ.

كبت

1. كَبَتَهُ, aor. ـِ, (inf. n. كَبْتٌ, TA,) *He threw him down prostrate;* (Ḳ;) as also كَبَّهُ لِوَجْهِهِ: (Ṣ:) *he threw him,* or *it, down upon his,* or *its face;* like كَبَّهُ: this is the primary signification. (TA.) — كَبَتَهُ اللّٰهُ لِوَجْهِهِ *May God prostrate him, so that he may not succeed in his enterprise,* or *may not gain the victory!* (TA.) — كَبَتَ الكَافِرَ *He* (God) *prostrated the unbeliever, and denied him what he desired,* or *disappointed him,* or *caused him to fail of attaining his desire.* (TA, from a trad.) — كَبَتَهُ *He repelled him* (i. e. an enemy) *in his rage,* or *wrath.* (Ḳ.) — *I. q.* كَسَرَهُ [here app. signifying *He routed him;* or *put him to flight.*] (Ḳ.) — كَبَتَهُ, (inf. n. كَبْتٌ, Ṣ,) *He turned away,* or *averted, him:* (Ṣ, Ḳ:) *and abased him; debased him; rendered him vile, despicable,* or *ignominious.* (Ṣ, Ḳ.) Syn. أَخْزَاهُ and أَذَلَّهُ (Ḳ) Ex. كَبَتَ اللّٰهُ العَدُوَّ *God averted and abased the enemy.* (Ṣ.) — كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ, in the Ḳur, [lviii, 6,] signifies, *They* [who oppose God and his Apostle] *have been abased, and punished,* by *their being overcome, like as those who were before them,* of such as opposed God, *were abased,* &c.: (Zj:) or *they have been enraged, and grieved,* on the occasion of the war of the Moat, *like as those who were before them,* who fought with the prophets, *were enraged and grieved:* (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) = كَبَتَهُ *i. q.* كَبَدَهُ, *He smote,* or *hurt, his liver.* (TA.) — كَبَتَ غَيْظَهُ فِى جَوْفِهِ ‡ *He restrained his rage in his inside* [or *bosom*]. You say, مَنْ كَبَتَ غَيْظَهُ فِى جَوْفِهِ كَبَتَ اللّٰهُ عَدُوَّهُ مِنْ خَوْفِهِ [*Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him*]. (A.)

7. انكبت *He was thrown down,* or *fell down, prostrate;* or, *upon his face.* (TA.)

كَبْتٌ [app. كَبْتٌ or كِبْتٌ or كَبِتٌ] *i. q.* كَبِدٌ *The liver.* Ex. بَرَدَ كَبْتُهُ [*His liver became cool:* i. e., *his rage became assuaged*]. ('Ináyeh.)

كَبْتٌ *Rage* or *wrath; and grief,* or *sorrow.* ('Ináyeh.)

مَكْبُوتٌ pass. part. n. of 1, q. v. — Also, *Affected with violent grief,* or *sorrow:* originally مَكْبُودٌ: i. e., *having his liver affected by grief,* or *sorrow.* (TA, from a trad.)

مُكْتَبِتٌ *Filled with grief,* or *sorrow;* (Ḳ;) or *with rage,* or *wrath.* (TA.)

كبث

1. كَبِثَ, aor. ـَ, *It* (flesh meat) *became altered and stinking.* (Ṣ, Ḳ,) — كَبَثَ, (aor. ـُ, inf. n. كَبْثٌ, TḲ,) *He covered over* (غمّ) flesh-meat, (Ḳ,) *so that it became altered and stinking.* (TḲ.)

2. كَبَّثَ السَّفِينَةَ, inf. n. تَكْبِيثٌ, *He inclined the ship towards the shore, and transferred what was in it to another ship.* (Ḳ.)

كَبَاثٌ [coll. gen. n.] *What is ripe of the fruit of the* أَرَاك; (IAạr, Ṣ, Ḳ;) what is unripe thereof being called بَرِير: (Ṣ:) or *what has become black thereof:* (TA in art. برم: [see also مَرْدٌ:]) or *what is unripe thereof:* (M:) or, as some say, the *fruit of that tree when scattered:* n. un. with ة: (TA:) the كباث are, in quantity (مِقْدَار), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AḤn.)

لَحْمٌ كَبِيثٌ, and ▼ مَكْبُوثٌ, *Flesh-meat that has been covered,* (Ḳ,) [and] *become* [*in consequence*] *altered and stinking.* (TḲ.) AA explains كَبِيثٌ by the words لَحْمٌ قَدْ غُمَّ. (TA.)

كُنْبُثٌ and كُنْبُوثٌ and كُنَابِثٌ *Hard and strong.* (Ḳ.) — Also, all the three words, *Contracted* [*in disposition*], *and niggardly,* or *stingy.* (Ḳ.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كنبث.]

مَكْبُوثٌ: see كَبِيثٌ.

كبح

1. كَبَحَ الدَّابَّةَ, (aor. ـَ, inf. n. كَبْحٌ, L,) *He pulled in the horse,* or *the like, by the bridle and bit,* (*and struck its mouth with the bit,* L,) *in order that it might stop,* (Ṣ, L, Ḳ,) *and not run;* (Ṣ, L;) as also ▼ أَكْبَحَهَا; (Yaạḳoob, Ḳ;) or you say كبحها and اكفحها and اكمحها [only]; the last alone without ا: (Aṣ, Ṣ:) or *he* (the rider) *pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly:* so in the Nh, the explanation in which is incorrectly given by

Mullà 'Alee Ḳáree: (TA:) or ↓ اكبحه signifies *he pulled up his head by the bridle, so as to make it upright, or erect;* (Mṣb;) and so كَبَحَهُ. (A.) — كَبَحَ فُلَانًا عَنْ حَاجَتِهِ ‡ *He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted.* (L, Ḳ.) — كَبَحَ الحَائِطُ السَّهْمَ ‡ *The wall made the arrow, striking it, to turn from its course, without its sticking in it.* (L.) — كَبَحَهُ *He struck him* with a sword, (Ḳ,) *upon his flesh, not upon a bone.* (Mṣb.)

3. كابحهُ: see قابحه.

4: see 1, in two places.

كَابِحٌ *That which presents itself before thee,* (Ḳ,) or *he who presents himself before thee,* (T, L,) *of such objects as are of evil omen,* (T, L, Ḳ,) *as a he-goat &c.;* (L;) because it turns him back from his course: (TA:) pl. كَوَابِحُ. (L, Ḳ.)

كبد

1. كَبَدَهُ, (aor. ـِ, AZ, L, Ḳ, and ـُ, L, Ḳ, inf. n. كَبْدٌ, L,) *He, or it, hit, or smote, or hurt, his* كَبِد [or liver]: (AZ, Ṣ, IḲṭṭ, L:) or *struck it.* (L, Ḳ.) — كَبَدَهُمُ البَرْدُ, (aor. ـِ and ـُ, Ḳ,) † *The cold affected them severely; distressed them; straitened them:* (L, Ḳ:) or, *smote their livers;* which only the most intense cold does. (L, from a trad.) — كَبِدَ, aor. ـَ, (L, Ḳ,) inf. n. كَبَدٌ, (L,) *He had a pain in his liver:* (L, Ḳ) and (A, L:) or كُبِدَ, (Ḳ,) inf. n. كُبَادٌ, (TA,) *he had a complaint of his liver.* (L, Ḳ.) = كَبِدَ, aor. ـَ, (L,) inf. n. كَبَدٌ, (Ṣ, L, Ḳ,) *He was big in the belly,* (L, Ḳ,) *in its upper part:* (L:) *he* (a man) *was bulky in the middle, and therefore slow in his pace.* (Ṣ, L.) — *It* (anything) *was big, or large, and thick, in the middle.* (L.) = See 5.

2: See 5.

3. كابد الأَمْرَ, (inf. n. مُكَابَدَةٌ and كِبَادٌ, L, Ḳ,) ‡ *He endured the thing; struggled, or contended, with, or against, it; struggled* or *contended with, or against, its difficulty,* or *severity;* syn. قَاسَاهُ, (L, Ḳ,) or قَاسَى شِدَّتَهُ; (Ṣ;) *he endured,* or *struggled,* or *contended, with* or *against, its difficulty, trouble,* or *inconvenience;* syn. عَانَى مَشَقَّتَهُ: (L:) *he underwent difficulties, troubles,* or *inconveniences, in doing it.* (Mṣb.) — كابد اللَّيْلَ ‡ *He* (a man) *braved* (رَكِبَ) *the terribleness and difficulty of the night.* And كَابَدْتُ ظُلْمَةَ هٰذِهِ اللَّيْلَةِ مُكَابَدَةً شَدِيدَةً *I braved the darkness of this night with a mighty braving.* (Lth, L.) — بَعْضُهُمْ يُكَابِدُ بَعْضًا ‡ [*One party of them struggles, contends,* or *strives, against the opposition of the other*]: said of adversaries in a contest, litigation, or the like. (A.)

5. تكبّدهُ ‡ *He tended,* or *betook himself,* or *directed himself* or *his course, to,* or *towards, it,* namely, an affair, (L, Ḳ,) and a town or country; syn. قَصَدَهُ; (L, Ḳ;) as also ↓ كَبَدَهُ, aor. ـِ and ـُ. (Ḳ, TA.) = تكبّد ‡ *It* (milk) *became thick;* (Ṣ, A, L, Ḳ;) as also any other beverage; (L;) and (the former) *became thick like liver, so as to quiver.* (L.) = تَكَبَّدَتِ الشَّمْسُ, (Ṣ, A,) or تَكَبَّدَتِ الشَّمْسُ السَّمَآءَ, (L, Ḳ,) ‡ *The sun became in the* كَبِد, (Ṣ, L,) or كُبَيْدَآء, (Ḳ,) *of the sky;* (Ṣ, L, Ḳ;) *became in the middle of the sky; culminated;* (A;) as also ↓ كَبَّدَتْ, inf. n. تَكْبِيدٌ: (Ḳ:) and ↓ كَبَّدَ النَّجْمُ السَّمَآءَ *the star,* or *asterism,* [or *the Pleiades,*] *culminated.* (Ṣ, L.) [See an ex. in a verse cited voce خَشَفَ.] — تَكَبَّدَ الفَلَاةَ ‡ *He directed his course to,* or *towards, the middle and main part of the desert.* (L.)

كَبْدٌ and كِبْدٌ: see كَبِدٌ.

كَبَدٌ ‡ *Difficulty; distress; affliction; trouble.* (Ṣ, A, L, Mṣb, Ḳ.) Ex. وَقَعَ فِى كَبَدٍ *He fell into difficulty, &c.* (A.) So in the words of the Ḳur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِى كَبَدٍ *Verily we have created man in difficulty, &c.,* (Ṣ, L, Jel,) *in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come:* (Zj,* Jel:) or فى كبد here signifies, *in a right and just state:* (Aboo-Ṭálib, L:) or *in an erect state, and in just proportion:* (Fr; L:) or *in an erect state, and walking upon his two legs;* whereas other animals are not erect: or *in the belly of his mother, with his head towards her head;* in which state the child remains until near the birth, when it becomes inverted. (L.) — And see كَبِدٌ and كَابِدٌ.

كَبِدٌ, (Ṣ, L, Mṣb, Ḳ, &c.,) the most chaste and best known form of the word, (TA,) and ↓ كِبْدٌ, (Ṣ, L, Mṣb, Ḳ,) a contraction of the former, (Mṣb,) and ↓ كَبْدٌ, (Ṣ, L, Ḳ,) also a contraction of the first, (Ṣ,) [The *liver;*] *a certain black piece of flesh on the right of the lungs:* (L:) fem., and sometimes masc.; (Fr, L, Mṣb, Ḳ;) or fem. only: (Lḥ, ISd, L, Mṣb:) pl. أَكْبَادٌ (Ṣ, L, Mṣb, Ḳ) and كُبُودٌ; (L, Mṣb, Ḳ;) the latter seldom used. (Mṣb) — Also, [the first,] ‡ The *place of the liver, outside:* (L;) the *side.* (Ḳ) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِدِى, meaning, *And he put his hand upon my side externally;* or, *upon the external part of my side, next the liver.* (L.) — † The *inside* of an animal, *altogether.* (Kr, ISd, Ḳ.) Sometimes used in this sense. (Kr, ISd.) — ‡ The *inside,* meaning *a cave,* or *ravine, of a mountain.* (L.) — كَبِدُ الأَرْضِ ‡ *The interior of the earth:* (Mṣb:) or *the minerals* (مَعَادِن) *of the earth:* (A:) or *the gold and silver and the like that are in the mines of the earth:* (L:) pl. أَكْبَادٌ (A, L) and كُبُودٌ. (L.) It is said in a trad. وَتُلْقِى الأَرْضُ أَفْلَاذَ كَبِدِهَا ‡ *And the earth shall cast forth what is hidden in her belly, of treasures and minerals.* (L.) — ‡ The *middle* of anything, (A, L, Mṣb, Ḳ,*) and its *main part.* (L, Ḳ.) — ‡ The *middle* of the sea. (L.) — ‡ The *middle* of a butt for archers. (A, L.) — دَارُهُ كَبِدَ نَجْدٍ ‡ *His house is in the middle of Nejd.* (A.) — كَبْدٌ; (L;) in the Ḳ, ↓ كَبَدٌ; but none [except F] says so; (MF;) The *middle* of a tract of sand, (L, Ḳ,) and its *main pàrt.* (L.) — كَبِدٌ; (Ṣ, A, L, Mṣb;) in the Ḳ, ↓ كَبَدٌ; but none [except F] says so; (MF;) and ↓ كَبْدٌ, and ↓ كُبَيْدَآءُ, (Ḳ,) and ↓ كُبَيْدَاتٌ, (Ṣ, A, L,) as though they had formed the dim. كُبَيْدَةٌ from كَبِدٌ, and then formed the pl.; (Ṣ, L;) in the Ḳ, كُبَيْدَاةٌ; but this is wrong; (TA;) and ↓ كُبَيْدَآءُ, (L, Mṣb, Ḳ,) dim. of كَبِدٌ, contr. to rule, like سُوَيْدَآءُ; (Mṣb;) [or dim. of كَبْدَآءُ;] ‡ The *middle of the sky,* (Ṣ, A, L, Ḳ,) and its *main part:* (L;) or [the *meridian* of the sky;] the *middle* of the sky, *wherein is the sun at the time of its declining from the meridian:* (L:) or the *part of the middle* of the sky *which faces the spectator.* (Lth, L, Mṣb.) — كَبِدٌ (Lḥ, L; in the Ḳ, كَبَدٌ;) † The *air;* (Lḥ, L, Ḳ;) as also ↓ كُبَيْدَآءُ. (L.) — كَبِدٌ ‡ of a bow, The *handle:* (Ṣ, A, Mṣb:) or the *part a little above the handle,* (Az, L, Mṣb,) *against which the arrow goes:* (Az, L:) or the *part between the two extremities of the handle, and that along which the arrow runs:* (Ṣ, L:) or the *part* [*midway*] *between the two extremities of its suspensory string* or *cord* or *the like:* (Aṣ, L, Ḳ:) [see رِجْلٌ:] or the *space of a cubit from its handle:* (L, Ḳ:) or *each part where the thong of its suspensory string* or *the like is tied:* (L:) in the bow is its كَبِد, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, next to this, the طَائِف; then, the سِيَة, which is the curved part of each extremity. (Aṣ, L.) — فُلَانٌ تُضْرَبُ إِلَيْهِ أَكْبَادُ الإِبِلِ *Such a one is a person to whom men journey seeking knowledge &c.* (Ṣ, L, Ḳ.) [See an ex. in the first paragraph of art. ضرب.] — سُودُ الأَكْبَادِ [*Black-livered* men;] a designation of *enemies,* (Aṣ, Ṣ, L, Ḳ,) similar to صُهْبُ السِّبَالِ [q. v.]: (Aṣ, Ṣ, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

كَبْدَآءُ: see كَبِدٌ, and أَكْبَدُ.

كُبَادٌ *Pain of the liver:* (Ṣ, L, Ḳ:) or *a disease,* or *complaint, of the liver.* (L.) The only known word, signifying a disease, derived from the name of the member affected, except نُكَافٌ and قُلَابٌ. (Kr.) It

is said in a trad. الكُبَادُ مِنَ العَبِّ, (Ṣ, L,) i. e., *The pain, or disease, of the liver is from drinking* water *without sipping.* (L.)

كُبَيْدَآءُ and كُبَيْدَاتٌ: see كَبِدٌ.

كُبَّادٌ *A certain species of the* لَيْمُون; [*citrus limon sponginus* Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَابِدٌ ‡ a subst. from كَابَدَ, (ISd, L, Ḳ,) [in the sense of مُكَابَدَةٌ: see 3:] as also ▼ كَبَدٌ. (MF.) Ex. of the former,

وَلَيْلَةٍ مِنَ اللَّيَالِى مَرَّتْ •

بِكَابِدٍ كَابَدْتُهَا وَجَرَّتْ •

[*Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long*]. Said by El-'Ajjáj. جَرَّت signifies طالت. (L.) — You also say, of adversaries in a contest, litigation, or the like, إِنَّهُمْ فِى كَبَدٍ ▼ مِنْ أَمْرِهِمْ ‡ [*Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair*]. (A.)

أَكْبَدُ Anything *big, or large, and thick, in the middle.* (L.) — كَبْدَآءُ A she-camel *large in the middle:* (L:) and in like manner, a tract of sand, رَمْلَةٌ. (L, Ḳ.) — أَكْبَدُ *Big in the upper part of the belly:* (L:) a man *bulky in the middle, and therefore slow in his pace:* fem. كَبْدَآءُ. (Ṣ, L, Ḳ.*) — *Having the place of his liver rising, or prominent.* (Ḳ.) — قَوْسٌ كَبْدَآءُ ‡ *A bow of which the handle fills the hand:* (Ṣ, A, L, Ḳ:) or, *of which the part called the* كَبِد *is thick and strong.* (L.) — كَبْدَآءُ † *A mill that is turned with the hand:* (L, Ḳ:) so called because of the difficulty, or trouble, with which it is turned. (L.) = See مَكْبُودٌ. = أُكَيْبِدُ *A certain bird.* (Ḳ.)

مَكْبُودٌ *Hit, or hurt, in his liver.* (Ṣ.) See مَكْبُوتٌ — *Having a complaint of his liver:* (TA:) and ▼ أَكْبَدُ signifies the same: (A, L:) or this latter, *having a pain in his liver.* (L.)

كبر

1. كَبُرَ, aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. كُبْرٌ (A, Mṣb, Ḳ) and كِبَرٌ and كَبَارَةٌ, (A, Ḳ,) *He,* (TA,) or *it,* (Mṣb,) *was,* or *became, great,* [*big,* or *large in body,* or *corporeal substance:* and *in years,* or *age;* (when said of a human being, often particularly signifying *he attained to puberty;*) and *in estimation* or *rank* or *dignity;*] *contr.* of صَغُرَ; (A, Ḳ;) syn. عَظُمَ, (Ṣ, Mṣb, Ḳ,) and جَسُمَ. (Ḳ.) [In the Ḳ the pret. is twice mentioned: where it is explained as signifying the contr. of صَغُرَ, the above inf. ns. are mentioned, as in the A: where it is explained by عَظُمَ and جَسُمَ in the Ḳ, no inf. n. is mentioned; but in the TA it is there said that in the sense of عَظُمَ it relates to an affair or case, and that the inf. n. is كِبَرٌ and كَبَارَةٌ; and that in the sense of جَسُمَ it relates to anything.] — كَبُرَ الأَمْرُ [*The affair,* or *case, was,* or *became, of great moment; it was,* or *became, momentous:* or it signifies as in the phrase next following]. (A.) — كَبُرَ عَلَيْهِ الأَمْرُ *The affair,* or *case, was,* or *became, difficult, hard, severe, grievous, distressing, afflictive, troublesome,* or *burdensome, to him* or *in its effect upon him;* syn. شَقَّ. (A,* TA.) In this sense the verb is used in the Ḳur, x, 72, (TA,) and xlii, 11. (Bḍ, ii. 42.) And so in the Ḳur again, xvii, 53, أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ, (TA,) meaning, أَوْ خَلْقًا مِمَّا يَكْبُرُ عِنْدَكُمْ عَنْ قُبُولِ الحَيَاةِ [*Or a created thing of those which are too difficult in your minds to receive life*], as being the thing most remote from capability to receive life. (Bḍ.) [This signification is from the primary application of the verb.] = كَبِرَ, aor. ـَ, inf. n. كِبَرٌ and مَكْبِرٌ, *He* (a man, Ṣ, a human being, and a beast, TA, and a child, Mṣb,) *became full-grown,* or *old,* or *advanced in age.* (Ṣ, Ḳ.) Hence the prov., كَبِرَ عَمْرٌو عَنِ الطَّوْقِ: see art. طوق. — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies *He became big;* (said of a boy, or child, in the TA in art. ورع, &c.;) i. e. *attained to full growth:* and *to adolescence:* and *to puberty:* see كَبِيرٌ.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See كِبْرَةٌ, below. = كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter, ـُ: see 3. — كَبَرَهُ بِسَنَةٍ, aor. ـُ, *He exceeded me in age by a year.* (Ḳ.) And مَا كَبَرَنِى إِلَّا بِسَنَةٍ *He did not exceed me in age save by a year.* (IAạr.)

2. كَبَّرَ, inf. n. تَكْبِيرٌ, *He made* a thing *great.* (Ḳ.) — *He magnified,* or *honoured;* syn. عَظَّمَ. (Ṣ) — Also, inf. n. as above, and كِبَّارٌ, (Ṣgh, Ḳ,) which latter is of the dial. of Belḥárith Ibn-Kaạb and many of the people of El-Yemen, (Ṣgh,) *He said* اَللّٰهُ أَكْبَرُ. (Ḳ.) See أَكْبَرُ, below.

3. كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter ـُ, [*I contended,* or *disputed, with him for superiority in greatness, and I overcame him therein.*] (A.) You say كَابَرَ فُلَانٌ فُلَانًا *Such a one disputed with such a one for superiority in greatness, and said I am greater than thou.* (A.) — كابره, inf. n. مُكَابَرَةٌ, *He vied with him;* or *contended with him for superiority;* syn. غَالَبَهُ: and *he contended against him;* or *he contended against him,* or *disputed with him, not knowing the truth* or *falsity of what he or his adversary said;* syn. عَانَدَهُ: (Mṣb:) or *he contended* or *disputed with him, knowing that what he himself said was false, and that what his adversary said was true.* (Kull, p. 342.) — It is said in a trad., لَا تُكَابِرُوا الصَّلَاةَ, meaning, لَا تُغَالِبُوهَا [app., *Contend not ye against prayer.*] (TA.) — كُوبِرَ فَأَبَى [*It was contended with, and refused,* or *would not*]: said of what he would utter by a man who had an impediment in his speech. (A.) — كَابَرَهُ عَلَى حَقِّهِ *He denied,* or *disacknowledged, to him his right,* or *due, and contended with him for it;* expl. by جَاحَدَهُ وَغَالَبَهُ. (A, TA. [See 1 in art. جحد.]) — كُوبِرَ عَلَى مَالِهِ *He had his property taken from him by force.* (A, TA.)

4. اكبرهُ, (Ṣ, Mṣb, Ḳ,) inf. n. إِكْبَارٌ; (Mṣb;) and ▼ استكبرهُ; (Ḳ;) *He deemed it great* [or *formidable;* see an ex., voce قَطَعَ;] *it was great in his estimation;* (IJ, Ḳ;) syn. إِسْتَعْظَمَهُ. (Ṣ, Mṣb.) — اكبرت *She brought forth a great child,* or *young one.* (IḲṭṭ.) — أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ: see art. صغر.

5. تكبّر and ▼ استكبر (Ṣ, Ḳ) and ▼ تكابر (Ḳ) *He magnified himself; behaved proudly, haughtily,* or *insolently;* (Ḳ;) syn. تَعَظَّمَ: (Ṣ:) or تكبّر signifies, as used in the Ḳur, vii. 143, *he considered himself as of the most excellent of the creation, and as having rights which others have not:* (Zj:) or this verb has two significations: one of them, *he did really good and great actions, exceeding the good actions of others;* and hence المُتَكَبِّرُ [applied to God] in the Ḳur, lix. 23: the other, *he affected to do such actions, and boasted of great qualities which he did not possess;* as do the generality of men; and hence, مُتَكَبِّر in the Ḳur, xl. 37; and the verb itself in the Ḳur, vii. 143: and ▼ استكبر is nearly syn. with تكبّر, and likewise has two significations: one of them, *he endeavoured, and sought, to become great;* and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, *he boasted of qualities which he did possess, and feigned such qualities;* and to do so is blameable; and in this sense the verb is used in the Ḳur, ii. 32: (El-Baṣáïr:) and ▼ تكابر signifies *he feigned himself great in estimation* or *rank* or *dignity,* or *in age.* (A, TA.) — تكبّر عَلَى اللّٰهِ *He magnified himself against God, by refusing to accept the truth.* (El-Baṣáïr.) — [تكبّر عَنْ كَذَا *He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it;* like تَعَظَّمَ and تَعَاظَمَ and تَرَفَّعَ and تَجَالَّ.]

6: see 5, in two places.

10: see 4: = see also 5, in two places.

كِبْرٌ: see كِبَرٌ, in two senses: = and see كِبْرَةٌ in three places.

كِبْرٌ *Greatness* [*in corporeal substance*, and *in estimation* or *rank* or *dignity*]. (IKooṭ, Mṣb.) —— *Nobility; eminence; highness;* (Ḳ,* TA;) as also ▼ كُبْرٌ: (Ḳ:) *eminence*, or *highness, in*, or *with respect to, nobility;* (Ḳ;) as also ▼ كُبُرٌ, with two dammehs. (TA.) —— *I. q.* عَظَمَةٌ [which, as an attribute of God, signifies *greatness*, or *majesty*, or *the like:* (see مُتَكَبِّرٌ:) and as an attribute of a man, *pride*]: (Ṣ, Mṣb, Ḳ:) a subst. from التَّكَبُّرُ: (Mṣb:) as also ▼ كِبْرِيَآءُ; (Ṣ, Mṣb, Ḳ;) a word, says Kr, of which there is not the like [in measure], except سِيمِيَآءُ and جِرْبِيَآءُ; for, he adds, as to كِيمِيَآءُ, I think it a foreign word: (TA:) the latter [▼ كِبْرِيَآءُ] occurs as an attribute of God, in the sense of عَظَمَةٌ, (A, Mgh, Jel,) in the Ḳur, xlv. 36: (Jel:) and as an attribute of men, in the Ḳur, x. 79, where it is said to signify *proud behaviour towards others*, (Bḍ,) or *dominion:* (IAmb, Bḍ, Jel:) and both signify *pride, haughtiness*, or *insolence:* (Ḳ:) or the former, *self-admiration*, or *self-conceit;* and the *holding one's self greater than others:* and the ▼ latter, *disdain of submission;* an attribute to which none but God has a right. (El-Baṣáïr.) —— *Unbelief:* the *association of any other being with God.* So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of كِبْر shall not enter paradise. (TA.) —— See also كَبِيرَةٌ. ═ The *main*, or *greater*, or *greatest, part* of a thing; (Fr, ISk, Az, Ṣ, Mgh, Ḳ;) as also ▼ كُبْرٌ, (Fr, Mgh, Ṣgh, Ḳ,) like عُظْمٌ; (Fr;) thought by Ibn-El-Yezeedee to be a dial. form; but Az says, that the Arabs used the other form [كِبْرٌ]. (TA.) So in the Ḳur, xxiv. 11, وَٱلَّذِى تَوَلَّى كِبْرَهُ (Fr, Ṣ) *And he who took upon himself*, or *undertook, the main part thereof;* namely, of the very wicked lie against 'Áïsheh: (Jel:) thus accord. to the "Seven Readers": and ▼ كُبْرَهُ, which is an extr. reading, (Mṣb,) the reading of Ḥomeyd Ibn-El-Aạraj, (Fr, Ṣgh,) and of Yaạkoob. (Ṣgh, Bḍ.) كِبْرُ سِيَاسَةِ ٱلنَّاسِ فِى ٱلْمَالِ, [app. signifies *The main part of men's management is with respect to property*, or *camels, &c.*]. (Ṣ.)

كَبَرٌ [The *caper*, or *capparis* of Linnæus;] *a certain plant having thorns;* (TA;) an arabicized word, from the Persian [كَبَرْ]; (Ṣ;) called in Arabic لَصَفٌ, (Mgh,) or أَصَفٌ: (Ṣ, Ḳ:) the vulgar say ▼ كُبَّارٌ. (Ḳ.) A beverage is described as made of كَبَر and barley: كَثَر is a mistranscription. (Mgh.)

كُبْرٌ: see كِبْرٌ.

كِبَرٌ inf. n. of 1: —— see also كَبْرَةٌ.

كُبُرٌ: see كِبْرٌ.

كَبْرَةٌ, a subst. from كَبِرَ, (Ṣ,) *Oldness; age; old age;* (Ṣ, Mṣb, Ḳ;*) as also ▼ كِبَرٌ and ▼ مَكْبَرَةٌ and ▼ مَكْبُرَةٌ (Ḳ) and ▼ مَكْبِرٌ (Ṣ, Ḳ) and ▼ كِبَرٌ. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of كَبِرَ.] You say عَلَتْهُ كَبْرَةٌ, (Ṣ, Mṣb, Ḳ,) and كَبْرَةٌ, and مَكْبَرَةٌ, and مَكْبُرَةٌ, (Ḳ,) and عَلَاهُ ٱلْمَكْبِرُ, (Ṣ,) or مَكْبِرٌ, (Ḳ,) and كِبَرٌ, (TA,) [*Age overcame him;*] *he became old*, or *advanced in age.* (Mṣb.) عَلَتْهُ كَبْرَةٌ is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And كَبْرَةٌ is used by AḤn with respect to dates and the like. (L.) [See also an ex. voce حَلْقَةٌ.]

كُبْرَةٌ: see كَبِيرَةٌ. ═ هُوَ كُبْرُهُمْ, (Ḳ,) and ▼ كُبُرَّتُهُمْ, (Az, Ḳ,) so in the handwriting of AHeyth., (TA,) and ▼ إِكْبِرَّتُهُمْ, and ▼ أَكْبِرَّتُهُمْ, and ▼ كُبْرُهُمْ, and ▼ كُبُرُّهُمْ, (Ḳ,) *He is the greatest of them* (Ḳ, TA) *in age*, or *in headship:* (TA:) or *he is the nearest of them in kin to his chief*, or *oldest, ancestor;* (Ḳ, TA;) *his intermediate ancestors being fewer in number:* (TA:) but some of these epithets are differently explained, as follows:] هٰذَا كُبْرُ أَبِيهِ *this is the greatest*, or *oldest*, (أَكْبَرُ,) *of the children of his father;* contr. of صِغْرَةُ أَبِيهِ: (A:) and هُوَ كُبْرَةُ وَلَدِ أَبَوَيْهِ *he is the greatest*, or *oldest*, (اكبر,) *of the children of his parents:* (Ks, Az:) or *he is the last of the children of his parents;* (Sh, Ṣ;) and the like is said of a female, (Sh, ISk, Ṣ,) and of a pl. number: (ISk, Ṣ:) it is like عِجْزَةُ وَلَدِ أَبَوَيْهِ: (Sh, A'Obeyd, Ṣ:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that كُبْرَة means otherwise, namely, أَكْبَر: (TA:) and فُلَانٌ إِكْبِرَّةُ قَوْمِهِ *such a one is the greatest*, or *oldest*, (أَكْبَر,) *of his people;* and the like is said of a female, and of a pl. number: (Ṣ:) and هُوَ كُبْرُ قَوْمِهِ, (Ṣ,) or ▼ أَكْبَرُ قَوْمِهِ, and ▼ أُكْبُرُّ قَوْمِهِ, of the measure of أُفْعُلّ, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief*, or *oldest, ancestor;* (Ṣ, TA;) in which sense, كَانَ كُبْرَ قَوْمِهِ is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the descendants of Háshim more nearly related to him than he: (L:) and in another trad. it is said, ٱلْوَلَآءُ لِلْكُبْرِ, (Ṣ, Mgh, Mṣb) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin* [*to the emancipater*] (Mgh, Mṣb) *of the sons of the emancipater;* (Mgh;) i.e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (Ṣ.)

كُبَرَةٌ: see كُبْرَةٌ.

كُبُرَّةٌ: see كُبْرَةٌ.

كِبْرِيَآءُ: see كِبْرٌ.

كِبْرِيتٌ: see art. كبرت.

كُبَارٌ: see كَبِيرٌ.

كَبِيرٌ *Great* [*in body*, or *corporeal substance*, and *in estimation* or *rank* or *dignity;* contr. of صَغِيرٌ, but see عَظِيمٌ]; (Ṣ, Ḳ;) as also كِبِيرٌ, as asserted by En-Nawawee and others, (TA,) and ▼ كُبَارٌ (Ṣ, Ḳ) [in an intensive sense, like عُظَامٌ,] and ▼ كُبَّارٌ and ▼ كَابِرٌ: (Ḳ:) or the last signifies *excessively great:* (Ṣ, TA:) and كَابِرٌ is an epithet applied to a man, and signifying *great in dignity and nobility;* (Ṣ, TA;) or *great and noble;* (Mṣb;) or *one overcoming in greatness;* (A;) or *a lord*, or *chief;* and the *greatest*, or *oldest, ancestor:* (AA:) the fem. [of كَبِيرٌ] is with ة: (Ḳ:) and the pl. is كِبَارٌ (Ṣ, Ḳ) and كُبَرَآءُ, applied to men, (TA,) and مَكْبُورَآءُ, (Ṣ,* Ḳ,) [or rather the last is a quasi-pl. n.,] like مَشْيُوخَآءُ; [see شَيْخٌ;] (TA;) and [of كُبَّارٌ] كُبَّارُونَ. (Ḳ.) [See also أَكْبَرُ, and مُتَكَبِّرٌ.] You say تَوَارَثُوا ٱلْمَجْدَ كَابِرًا عَنْ كَابِرٍ *They inherited by degrees dignity*, or *nobility, one great in dignity and nobility from another great in dignity and nobility:* (Ṣ:) or *one great and noble from another great and noble:* (Mṣb:) or عَنْ is here used in the sense of بَعْدَ [*after*]: (TA voce طَبَقٌ:) or *one overcoming in greatness from another overcoming in greatness.* (A.) [In the A and Mṣb, instead of توارثوا, I find وَرِثُوا.] —— *Great*, or *advanced, in age; old:* (A, Mṣb, TA:) and also *big;* meaning *full-grown;* and *adolescent:* (see كَبِرَ:) occurring in apposition to بَالِغٌ in art. برك in the Ṣ; and often, like بَالِغٌ, when applied to a human being, signifying *one who has attained to puberty;* opposed to صَغِيرٌ:] fem. with ة: and pl. كِبَارٌ. (Mṣb.) —— [Hence,] *A teacher, and master:* so in the Ḳur, xx. 74, and xxvi. 48: (Ks:) and the *most knowing*, or *learned*, of a people: so in the Ḳur, xii. 80. (Mujáhid.) —— *Difficult, severe, grievous, distressing, afflictive, troublesome*, or *burdensome:* (TA:) fem. with ة; occurring in this sense in the Ḳur, ii. 42. (Bḍ, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair*, or *a matter, that is difficult, severe, grievous, &c.*] —— ٱلْكَبِيرُ as an epithet applied to God is *syn. with* ٱلْعَظِيمُ [signifying *The Incomparably-great*]. (TA in art. عظم.)

كَبِيرَةٌ *A foul*, or *an abominable, sin*, or *crime*, or *offence, forbidden by the law, of great magnitude; such as murder and adultery* or *forni-*

cation, and fleeing from an army proceeding against an enemy [*of the Muslims*], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and ↓ كِبْرٌ and ↓ كِبْرَةٌ [in like manner] signify *a great sin*, or *crime*, or *offence, for which one deserves punishment*: (M, Ḳ:) the ة is to give intensiveness to the signification: (TA:) or ↓ كِبْرٌ signifies [simply] *a sin, a crime*, or *an offence, for which one deserves punishment*, [as كِبْرَةٌ is said, not well, to signify, in the Mṣb,] and is from كَبِيرَةٌ, like خِطْءٌ from خَطِيئَةٌ: (TA:) pl. of the first, كَبَائِرُ, (Mṣb, TA,) and كَبِيرَاتٌ also occurs. (Mṣb.) — And see كَبِيرٌ.

كُبَّارٌ: see كَبِيرٌ: = and see كِبْرٌ.

كِبَّارٌ: see 2.

كَابِرٌ: see كَبِيرٌ.

أَكْبَرُ [*Greater*, and *greatest, in body*, or *corporeal substance*, and *in estimation* or *rank* or *dignity*: and] *more*, or *most, advanced in age*; *older*, and *oldest*: (Mṣb:) fem. كُبْرَى: (Ṣ, Mṣb:) pl. masc. أَكَابِرُ (Ṣ, Mṣb) and أَكْبَرُونَ; but not كُبْرٌ, because this is of a form specially appropriated to an epithet such as أَحْمَرُ and أَسْوَدُ, and you do not use اكبر in the manner of such an epithet, for you do not say هٰذَا رَجُلٌ أَكْبَرُ, unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (Ṣ:) [but see the phrase دَعَا بِكُبْرِهِ, below:] the pl. fem. is كُبَرٌ (Ṣ, Mṣb, Ḳ) and كُبْرَيَاتٌ. (Mṣb.) — أَكْبَرُ is also used in the sense of كَبِيرٌ: (Mṣb:) accord. to some, أَللّٰهُ أَكْبَرُ means *God is great*; (Az, Mgh, Mṣb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Ḳur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means *God is the greatest great* [*being*]: (Az, TA:) or *God is greater than every* [*other*] *great* [*being*]: (Mṣb:) or *greater than every* [*other*] *thing*: (Mgh, TA:) or *greater than such as that one knows the measure of His majesty*: (TA:) [or it may be rendered *God is most great*, meaning, greater than any other being:] it is considered as elliptical because it is necessary that اكبر should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase أَللّٰهُ أَكْبَرُ كَبِيرًا, the word كبيرا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أُكَبِّرُ تَكْبِيرًا [*I magnify* Him *greatly*, after saying الله اكبر]. (TA.) — يَوْمُ الحَجِّ الأَكْبَرِ [*The day of the greater pilgrimage*,] means *the day of the sacrifice*: or, as some say, *the day of 'Arafeh*: and others say otherwise. (TA.) — In the following words, in a trad. of Mázin, بُعِثَ نَبِىٌّ مِنْ مُضَرَ بِدِينِ ٱللّٰهِ الكُبَرِ, there is an ellipsis, and the meaning is, بِشَرَائِعِ دِينِ ٱللّٰهِ الكُبَرِ [*A prophet of Muḍar hath been sent with the greatest*, or *greater*, or *great, ordinances of God*]. (TA.) — In a trad. respecting burial, وَيُجْعَلُ ٱلْأَكْبَرُ مِمَّا يَلِى ٱلْقِبْلَةَ means, *And the most excellent shall be placed towards the Ḳibleh*: or, if they be equal [in dignity], *the oldest*. (TA.) [Agreeably with the former rendering,] أَكْبَرُ, in the Ḳur, xxix. 44, is explained as signifying *Better*. (TA, art. ذكر.) [And agreeably with the second rendering of the above trad.,] you say هٰذَا أَكْبَرُ مِنْ زَيْدٍ, meaning, *This is older than Zeyd*. (Mṣb.) — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكُبْرِهِ means *He summoned his sheykhs*, and *elders*, or *great men*: كُبْر being here [notwithstanding what has been said above,] pl. of أَكْبَرُ, like as حُمْرٌ is pl. of أَحْمَرُ. (TA.) — هٰذِهِ الجَارِيَةُ مِنْ كُبْرَى بَنَاتِ فُلَانٍ means, [*This girl is of those advanced in age of the daughters of such a one*,] هُوَ أَكْبَرُ قَوْمِهِ — مِنْ كِبَارِ بَنَاتِهِ. (Ibn-Buzurj.): see كِبْرَةٌ.

أُكْبُرُ: see كِبْرَةٌ.

إِكْبِرَّةٌ and أَكْبِرَّةٌ: see كِبْرَةٌ; the former, in two places.

مَكْبِرٌ: } see كِبْرَةٌ.
مَكْبُرَةٌ and مَكْبِرَةٌ: }

هُوَ مُكَابَرٌ عَلَيْهِ *He has had it* (his property) *taken from him by force*. (A, TA.)

المُتَكَبِّرُ, as an epithet applied to God, signifies *The Great in majesty*: (A:) or *the Most Excellent of beings, who has rights which no other has*; *the Possessor of power and excellence the like of which no other possesses*: (TA:) or *He whose acts are really good, exceeding the good acts of any other*: (El-Baṣáïr:) or, as also ↓ الكَبِيرُ, *the Majestic*: or *He who disdains having the attributes of created beings*: or *He who magnifies Himself against the proud and exorbitant among his creatures*: the ت in the former word is to denote individuation, not endeavour. (TA.)

كبرت

Q. 1. كَبْرَتَ بَعِيرَهُ *He smeared his camel over with* كِبْرِيت [or *sulphur*], (Ḳ,) *mixed with grease, and with* خَضْخَاض, which is *a kind of* نِفْط [or *naphtha*], *black, and of a thin consistence*; not قَطِرَان; for this is the black, thick, expressed juice of a certain tree. (TṢ.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كِبْرِيتٌ [*Brimstone*, or *sulphur*;] a thing well known; (Ṣ, art. كبر;) *one of the kinds of stone with which fire is kindled*, or it (red كبريت TA) *is a mineral whereof the mine is beyond Et-Tubbat*, [*or the country of Et-Tibbet, in Tartary*,] *in the Valley of the Ants*, (Ḳ,) *by which Solomon passed*, (TA,) [as related in the Ḳur, xxvii. 18]: or [the *product of*] *a spring*, or *source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured*, كبريت: (Lth, in the T:) *MF says, I have seen it in several places; among these, in one which is near El-Maláleeh, between Fás and Miknáseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barḳah, in a place called* البرج; *and in other places*: (TA:) *Aristotle says, that, among the different kinds of* كبريت *are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league* (or *leagues*, as in the TA,) *from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blackens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and* [*the leprosy called*] سَلَع, *that arises from black bile*: *Ibn-Seenà* [Avicenna] *also says, that* كبريت, *untouched by fire, is one of the remedies for the leprosy* (بَرَص): *that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the* [*leprous-like discolouration of the skin called*] بَهَق, *and the ringworm, or tetter*, (قُوبَاء,) *especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the* بَرَص [or, as in the TA, *for the* نِقْرِس, or *gout*]: *and that fumigation therewith stops a rheum: and others say, that, if yellow* كبريت *be powdered, and sprinkled upon a place affected with* سلعة, *it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if* [*mixed*] *with an unguent*, or *with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called* أُتْرُجّ *causes all the fruits of it to fall*. (El-Ḳazweenee.) Several authors say, that the ت in كبريت is an augmentative letter, and that the proper place of the word is in art. كبر. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian گُوگِرْد (or كُوكِرْد): or rather, he adds, from the Hebrew גָּפְרִית Gen. xix. 24.] —

أَعَزُّ مِنَ الكِبْرِيتِ الأَحْمَرِ [*More rare than red brimstone, or sulphur*]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ بَيْضِ الأَنُوقِ. (Ṣ, art. كبر.) — كِبْرِيتٌ also signifies *gold*: (Ḳ:) [see above:] or *red gold*: or *red* [as an epithet applied to gold]: (TA:) or *pure*, as an epithet applied to gold. (Ṣ, art. كبر.) Ru-beh says,

• هَلْ يَنْفَعَنِّي كَذِبٌ سِخْتِيتُ •
• أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتُ •

[*Will vehement lying profit me, or silver, or pure gold?*] (Ṣ, art. كبر.) IAạr says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — كِبْرِيتٌ also signifies The *red jacinth*, or *ruby*; syn. يَاقُوتٌ أَحْمَرُ. (Ḳ.)

كبس

1. كَبَسَ, (Ṣ, A, Ḳ,) aor. ـِ, (Ḳ,) inf. n. كَبْسٌ, (Ṣ,) *He filled up with earth* a well, (Ṣ, A, Ḳ,) and a river, (A, Mgh, Ḳ,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — ‡ *He covered over, or spread, with earth, and made even*, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And *He spread* earth upon a roof &c. (See دكّ.)] = Also, aor. and inf. n. as above, † *He pressed*, or *squeezed*, [or *kneaded*,] a limb with the hand: (TA, art. غمز:) and ▼ كبّس, inf. n. تَكْبِيسٌ, [signifies the same, accord. to present usage: and] ‡ *he suppled* the body [*by kneading*, or *pressing*, or *squeezing* it, as is done in the bath,] *with the hands*. (TA, in the present art.) — And, aor. as above, ‡ *Inivit unâ vice feminam*. (Ḳ.) = كَبَسُوا دَارَ فُلَانٍ ‡ *They made a sudden attack upon the house of such a one*, (Ṣ, IḲtt,* Ḳ,) *and surrounded it*. (Ḳ.) And كَبَسُوا عَلَيْهِمْ, and ▼ كبّسوا, ‡ *They threw themselves upon them suddenly and without consideration*. (A.) And in like manner, ▼ كبّسوا عَلَى الشَّىْءِ, and ▼ تكبّسوا عَلَيْهِ, ‡ *They threw themselves upon the thing suddenly and without consideration*. (TA.) = كَبَسَ رَأْسَهُ, [aor. as above,] *He put his head within his garments*: (Ṣ:) and كَبَسَ رَأْسَهُ فِى ثَوْبِهِ *he hid his head in his garment, and put it within it*: (Ḳ:) or *he put it on in the manner of a* قِنَاع, (تَقَنَّعَ,) *and then covered himself with part of it*. (TA.) You say also, كَبَسَ رَأْسَهُ فِى جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) *He put his head within the opening at the neck and bosom of his shirt*; (A;) and so ▼ تكبّس alone. (TA.) And يَكْبِسُ الرَّجُلُ ثَوْبَهُ فِى رَأْسِهِ [app. meaning, *The man puts his garment as a covering over his head*.] (Sh, TA.)

2: see 1, in three places.

3. كَابَسَهُ, inf. n. مُكَابَسَةٌ, app. syn. with مَارَسَهُ, or دَافَعَهُ: see تَايَسَ.]

5. تكبّس [quasi-pass. of 2, *It was*, or *became, pressed*, or *squeezed*]. = See also 1, in two places.

7. انكبس *It* (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) *became filled up with earth*. (Mgh.)

كِبْسٌ *Earth with which a well*, (Ṣ, Ḳ,) or *river*, (Ḳ,) or *any hollow*, or *cavity*, or *pit, dug in the ground*, (TA,) *is filled up*: (Ṣ, Ḳ, TA:) *earth that occupies the place of air*. (TA.)

كَبِيسٌ *A kind of dates*, (Ṣ, Mṣb, Ḳ,) said to be *of the best kind*; (Mṣb;) thus called *when dry*; but when fresh, called أُمُّ جِرْذَانٍ, which is also the name of the tree that bears them. (TA.) = *A kind of women's ornament, made hollow*, (A, L, Ḳ,) *and coated with perfume*, (A,) or *stuffed with perfume*, (L, Ḳ,) *and then worn*; (L;) *a necklace being made of ornaments of this kind*. (A.) = السَّنَةُ الكَبِيسَةُ, (Ṣ, Ḳ,) and عَامُ الكَبِيسِ, (L, Az, in TA, voce سُبَاطٌ, q.v.,) [*The intercalary year*; or *leap-year*; both in the Syrian, or Julian, reckoning, and in the Coptic;] *the year from which*, (مِنْهَا,) accord. to the Ṣ and Ḳ, but properly, *for which*, (لَهَا,) as in the work entitled القَوْلُ المَأْنُوسُ, *a day is stolen* (يُسْتَرَقُ) [*and intercalated*]; *which is* [once] *in every four years*; as in the Ṣ and Ḳ; for the said day is an addition thereto; (MF, TA;) *the year in which the Syrians, following the Greeks, add a day to the month* سُبَاط, [which corresponds to February, O.S.,] *making it twenty-nine days instead of twenty-eight, which they do once in four years*; (L;) [and *that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years*.]

كِبَاسَةٌ *A raceme*, (Ṣ, A, Mṣb, Ḳ,) or *large raceme*, (TA,) *of a palm-tree*, (A,* Mṣb, Ḳ,*) or *of dates, like the* عُنْقُود *of grapes*, (Ṣ,) *complete, with its* شَمَارِيخ, [or *fruit-stalks*, pl. of شِمْرَاخ,] (A, TA,) *and its dates*: (TA:) pl. كَبَائِسُ. (A, Mṣb.) [A كباسة of moderate size has about one hundred شماريخ; the longest شمراخ having about fifty dates, and being about two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AḤn, to ‡ *A raceme of* [*the fruit called*] فُوفَل. (TA.)

كَابِسٌ *Charging, attacking*, or *assaulting*. (Ḳ,* TA.) You say, جَآءَ كَابِسًا *He came charging, attacking*, or *assaulting*: (Ḳ,* TA:) as also ▼ مُكَبِّسًا, and ▼ مُكَابِسًا. (TA.) — *Throwing himself suddenly and without consideration* [*upon a person* or *thing*]. (TA.) = A man *putting himself within his garment, covering his body with it*. (TA.)

كَابُوسٌ [*Incubus*, or *nightmare*;] *what comes upon a man* (or rather *upon a sleeper*, TA,) *in the night*, (Ṣ, Ḳ,) *preventing his moving while it lasts*; (Ḳ;) accord. to some, (Ṣ,) the *forerunner of epilepsy*. (Ṣ, Ḳ.) Some think that this is not Arabic, and that the proper word is نَيْدُلَانٌ, and بَارُوكٌ, and جَاثُومٌ. (TA.) Hence, app., (TA.) ‡ *Modus certus coëundi*: (Ḳ:) or rather, ‡ *coïtus* itself. (TA.)

مُكَبَّسُ الرَّأْسِ *Compact in the head*. (AHeyth, T in art. ظرب.)

مُكَبِّسٌ *Hanging down his head in his garment*: (Ḳ,* TA:) or one *who throws himself suddenly and without consideration upon others, and assaults them*. (Ḳ.) See also كَابِسٌ.

مُكَابِسٌ: see كَابِسٌ.

كبش

1. كَبَشَهُ, [aor. ـُ, accord. to present usage,] inf. n. كَبْشٌ, *He took it with his hand having the fingers contracted*; (TA;) [*he took by the handful*, so used in the present day.]

كَبْشٌ *A ram*, or *male sheep, whatever be his age*: (M, TA:) or *a male sheep* [*that has entered his third year*,] *when he has cast his central incisors*: or *when his tooth that is next to the central pair of incisors has come forth*: (Lth, Ḳ:) [also applied in the present day to the *wild sheep of the Arabian and Egyptian deserts and mountains*; *ovis tragelaphus*:] pl. [of pauc.] أَكْبَاشٌ and أَكْبُشٌ (Ḳ) and [of mult.] كِبَاشٌ (Ṣ, A, Ḳ) [and app. كُبُوشٌ] and كُبُوشَةٌ, like صُقُورَةٌ from صَقْرٌ. (TA.) The female is not called كَبْشَةٌ, but نَعْجَةٌ. (IJ. [See رَاجِلَةٌ.]) — [Hence,] ‡ The *chief*, or *lord*, of a people, or company of men; (Ṣ, Ḳ;) their *leader*: (Ḳ:) or their *strenuous defender*, or *protector*, and the *one of them to whom others look*. (TA.) You say, هُوَ كَبْشُ الكَتِيبَةِ (A, TA) ‡ *He is the leader of the army*, or *troop*: (TA:) and هُمْ كِبَاشُ الكَتَائِبِ ‡ [*They are the leaders of the armies*, or *troops*]. (A, TA.) And كِبَاشٌ also signifies

‡ *Heroes*, or *brave men*. (TA.) And † *Aged and learned persons.* (TA in art. خرف.) — [Hence also, ‡ *A buttress:* and *a corbel which juts out from a wall to support a superstructure:* so in the present day: pl. كُبُوش.] You say, بَنَوْا سُورًا حَصِينًا وَوَثَّقُوهُ بِالكُبُوشِ ‡ [*They built a strong town-wall, and made it firm with the buttresses*]. (A, TA.) [See also another ex. voce فَصِيلٌ.]

كَبْشَةٌ [*A handful:* a *heap:* so applied in the the present day. — And hence, † *A gang,* or *crew:* thus, also, applied in the present day. Whence the sayings,] بَنُو فُلَانٍ كَبْشَةُ رُذَالَآءَ † [*The sons of such a one are a gang of vile persons*]: and كَبْشَةُ دُنَسَآءَ † [*a gang of dirty,* or *filthy, persons*]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]

كَبَّاشٌ *An owner,* [or *a tender*] *of* كِبَاش [or *rams*]. (TA.)

كبع]

See Supplement.]

كبعث

كَبَعْثَاةٌ The [*thing termed*] عَفَلٌ of a woman: (Ḳ:) a dial. form of قَبَعْثَاةٌ. (TA.)

كبكب

See art. كب.

كبل]

كبن

كبو

See Supplement.]

كت

1. كَتَّتِ القِدْرُ, (Ṣ, Ḳ,) aor. ـِ, (TA,) inf. n. كَتِيتٌ, (Ḳ,) *The cooking-pot boiled:* (Ṣ, Ḳ:) or, *made a sound in boiling:* (Ḳ:) or, *made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said* كَتْ كَتْ. (TA.) — Also, كَتَّتِ الجَرَّةُ الجَدِيدُ, (Ṣ,) aor. and inf. n. as above, *The new jar made a sound* (like كَتْ كَتْ, TA) *when water was poured into it.* (Ṣ.) — كَتَّ, aor. ـِ, inf. n. كَتٌّ (TA) and كَتِيتٌ, (Ḳ,) *It* (نَبِيذ, Ḳ, or another thing, TA,) *made a sound in boiling:* (Ḳ:) or *began to boil, before it boiled vehemently.* (TA.) — كَتَّ, aor. ـِ, (Ṣ,) inf. n. كَتِيتٌ, (Ṣ, Ḳ,) *He* (a بَكْر, or young camel,) *uttered a cry,* or *a kind of braying, louder than that which is termed* كَشِيش: (Ṣ:) or *began to utter the kind of braying termed* هَدِيرٌ: (Ḳ:) Aṣ says, that when a male camel has attained the age when he makes the braying cry termed هدير, his first kind of braying is termed كشيش; and when it is a little louder, it is termed كتيت: Lth says, that he first makes the kind of braying termed كتيت; then, that termed كشيش; and then, that termed هَدِيرٌ: but Az observes, that the correct saying is that of Aṣ. (TA.) — كَتَّ, aor. ـِ, (inf. n. كَتِيتٌ, Ṣ,) *He* (a camel, Ṣ, Ḳ, or, as in the L, a بَكْر, or young camel,) *uttered a gentle cry,* (Ṣ, L, Ḳ,) *between that termed* كشيش *and that termed* هدير. (TA.) — *He* (a calf) *lowed.* (Nh.) — كَتَّ, aor. ـِ, (inf. n. كَتِيتٌ, Ḳ,) [*He* (a man) *made a sound like the gentle braying of a camel,*] by reason of rage, or wrath: (Ṣ:) or *he* (a man) *made a sound in his chest like that made by a* بَكْر, or *young camel,* by reason of vehement rage, or wrath. (Ḳ, TA.) — كَتَّ الكَلَامَ فِى أُذُنِهِ, aor. ـُ; and ▾ أَكَتَّهُ, and ▾ إِكْتَتَّهُ; *He whispered the words in his ear.* (Ḳ.) — كُتَّنِى الحَدِيثَ, and ▾ أَكْتِتْنِيهِ, *Tell me the story as thou heardest it.* (TA.) — كَتَّ, [aor. ـِ,] inf. n. كَتِيتٌ, ‡ *He walked gently; at a gentle pace:* or *he walked with short steps, but quickly;* as also ▾ كَتْكَتَ, inf. n. كَتْكَتَةٌ; and ▾ تَكَتْكَتَ. (Ḳ.) — كَتَّهُ, [aor. ـُ,] *He angered him; provoked him to anger;* syn. أَرْغَمَهُ. (TṢ, Ḳ.) — كَتَّهُ, [aor. ـُ,] *He displeased him; grieved him; did to him what he disliked,* or *hated; did evil to him.* (TṢ, Ḳ.) — فَعَلَ بِهِ مَا كَتَّهُ *He did to him what displeased him,* or, *grieved him.* (TA.) — كَتَّ, aor. ـُ, inf. n. كَتٌّ, *He numbered, counted,* or *computed,* a people. Mostly used in negative phrases. (TA.) You say أَتَانَا بِجَيْشٍ مَا يُكَتُّ *He came to us with an army not to be numbered,* or *counted,* (IAạr, Ṣ,) or *computed,* or *of which the number could not be conjectured, and of which the end could not be reached.* (IAạr, TA.) — لَاتَكُتُّهُ أَوْ تَكُتَّ النُّجُومَ, [in the CḲ, erroneously, لَاتَكُتُّهُ أَوْ لَا تَكُتَّ النُّجُومَ,] *Thou canst not number it,* [*unless thou canst number the stars*]. A proverb. (Ḳ.)

4: see 1.

6. تكاتّوا عَلَيْهِ *They pressed together,* or *crowded together, upon it, with crying,* or *noise:* from الكَتِيتُ. Occurring in a trad., as related and explained by Z; but the word commonly known is تكابّوا, with ب. (TA.)

8. اكتتّ, inf. n. إِكْتِتَاتٌ, *He listened;* syn. إِسْتَمَعَ. (Ḳ.) — اكتتّ الحَدِيثَ مِنِّى *He heard the story from me like as I heard it.* (TA.) See 1.

R. Q. 1. كَتْكَتَ, inf. n. كَتْكَتَةٌ, (in the Ḳ, كَتَكَتْ, which is a mistake, TA,) *It* (a حُبَارَى, or bustard,) *uttered its cry.* (L, Ḳ, &c.) — كَتْكَتَ, inf. n. كَتْكَتَةٌ, (Ṣ, &c.,) *He laughed gently,* or *lowly:* (Ḳ:) كتكتة, in laughing, is less than قَهْقَهَةٌ: (Ṣ:) or like what is termed حَنِينٌ. (Th, El-Aḥmar.) — كَتْكَتَ فِى ضَحِكِهِ *He laughed vehemently, immoderately,* or *excessively; i. q.* أَغْرَبَ, q. v. (A.) — See also 1.

R. Q. 2. تَكَتْكَتَ: see 1.

كَتٌّ A man or woman *having little flesh:* you say رَجُلٌ كَتٌّ and إِمْرَأَةٌ كَتٌّ. (TA.)

كَتَّةٌ *Green produce of land.* (TṢ, Ḳ.)

كَتَّةٌ The *worst,* or *vilest, of camels,* or *similar property;* syn. رُذَالُ المَالِ. (Fr, Ḳ.) — كَتَّةُ a [gen?] proper name of *A bad she-goat.* (Fr, Ḳ.)

كَتِيتٌ: see 1. — ‡ A *niggardly, stingy,* man: (Ḳ:) as also كَتِيتُ اليَدَيْنِ: (TA:) from كَتِيتُ القِدْرِ: [see 1:] (IJ:) or a *niggardly, stingy,* man, *of bad disposition, and rageful,* or *wrathful.* (T.)

كَتِيتَةٌ *i. q.* عَصِيدَةٌ [q. v.] (TṢ, Ḳ.)

كُتْكُتُ and كُتْكُتَى, both imperfectly declinable, *A certain game.* (TṢ, Ḳ.)

كَتْكَاتٌ ‡ One *who walks gently; at a gentle pace:* or *who walks with short steps, but quickly.* (TA.) — A man *who talks much* (Ḳ) *and quickly.* (TA.)

كتأ

Q. Q. 1. كَتْأَتِ اللِّحْيَةُ: see كَثَّأَتْ.

كَتْأَةٌ *A plant resembling the* جِرْجِير, [or *rocket*], (Ḳ,) *which is cooked and eaten.* (TA.) But AM says it is كَثْأَةٌ, with ث; and it is also called نَهَقٌ, accord. to Aboo-Málik and others. (TA.)

كِنْتَأْوٌ (but accord. to some, this is from كنت) A *strong* rope. (Ḳ.) [But see art. كدأ.] — Also, A man *having a large and thick,* or *a handsome, beard.* (Ḳ.) Said to be a dial. form of كِنْثَأْوٌ. (TA.)

كتب

1. كَتَبَهُ, aor. ـُ, inf. n. كَتْبٌ and كِتَابٌ and كِتَابَةٌ (Ṣ, Ḳ) and كِتْبَةٌ; (Mṣb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like لِبَاسٌ; (Lḥ;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also كِتَابَةٌ, and كِتْبَةٌ: (TA:) and ▼ كَتَّبَهُ (Ḳ) and ▼ اكتتبهُ; (Ṣ, Ḳ;) *He wrote it*: (Ṣ, Ḳ:) or كَتَّبَهُ has this signification; and اكتتبهُ, as also ▼ استكتبهُ, signifies *he asked* [one] *to dictate it* (إِسْتَمْلَاهُ): (Ḳ:) ▼ إِكْتَتَبَهَا in the Ḳur, xxv. 6, signifies *he hath written them* (Ṣ) *for himself*: (Bḍ:) or *he hath asked* [one] *to write them for him*, or *to dictate them* to him. (TA, Bḍ.) — كَتَبَ عَنْهُ [*He wrote what he had heard*, or *learned from him*.] A phrase of common occurrence in biographies. — كَتَبَ [*He was a writer*, or *scribe*, *and a learned man*. (Implied in the Ṣ, where we are referred to the Ḳur, lii. 41, and lxviii., 47, in illustration of كَاتِبٌ as signifying "a learned man.")] = كَتَبَ, aor. ـُ, inf. n. كِتَابٌ, q. v., † *He* (God) *prescribed, appointed*, or *ordained*, (TA,) *and made obligatory*. (Mṣb.) كُتِبَ عَلَيْكُمُ القِصَاصُ *The law of retaliation is prescribed, appointed*, or *ordained, as a law of which the observance is incumbent on you*. [Ḳur, ii. 173.] كُتِبَ عَلَيْكُمُ الصِّيَامُ *Fasting is prescribed as incumbent on you*. [Ḳur. ii. 179.] (TA.) — كَتَبَ عَلَيْهِ كَذَا ‡ *He judged, passed sentence*, or *decreed, against him that he should do such a thing*. (A.) كتب القَاضِى بِالنَّفَقَةِ *The judge gave sentence that the expenses should be paid*. (Mṣb.) = كَتَبَ, aor. ـُ, inf. n. كَتْبٌ, *He drew together; brought together; conjoined*. (Ṣ.) — Hence, كَتَبَ البَغْلَةَ, aor. ـُ and ـِ, inf. n. كَتْبٌ, *He conjoined the oræ of the mule's vulva by means of a ring* or *a thong*; (Ṣ;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ النَّاقَةَ, aor. ـُ and ـِ, (Ḳ,) inf. n. كَتْبٌ; and كَتَبَ عَلَيْهَا; (TA;) *He closed the camel's vulva*, (Ḳ,) *and put a ring upon it*: (TA:) or *he put a ring of iron* or *the like upon it*, (Ḳ,) *conjoining the oræ, in order that she might not be covered*. (TA.) — كَتَبَ, aor ـُ, inf. n. كَتْبٌ; (Ṣ;) and ▼ اكتتب; (Ḳ;) *He sewed a* قِرْبَة, (Ṣ,) or *a* سِقَآء, (Ḳ,) or *a* مَزَادَة, (TA,) *with two thongs*: (Ḳ:) or, accord. to some, *he closed it at the mouth, by binding it round with a* وِكَآء, *so that nothing* [*of its contents*] *should drop from it*; (TA;) [as also ▼ اكتب:] or كتب signifies *he sewed a* قربة; and ▼ اكتب, *he bound it with a* وكآء, i. e. *bound it round the upper part*. (Lḥ.) — كَتَبَ, aor. ـُ, inf. n. كَتْبٌ; (Ṣ;) and ▼ اكتب (Ṣ, Ḳ) and ▼ اكتتب (TA) ‡ *He bound a* قِرْبَة *with a* وِكَآء; (Ṣ;) *he bound it round the head*, or *upper part*: (Ḳ:) or the first of these verbs signifies *he sewed a* قربة. (Lḥ.) See above. IAạr says, I heard an Arab of the desert say, أَكْتَبْتُ فَمَ السِّقَآءِ فَلَمْ يَسْتَكْتِبْ ▼ *I bound the mouth of the* سقاء, *but it did not become fast bound, or closed, because of its hardness and thickness*. (TA.) = كَتَبَ النَّاقَةَ *He used art to make the she-camel take a liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the* بَوّ, (in some copies of the Ḳ, بَوْل; but this is a mistake; TA,) *and not have a fondness for it*. (TA.) = كَتَبَ ‡ *He collected a* كَتِيبَة. (TA.) See also 2.

2: See 1 and 4 = كَتَّبَ النَّاقَةَ, inf. n. تَكْتِيبٌ, *He tied the udder of the camel*. (AZ, Ṣ.) = كَتَّبَ الكَتَائِبَ, inf. n. تَكْتِيبٌ; (Ṣ, Ḳ;) and ▼ كَتَبَهَا; (TA;) ‡ *He prepared the troops*; (Ḳ;) *he disposed the troops in order, troop by troop*. (Ṣ.)

3. مُكَاتَبَةٌ and ▼ تَكَاتُبٌ are syn.: (Ṣ, Ḳ:) you say, كاتب صَدِيقَهُ *He wrote to his friend*: and ▼ تكاتبا *They wrote, one to the other*. (TA.) — كَاتَبَهُ, inf. n. مُكَاتَبَةٌ (Az, Ḳ, Mṣb) and كِتَابٌ, (Az, Mṣb,) ‡ *He* (a slave) *made a written* [or other] *contract with him* (his master), *that he* (the former) *should pay a certain sum as the price of himself, and on the payment thereof be free*: (Ḳ, &c.:) also *he* (a master) *made such a contract with him* (his slave): (Az, Mṣb, &c.:) and ▼ تكاتبا *They two made such a contract, one with the other*. (Mṣb.) The slave in this case is called مُكَاتَبٌ (Ṣ, Mṣb) and also مُكَاتِبٌ; and so is the master; the act being mutual. (Mṣb.) [But the lawyers in the present day call the slave مُكَاتَبٌ only; and the master, مُكَاتِبٌ.] الكِتَابَةُ, signifying "what is written," is tropically used by the professors of practical law as syn. with المُكَاتَبَةُ, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islám, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for الكِتَابُ, adding the ة by a slip of the pen. (Mṣb.)

4. اكتب *He dictated*. (Ṣ, Ḳ.) Ex. أَكْتِبْنِى هٰذِهِ القَصِيدَةَ *Dictate to me this ode*. (Ṣ.) — اكتب and ▼ كَتَّبَ *He taught the art of writing*. (Ḳ.) = See also 1, in three places.

5. تكتّب ‡ *He girded himself, and drew together his garments upon him*. (TA.) = تكتّب ‡ *It* (an army, Ṣ) *collected itself together*. (Ṣ, Ḳ.)

6: see 3.

8. See 1. — كِتْبَةٌ [is a quasi-inf. n. of 8; *syn. with* إِكْتِتَابٌ; and is explained as signifying] The *writing a book, transcribing it* [*from another book*]: (إِكْتِتَابُكَ كِتَابًا تَنْسَخُهُ). (Ḳ.) — It also signifies, [as a quasi-inf. n. of 8,] The *writing one's name in* [*the list of those who receive*] *stipend and maintenance* (الاكتتاب فى [اصحاب] الفرض والرزق). (TA.) — اكتتب *He registered himself in the book of the Sultán's army-list*, or *stipendiaries*. (Ṣ, Ḳ.) إِكْتَتَبْتُ فِى غَزْوَةِ كَذَا *I wrote down my name in the list of the soldiers of such an expedition*. (TA, from a trad.) — اكتتب كِتَابًا *He asked for a book* (or *the like*) *to be written for him*. (TA.) See also 10. = اكتتب ‡ *His urine was suppressed*. (TA.) = اكتتب بَطْنُهُ ‡ *He was constipated*, or *costive*; (TA;) *his belly was constipated*. (Ḳ.)

10. استكتبهُ شَيْئًا *He asked him to write a thing for him*. (Ṣ.) See also 1 and 8. = With reference to a سِقَاء (or skin), see 1.

كُتْبَةٌ ‡ *A thong with which one sews* (Ḳ) *a* مَزَادَة or *a* قِرْبَة: pl. كُتَبٌ. (TA.) — *That with which the vulva of a camel* (or *of a mule*, TA,) *is closed in order that she may not be covered*: (Ḳ:) pl. كُتَبٌ. (TA.) — *A seam* or *suture*, (KL, PṢ,) in a skin or hide; (KL;) [app. *made by sewing together two edges so that one laps over the other*;] *a* خُرْزَة (Ṣ, Mgh, Ḳ) *whereof the thong conjoins the two faces* [or *sides*]: (Ḳ:) or *a* خرزة *that is joined together with a thong*: (Lth:) or *that whereof the thong conjoins each of the two faces* [or *sides*]: (ISd, TA:) pl. كُتَبٌ. (Ṣ, Mgh.)

كِتْبَةٌ: see 1 and 8. — [Also, agreeably with analogy, *A mode*, or *manner*, *of writing*.]

[كُتُبِىٌّ, meaning *A bookseller*, is a vulgar term, like صُحُفِىٌّ: by rule it should be كِتَابِىٌّ.]

كِتَابٌ [inf. n. of 1, q. v. — as a subst.,] *A thing in which*, or *on which, one writes*: [*a book*:] *a written piece of paper* or [*a record*, or *register*; and *a written mandate*;] *of skin*: (Ḳ:) *a writing*, or *writ*, or *thing written*; as also ▼ كِتْبَةٌ: and both are applied also to the *revelation from above*: and to *a letter*, or *epistle, which a person writes and sends*: sometimes made fem., as meaning صَحِيفَةٌ: AA says, I heard an Arab of the desert, of El-Yemen, say, فُلَانٌ لَغُوبٌ جَآءَتْهُ كِتَابِى فَاحْتَقَرَهَا *Such a one is stupid: my letter came to him, and he despised it*: so I said, Dost thou say, جاءته كتابى? and he replied, Is it not a صحيفة? (Mṣb.) Pl. كُتُبٌ and كُتْبٌ. (Ṣ.) — *A revealed scripture*. (Mṣb.) [Whence أَهْلُ كِتَابٍ *People having a revealed scripture*: and أَهْلُ الكِتَابِ *The people of the Bible*. See also أَهْلٌ.] الكتاب signifies *The* تَوْرَاة, or *Pentateuch*, or *Mosaic Law*: (Ḳ:) and *the Gospel*, or *Book of the Gospels*: *the Scriptures of the Jews and Christians*: (Expositions of the Ḳur, passim:) and *the Ḳur-án*. (TA.) — See also 3. = كِتَابٌ [inf. n., or subst.: see 1] *Divine prescript, appointment*, or *ordinance*: *judgment*, or *sentence*: *fatal decree*, or *predestination*. (Ṣ, Ḳ.) لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللّٰهِ *I will assuredly determine*, or *judge, between you two according to the judgment*, or *sentence, of God, which hath*

been revealed in his book. A trad., not relating to the Ḳur-án. (TA.) El-Jaádee says,

* يَا ٱبْنَةَ عَمِّى كِتَابُ ٱللّٰهِ أَخْرَجَنِى *
* عَنْكُمْ وَهَلْ أَمْنَعَنَّ ٱللّٰهَ مَا فَعَلَا *

[*O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?*] (Ṣ.) [Hence,] الكِتَابُ الأَوَّلُ [*The first writing*; meaning *the register of God's decrees*]. (M and Ḳ voce مَحْبَل, q. v.) — *A receptacle for ink.* (Ḳ).

قِرْبَةٌ كَتِيبٌ *A skin that is sewed* (Ṣ) *with two thongs*: (TA:) and the same, and ▾ مُكْتَبٌ, (Ṣ,) and ▾ مُكْتَتَبٌ, (TA,) ‡ *A skin bound with a* وِكَآء; (Ṣ;) *closed at the mouth, by its being bound with a* وِكَآء, *so that nothing* [*of its contents*] *may drop from it.* (TA.)

كِتَابَةٌ subst. from 1; signifying The *art of writing.* (IAạr, Mṣb.) — See also 3.

كَتِيبَةٌ see كِتَابٌ. — *An army; a military force*: (Ṣ, Ḳ:) or *a collected portion thereof*; (Mṣb;) [*a body of troops; a corps*:] or *a troop*: or *a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand*: (Ḳ:) pl. كَتَائِبُ. (Ṣ.)

كُتَّابٌ, see مَكْتَبٌ — The same, (Ṣ, Ḳ,) as also كُتَّابٌ, q. v., but the former is the more approved: (Ṣ: the reverse, however, is said in the TA; and MF says that some authors altogether reject كُتَّاب, with ت, in the sense here following:) *A kind of small, round-headed, arrow, with which boys learn to shoot.* (Ṣ, Ḳ.)

كَاتِبٌ [*A writer; a scribe; a secretary*]: pl. كَاتِبُونَ and كُتَّابٌ and كَتَبَةٌ. (Ṣ, Ḳ.) — *A learned man* (Ṣ, Ḳ) was so called by the Arabs, (IAạr,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَكْتَبٌ (Ṣ, Ḳ) and ▾ كُتَّابٌ (Lth, Ṣ, &c.) *A school; a place where the art of writing is taught*: (Ṣ, Ḳ, &c.:) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the *boys of a school*: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharḥ esh-Shifa, that it occurs in this sense in the classical language, and is not to be regarded as a post-classical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبُ; (TA;) and of the latter كَتَاتِيبُ. (Ṣ.)

مُكْتَبٌ: see كَتِيبٌ.

مُكَتِّبٌ *A teacher of the art of writing.* (Ṣ.)

بغلة مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, *A mule that has the oræ of her vulva conjoined by means of a ring or a thong.* (A.) See also 1.

مُكَتَّبٌ A bunch of grapes and the like *of which a part has been eaten.* (Ḳ, TA.)

مُكْتَتَبٌ: see كَتِيبٌ.

مُكْتَوْتِبٌ *Swollen, and full.* (Ḳ.)

كتد

كَتَدٌ and كَتِدٌ [The *upper part of the back, above,* or *between, the shoulders*:] the *part where the two shoulder-blades come* [or *approach*] *together*; in a man and a horse (L, Ḳ) and a lion: (L:) or the *part between the base of the neck and the shoulder-blades*: (A:) or the *part between the* كَاهِل [app. here signifying the *base of the neck*] *and the back*; (Ṣ, L, Ḳ;) as also ثَبَجٌ: (L:) or the *part between the* مُثَبَّج [or *place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,*] *and the middle of the* كاهل [which app. here signifies the *portion of the back comprising its six upper vertebræ*]: or the *part from the base of the neck to the bottom of the shoulder-blades, comprising the* كَاثِبَة *and* ثبج *and* كاهل: (L:) or the كاهل *itself*: (L, Ḳ:) or the upper part of the shoulder-blade: (L:) pl. أَكْتَادٌ and كُتُودٌ. (L, Ḳ.) — نَحْمِلُهُ عَلَى الأَكْبَادِ فَضْلًا عَنِ الأَكْتَادِ [*We will carry it upon the livers; much more upon the upper parts of the backs*]. (A.) — وَلَّوْهُمْ أَكْتَادَهُمْ *They turned their backs upon them, retreating and routed.* (A.) — الكَتَدُ ‡ *A certain star*, (Ṣ, L, Ḳ) [?] *in the part called the* كتد *of the constellation Leo.* (L.) — هُمْ أَكْتَادٌ *They are companies, or congregated bodies*: (L, Ḳ:) or, *distinct bodies, or parties*, or *troops*: as also أَكْدَادٌ: (L:) or, *like each other*; (L, Ḳ:) *not differing, one from another*: (TA:) or, *quick*, or *swift, one party of them following immediately after another*: (L, Ḳ:) اكتاد has no sing.: (Ḳ:) it is said to be either أَكْدَادٌ mispronounced, or a dial. form of this latter word. (MF.)

أَكْتَدُ *Having the place called the* كَتَد *prominent.* (L, Ḳ.)

[كتع
كتف
كتل
كتم
كتن
See Supplement.]

كث

1. كَثَّ, [aor. ـِ,] inf. n. كَثَاثَةٌ, *It* (a thing) *became thick*, or *dense.* (Ṣ.) — كَثَّ, aor. ـُ, inf. n. كُثُوثَةٌ and كَثَاثَةٌ; and كَثَّ, originally كَثُثَ, aor. ـَ, inf. n. كَثَثٌ; *It* (hair) *became thick*, or *dense, without being long.* (Mṣb.) — كَثَّتِ اللِّحْيَةُ, (aor. ـِ, TA, or ـُ, A,) inf. n. كَثَاثَةٌ and كُثُوثَةٌ and كَثَثٌ, (and كَثٌّ, TA,) *The beard became thick*, or *dense; and short and crisp*; (Ḳ;) *not spreading.* (TA.) — كَثَّ بِسَلْحِهِ *Alvum dejecit.* (Ḳ.)

4. اكثّ and ▾ كَثْكَثَ *He became thick*, or *dense, in the beard.* (Ḳ.)

R. Q. 1: see 4.

كَثٌّ *Thick*, or *dense.* (Ḳ.) — لِحْيَةٌ كَثَّةٌ, (IDrd, Ṣ, Ḳ,) and ▾ كَثَّآءُ, (Ṣ, Ḳ,) *A thick*, or *dense, beard.* (IDrd, &c.) — رَجُلٌ كَثُّ اللِّحْيَةِ, (Ṣ, Ḳ,) and كَثِيثُ ▾ اللحية, (Ḳ,) and رَجُلٌ أَكَثُّ ▾, (Lth,) and كَثٌّ, (Lth, Ḳ,) *A man having a thick*, or *dense, beard*; (Ṣ, Ḳ;) not one that is thin or long. (TA.) You say قَوْمٌ كُثٌّ, *A thick-bearded people*: (Ṣ, Ḳ:) [كُثٌّ being pl. of كَثٌّ:] like as you say رَجُلٌ صَدْقُ اللِّقَاءِ, and قَوْمٌ صُدْقٌ: (Ṣ:) [or of أَكَثُّ:] كِثَاثٌ is also pl. of كَثٌّ. (Ḳ.) — إِمْرَأَةٌ كَثَّةٌ, and ▾ كَثَّآءُ, *A woman having thick*, or *dense, hair.* (IDrd.) — By اللَّهَمُ الكِثَاثُ, occurring in a verse cited in art. حوث, is meant [*The thick*, or *dense*,] *plants.* (TA.) — Thaalabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّة to palm-trees, using the expression كَثَّةُ الأَوْبَارِ; thus likening them to camels. (TA.) — قُدُومُهُ عَلَى كَثِّ مَنْخِرِهِ *i. q.* عَلَى رَغْمِ أَنْفِهِ [*His coming is in spite of himself*]. (TA.)

كَثَاثٌ [so in the L and TA: in the former, in a restored portion of a leaf:] *Dust*: mentioned by El-Khaṭṭábee as being considered by him not of established authority. (TA.)

كَثَاثَآءُ Land (أَرْض) *abounding in dust.* (Ḳ.)

كَاثٌّ *What grows from that which is scattered, or from that which falls about, of what is reaped.* (Ḳ.) [See also زِرِّيعٌ.]

كَاثٌّ بِسَلْحِهِ *Alvum dejiciens.* (TA.)

كَثْكَثٌ and كِثْكِثٌ *Crumbled particles of stone; and dust*: (Ṣ, Ḳ:) like أَثْلَبٌ and إِثْلِبٌ: (Ṣ:) *or fine dust; and crumbled particles of stone*: or *dust* in general. (TA.) One says بِفِيهِ الكَثْكَثُ [*In his mouth are crumbled particles of stone, and dust*: app. meaning *he is dead and buried*]. (Ṣ.) [See also كَثَاث.].

كَثْكَثَى and كِثْكِثَى *A certain game played with dust.* (Ḳ.)

أَكَثُّ: see كَثٌّ.

كثأ

1. كَثَأَ, aor. ـَ, (AZ, Ṣ, Ḳ,) inf. n. كَثْءٌ; (Ṣ;) (as also كَثَعَ; TA;) and ↓ كَثَّأَ, inf. n. تَكْثِئَةٌ; (Ṣ, L, Ḳ;) *It* (the milk) *rose above the water, and the latter became clear beneath it:* (AZ, Ṣ, Ḳ;) *it* (the milk) *became thick,* or *coagulated, and its oily matter floated upon its surface.* (TA.) — كَثَأَتِ القِدْرُ, (Ṣ, Ḳ,) inf. n. كَثْءٌ, (Ṣ,) *The pot frothed,* or *raised a scum, in boiling.* (AZ, Ṣ, Ḳ.) — كَثَأَ القِدْرَ *He skimmed the pot.* (Ḳ.) = كَثَأَ, (Ḳ,) inf. n. كَثْءٌ; (TA;) and ↓ كَثَّأَ, inf. n. تَكْثِئَةٌ; (Ḳ;) *It* (a plant, Ṣ, Ḳ, and the soft kind of hair called وَبَر, Ṣ) *grew forth,* or *became dense and thick and long:* (Ḳ:) *it* (standing corn, &c.) *became thick and tangled.* (TA.) — كَثَأَتِ اللِّحْيَةُ, and ↓ كَثَّأَتْ, and ↓ كَنْثَأَتْ, (Ḳ,) or, accord. to some, كنتأت, (TA,) *The beard became long and large* (Ḳ.)

2. كَثَّأَ, inf. n. تَكْثِىْءٌ, *He ate what is called* كَثْأَةٌ, (Ḳ,) i. e. what is on the top of milk. (Ṣ, TA.) — And see 1 in three places.

Q. Q. 1: see 1, last sentence.

كَثْءٌ *A kind of* أَقِط; *what rises (from the milk) above the water, the latter becoming clear beneath it;* or *what becomes thick,* or *coagulated, its oily matter floating upon the surface,* (يَكْثَأُ,) *in the pot, and is poured out; the upper part whereof is gross,* or *thick.* So says AḤát; and he adds, What is termed مصرع [evidently, I think, a mistranscription for مُضَرَّع,] is what becomes thick, or coagulated, and almost thoroughly cooked: عاقد is that of which the water has gone, and which is thoroughly cooked: كَرِيص is that which is cooked with نَهَق or مَصَل: حَمَصِيص is a kind of اقط cooked again: and ثَوْر is a great piece of it. (TA.)

كَثْأَةٌ and كُثْأَةٌ (like كثعة, TA) *Oily scum,* or *floating curd,* of milk; or *what floats above the water:* (Ṣ, Ḳ, TA:) *scum* of a pot, *after boiling.* (TA.) — خُذْ كَثْأَةَ قِدْرِكَ *Take the scum of thy pot.* (Ṣ.) [See 2.] = كَثْأَةٌ and كُثْأَةٌ (Ḳ) *The leek,* syn. كُرَّاث: or, as some say, the *wild carrot,* syn. جِنْزَاب: (TA:) or the *rocket,* syn. جِرْجِير: (Ḳ:) or, accord. to AM, the *seed of that plant:* (TA:) or *wild rocket,* syn. جِرْجِير بَرِّىّ; (Ḳ;) *not that which is cultivated in gardens.* (TA.) Aboo-Málik says, that it is also called نَهَق. (TA.) [See also كَثْأَةٌ.]

لِحْيَةٌ كَنْثَأَةٌ *A long and large beard.* (TA.) — كَنْثَأُ اللِّحْيَةِ *Having a long and large beard.* (TA.)

كِنْثَاوٌ *i. q.* كِنْتَاوٌ, [q. v. in art. كتأ]. (Ḳ.)

كثب

1. كَثَبَهُ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *He collected it together,* (Ṣ, Ḳ,) *from a near place.* (TA.) كُثِبَ بَيْنَنَا [*It* (referring to a quantity of dates, sent by Mohammad,) *was collected together among us;*] meaning, it was left collected together before us. (TA, from a trad.) كَثَبَ القَوْمَ *He collected together the people.* (Mṣb.) — كَثَبَهُ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *He poured it out,* or *forth.* (Ḳ.) *He collected it together from a near place, and poured it out,* or *forth.* (TA.) — *He scattered* dust, or earth, part over part. (Lth.) — كَثَبَ, aor. ـُ, inf. n. كَثْبٌ, *He scattered* corn or other food. (AZ.) — كَثَبَ كِنَانَتَهُ *He turned his quiver upside down, and scattered its contents.* (Ḳ.) In one copy of the Ḳ, explained by نكثها; but this is a mistake: the right reading is نَكَبَهَا. (TA.) — كَثَبَ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *It* (a people, TA,) *collected itself together,* or *congregated.* (Ḳ.) = كَثَبَ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *He entered.* (Ḳ.) Ex. كَثَبُوا لَكُمْ *They entered among you.* From [كَثَبٌ as signifying] "nearness." (TA.) — كَثَبَ عَلَيْهِ *He charged upon him, and returned against him after retiring from him:* (Ḳ:) or *he drew near to him, and charged upon him, &c.* (TA.) See also 4. = كَثَبَ لَبَنُهَا *Her milk became little;* (Ḳ;) either in a case of [usual] copiousness or paucity. (TA.)

2. كَثَّبَ, inf n. تَكْثِيبٌ, *It* [a number of things, or a quantity,] *was,* or *became, few,* or *little.* The inf. n. is explained in the Ḳ by the word قِلَّة; but this, says SM, I do not find in the [other] lexicons. (TA.)

3: see 4.

4. اكثبهُ, and اكثب لهُ, and مِنْهُ, (Ḳ,) and إِلَيْهِ, and ↓ كَثَبَهُ, (TA,) and ↓ كاثبهُ, (Ḳ,) *He drew near to,* or *approached, him* or *it.* (Ḳ.) إِذَا كَثَبُوكُمْ فَارْمُوهُمْ بِالنَّبْلِ *When they draw near to you, shoot at them with arrows.* (TA, from a trad.) [You say] أَكْثَبَكَ الصَّيْدُ فَارْمِهِ, (Ṣ,* Ḳ,) and أَكْثَبَ لَكَ, (TA,) *The game hath enabled thee [to shoot it];* (Ṣ;) or *made thee to have its* كَاثِبَة *within thy power,* or *reach;* (Ḳ;) or *drawn near to thee and enabled thee [to take advantage of it];* (TA;) [*so shoot at it*]. In some copies of the Ḳ, for اكثبك, we read كَثَبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) = اكثبهُ *He gave him to drink a* كُثْبَة (Ḳ) *of milk.* (TA.)

7. انكثب *It* (sand) *collected.* (Ṣ.) — انكثب فيه *It* (anything) *poured out,* or *forth,* or *was,* or *became, poured out,* or *forth, into it,* (Ṣ,) and *collected.* (TA.) — انكثب *It* (dust, or earth,) *was,* or *became, scattered, part over part.* (Lth.)

كَثَبٌ *Nearness* [*with respect to place*]. (Ṣ, Ḳ.) The ب in this word is sometimes changed into م. (Mṣb.) هُوَ كَثَبَكَ *He is near thee.* Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ يَرْمِى مِنْ كَثَبٍ *He shoots,* or *throws, from a near spot, and from a distance from which he can reach,* or *hit.* (TA.)

كُثْبَةٌ *A portion,* or *quantity,* of corn or other food, (or of dates, TA,) or dust, or earth, &c., (Ḳ), *after it has been little.* (TA.) — *Anything collected together,* (Ḳ,) of corn or other food, &c., *after it has been little.* (Ṣ.) — *A little* of milk, &c.: (A'Obeyd) or *a little* of water and of milk: or *a gulp,* or *draught, remaining in a vessel:* (Ḳ:) or the *quantity of one milking:* (Ṣ:) or the *quantity that is contained in a bowl* or *cup of the kind called* قَدَح, of milk, (AZ, Ṣ, Ḳ,) and of water: (Ḳ:) pl. كُثَبٌ. (Ṣ.) إِحْتَلَبُوا كُثَبًا *They milked a little from each ewe.* (AḤát.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, إِنَّهُ لَيَخْطُبُ كُثْبَةً [*Verily he sues for a little milk, &c.*] (IAạr.) = *A depressed tract of land between mountains.* (Ḳ.)

كَثْبَآءُ *Dust,* or *earth,* (تُرَاب): (Ḳ, as in the Calc. ed. and in a MS. copy:) or *one of the names of* شَرَاب [by which, app., is here meant *wine*]. (So accord. to the TA, which does not mention the former reading in the Ḳ.)

كُثَابٌ *Many,* or *much:* (Ḳ:) a syn. of كُبَابٌ, q. v.: you say نَعَمٌ كُثَابٌ, meaning *Many camels,* or *camels and sheep* or *goats.* (TA.)

كِثَابٌ: see كُثَّابٌ.

كَثِيبٌ A thing *collected together.* (Mṣb.) — *A hill,* or *heap,* of sand: (Ṣ, Ḳ:) or *an oblong and gibbous hill* of sand: or *an extended gibbous hill* [or *an elevated expanse*] of sand: or *what has collected,* of sand, *and assumed a gibbous shape:* (TA:) or *what has poured down,* of sand, *into a place, and collected there:* (Ṣ:) [less than what is called عَقَنْقَل, q. v.:] pl. كُثْبَانٌ (Ṣ, Ḳ) and كُثُبٌ and أَكْثِبَةٌ: (Ḳ:) [the last a pl. of pauc.]. — وَكَانَتِ الجِبَالُ كَثِيبًا مَهِيلًا [Ḳur, lxxiii. 14,] signifies *And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above.* (Fr.) — كُثْبَانِ المسك, or ثَلَاثَةٌ عَلَى كُثُبِ المِسْكِ, [*Three* (descriptions of men shall be, on the day of resurrection,) *on hills,* or *heaps, of musk*]. (TA, from a trad.)

كُثَّابٌ: see كِثَابٌ.

كُثَّابٌ (Ṣ, art. كتب, and Ḳ) and ↓ كَثَّابٌ, (Ḳ,) as also كُتَّابٌ, q. v., *An arrow having neither head nor feathers,* (Aṣ, Ḳ,) *with which boys play:* (Aṣ, TA:) or *a common arrow.* (TA.) [You say,] مَا رَمَاهُ بِكُثَّابٍ *He did not shoot at him with an arrow:* or, as some say, *a small arrow* is here meant. (L.) A proverb, which is related as above: but accord. to the Ḳ., ↓ مَا رَمَى بِكُثَّابٍ *He did not shoot,* or *throw anything; an arrow* or *other thing.* (TA.)

كُثُبٌ and كُثْبٌ: see arts. كنب and كثب.

كَاثِبَةٌ The مِنْسَج (or *part below the* حَارِك, which latter is the *withers,* or the *upper part thereof,* &c.,) of a horse: (Ḳ:) or the *fore part of the* منسج of a horse, *where the hand of the horseman falls* [*when he mounts*]: (Ṣ:) or the *elevated part of the* منسج: or the *part from the root of the neck to the part between the shoulders:* or the *place where the shoulders unite, before the saddle;* [i. e. the *withers*]: pl. كَوَاثِبُ (TA) and أَكْثَابٌ: (Ḳ:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَاثِبِ خَيْلِهِمْ [*They put their spears upon the withers of their horses*]. The last of the above explanations is here assigned to كواثب. (TA, from a trad.)

كثر

1. كَثُرَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. كَثْرَةٌ (Mṣb, TA) and كِثْرَةٌ, or this is erroneous, (Mṣb,) [and perhaps كُثْرَةٌ, and كُثْرٌ, or these are simple substs., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) *It was,* or *became, much, copious, abundant, many, numerous, great in number* or *quantity; it multiplied; it accumulated.* (Ṣ, Ḳ, TA.) كَثُرُوا عَلَيْهِ فَغَلَبُوهُ [*They multiplied against him and overcame him.*] (TA in art. غرق). [كَثُرَ مِنْهُ كَذَا *Such a thing proceeded from him,* or *was done by him, much,* or *often.*] See also 4. — كَاثَرُوهُمْ فَكَثَرُوهُمْ: see 3.

2: see 4.

3. كَاثَرُوهُمْ فَكَثَرُوهُمْ, (Ṣ, Ḳ,) inf. n. of the former, مُكَاثَرَةٌ, (Ṣ,) [and aor. of the latter, accord. to analogy, ـُ,] *They contended with them for superiority in number, and overcame them therein,* (Ṣ, Ḳ, TA,) or *surpassed,* or *exceeded, them in number.* (TA.) — See also 10.

4. اكثرهُ *He made it much, abundant, many,* or *numerous, he multiplied it;* as also ↓ كَثَّرَهُ, (Mṣb, Ḳ, TA,) inf. n. تَكْثِيرٌ. (Ḳ.) — أَكْثَرْتُ مِنَ الشَّىْءِ and ↓ استكثرتُ مِنْهُ signify the same; (Ṣ, Mṣb;) i. e., أَكْثَرْتُ فِعْلَهُ [*I did the thing much;* lit., *I made the doing of it much*]: or أَكْثَرْتُ مِنَ الأَكْلِ وَنَحْوِهِ [*I ate, and the like, much*] presents an instance of pleonasm, [being for أَكْثَرْتُ الأَكْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Baṣrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الفِعْلَ مِنَ الأَكْلِ: and so in the like cases. (Mṣb.) [You say also أَكْثَرَ فِى الكَلَامِ *He spoke,* or *talked, much; was profuse,* or *immoderate, in speech,* or *talk.* And in like manner, ↓ كَثَّرَ فِى الأَمْرِ *He did, acted,* or *occupied himself, much in the affair.*] — اكثر [as an intrans. v.] signifies أَتَى بِكَثِيرٍ [*He brought,* or *he did,* or *he said, much*]. (Ḳ.) — Also, [*He became rich; he abounded in property;*] *his property became much,* or *abundant.* (Ṣ, Mṣb, Ḳ.) = اكثر *It* (a palm-tree) *produced,* or *put forth, its* طَلْع [or *spadix*], (Ṣ, Ḳ,) i. e., its كَثَر, whence the verb. (TA.) = مَا أَكْثَرَ مَالَهُ [*How abundant is his wealth!* or *how numerous are his cattle!*]

5. تكثّر [*He endeavoured to acquire much,* or *abundance, of a thing*]. You say تكثّر مِنَ العِلْمِ لِيَحْفَظَ [*He endeavoured to acquire much knowledge, in order that he might preserve it in his memory*]. And تكثّر مِنْهُ لِيَفْهَمَ [*He endeavoured to acquire much thereof in order that he might understand*]. (A.) See also 10. — *He made a vain,* or *false, boast of abundance,* or *riches;* or *a boast of more than he possessed;* and *invested himself with that which did not belong to him.* (TA, voce تَشَبَّعَ, which signifies the same.) You say تكثّر بِمَا لَيْسَ عِنْدَهُ *He made a boast of abundance,* or *riches, which he did not possess;* syn. تَشَبَّعَ. (Mṣb, art. شبع.) And فُلَانٌ يَتَكَثَّرُ بِمَالِ غَيْرِهِ [*Such a one makes a vain* or *false show of abundance* or *riches with the wealth* or *property of another*]. (Ṣ.)

6: *i. q.* 3 [but relating to more than two]. (Ṣ.) [You say تَكَاثَرُوا *They contended, one with another, for superiority in number.*] التَّكَاثُرُ in the Ḳur, ci. 1, signifies *The contending together for superiority in* [*the amount* or *number of*] *property and children and men.* (Jel.) = تَكَاثَرَتْ أَمْوَالُهُ [*His riches multiplied by degrees*]. (A.) — تكاثر عَلَيْهِ النَّاسُ فَقَهَرُوهُ [*The people multiplied by degrees against him, and overcame him,* or *subdued him*]. (TA.)

10. استكثر مِنَ الشَّىْءِ *He desired,* or *wished for, much of the thing.* (Ḳ.) You say استكثر مِنَ المَالِ [*He desired,* or *wished for, much of the property*]. (A.) — استكثرهُ المَآءَ, and ↓ كاثرهُ المَآءَ, *He desired of him for himself much of the water that he might drink of it:* (Ḳ:) and so if the water were little. (TA.) — استكثر مِنَ الشَّىْءِ also signifies *i. q.* أَكْثَرَ مِنْهُ, q. v. (Ṣ, Mṣb.) — Also استكثرهُ *He reckoned it much, abundant,* or *many.* (Mṣb.) You say هُوَ يَسْتَكْثِرُ القَلِيلَ [*He reckons little,* or *few, much, abundant,* or *many*]. (A.)

Q. Q. 2. تَكَوْثَرَ *It* (dust) *was,* or *became, much,* or *abundant.* (Ṣ.) See كَوْثَرٌ.

كَثْرٌ: see كَثِيرٌ. = See also كَثَرٌ.

كُثْرٌ: see كَثْرَةٌ. = The *greater,* or *greatest,* or *main, part,* of a thing; the *most* thereof. (Ḳ.)

كِثْرٌ: see كَثْرَةٌ.

كَثَرٌ (Ṣ, Mṣb, Ḳ) and ↓ كَثْرٌ (Mṣb, Ḳ) The *heart,* or *pith,* (syn. جُمَّارٌ, Ṣ, Mṣb, Ḳ, and شَحْمٌ, and جَذَبٌ, TA,) *of a palm-tree:* (Ṣ, Mṣb, Ḳ:) of the dial. of the Anṣár: (TA:) or *its spadix;* syn. طَلْعٌ. (Ṣ, Mṣb, Ḳ.)

كَثْرَةٌ, (Ṣ, A, Ḳ,) and ↓ كِثْرَةٌ, (Ḳ,) or the latter should not be used, for it is a bad dial. form, (Ṣ,) or it is correct when coupled with قِلَّةٌ, for the sake of assimilation, (TA,) and ↓ كُثْرَةٌ, though the first is the best known, (Ibn-'Allán, in his Sharḥ el-Iḳtiráḥ,) or the last is not allowable, (TA,) and ↓ كُثْرٌ, (Ṣ, A, Ḳ,) and ↓ كِثْرٌ, (Ṣ,) *Muchness; much,* as a subst.; *copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers;* and *frequency: contr. of* قِلَّةٌ. (Ṣ, A, Ḳ.) [See also كَثْرٌ.] You say ↓ مَا لَهُ قُلٌّ وَلَا كُثْرٌ *He has not little nor much* of property. (Ṣ.) And الحَمْدُ لِلّٰهِ عَلَى القُلِّ وَالكُثْرِ, (Ṣ, A,) and ↓ عَلَى القِلِّ وَالكِثْرِ, (Ṣ,) *Praise be to God for little and much.* (Ṣ,* A.) [↓ كُثْرٌ is explained in the Ṣ by كَثِيرٌ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — كَثْرَةٌ is also used to signify *Richness,* or *wealthiness;* syn. سَعَةٌ. (Mgh.)

كُثْرَةٌ: } see كَثْرَةٌ.
كِثْرَةٌ: }

كُثَارٌ: see كَثِيرٌ. = Also, and ↓ كِثَارٌ, *Companies,* or *troops,* or *the like,* (Ḳ, TA,) of men or animals only. (TA.) You say فِى الدَّارِ كُثَارٌ مِنَ النَّاسِ, and كِثَارٌ, *In the house are companies of men.* (TA.)

كِثَارٌ: see كُثَارٌ.

كَثِيرٌ (Ṣ, A, Mṣb, Ḳ) and ↓ كُثَارٌ (Ṣ, Ḳ) and ↓ كَوْثَرٌ and ↓ كَثْرٌ and ↓ كَاثِرٌ (Ḳ)

Much; copious; abundant; many; numerous; multitudinous. (Ṣ, A, Mṣb, Ḳ.) You say خَيْرٌ كَثِيرٌ, and ▼كَيِّثْرٌ, *Much,* or *abundant, good.* (A.) And قَوْمٌ كَثِيرٌ *A numerous party,* or *people:* and هُمْ كَثِيرُونَ *They are many.* (Ṣ.) And رِجَالٌ كَثِيرٌ, and كَثِيرَةٌ, *Many men:* and نِسَآءٌ كَثِيرٌ, and كَثِيرَةٌ, *Many women.* (Yoo, ISh, Mṣb.) And عَدَدٌ ▼كَاثِرٌ, (Ṣ, Mṣb,) and, as some say, ▼كَوْثَرٌ, (Mṣb,) and كَثِيرٌ, (Ḳ in art. بول, &c.) *A large number.* (Ṣ, Mṣb.) And غُبَارٌ ▼كَوْثَرٌ *Much dust:* (Ṣ:) or *much confused dust* (Ḳ, TA) *rising and diffusing itself:* of the dial. of Hudheyl. (TA.) — [*A large quantity,* or *number,* مِنْ مَالٍ وَغَيْرِهِ *of property,* or *cattle, &c.*] — كَثِيرًا, as an adv., *Much; often.* (The lexicons passim.) — رَجُلٌ كَثِيرٌ [in the TA كثر: probably the right reading is ▼كَيِّثْرٌ, q. v.:] *A man whose ancestors are many, and whose high deeds are various.* (L.) — See also مُطَّرِدٌ.

كَثِيرَةٌ, with ة, [as a subst., signifying *Much,*] is used only in negative phrases; like [its contr.] قَلِيلَةٌ, q. v. (AZ, in TA, art. قل.)

كَاثِرٌ: see كَثِيرٌ, in two places.

كَوْثَرٌ: see كَثِيرٌ, in three places. ═ *A lord,* or *master,* (Ṣ, Ḳ,) *abounding in good:* (Ṣ:) *a man possessing good,* or *much good, and who gives much* or *often;* as also ▼كَيِّثْرٌ. (Ḳ, TA.) ═ *A river.* (Kr, Ḳ.) — And الكَوْثَرُ *A certain river in paradise,* (Ṣ, Mṣb, Ḳ,) *from which flow all the* [*other*] *rivers thereof,* (Ḳ,) *pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls.* (TA.)

كَيِّثْرٌ: see كَثِيرٌ, in two places: and كَوْثَرٌ.

أَكْثَرُ *More,* and *most, in quantity,* and *in number.* (The lexicons passim.)

[أَكْثَرِىٌّ *Having relation to the greater number of things* or *cases.*]

مُكْثِرٌ A man *possessing wealth:* (Ḳ:) or *possessing much wealth.* (A, TA.)

مَكْثَرَةٌ *A cause of rendering abundant,* or *multiplying;* syn. مَثْرَاةٌ, q. v. (Ṣ, Ḳ in art. ثرو.)

مِكْثَارٌ (A, Ḳ, TA) and ▼مِكْثِيرٌ, (Ḳ, TA,) applied to a man, and to a woman, (A, TA,) *Loquacious; talkative; a great talker;* (Ḳ, TA;) *a great babbler.* (A.)

مَكْثُورٌ *Overcome in number:* (Ṣ,* A:) one *against whom people have multiplied by degrees* (تَكَاثَرُوا عَلَيْهِ) *so that they have overcome* or *subdued him.* (TA.) — مَكْثُورٌ عَلَيْهِ [A place thronged]. — فُلَانٌ مَكْثُورٌ عَلَيْهِ *Such a one has spent what he had, and claims upon him have become numerous:* (Ṣ:) or *such a one has many seekers of his beneficence.* (A.) See also مَشْفُوفٌ.

مِكْثَارٌ: see مِكْثِيرٌ.

[كثع

See Supplement.]

كثعب

كَثْعَبٌ (as also كَعْثَبٌ, TA,) A woman *having a large pubes,* (Ḳ,) or *pudendum.* (TA.)

رَكَبٌ كَثْعَبٌ (as also كَعْثَبٌ, TA,) *A large,* (*and full, and prominent,* TA,) *pubes,* (Ḳ,) or *pudendum.* (TA.)

[كثف

كثل

كثم

See Supplement.]

كثنب

كَثْنَبٌ, as also كَنْثَبٌ, *Hard, and strong,* or *robust:* (Ḳ:) but most of the writers on inflexion consider its ن augmentative. (TA.)

كح

كُحٌّ Anything *pure, mere, unadulterated,* or *genuine;* (L;) *i. q.* قُحٌّ, (L, Ḳ,) of which it is a dial. form: (Ṣ:) [but see what follows, and قُحٌّ]. عَرَبِىٌّ كُحٌّ *A pure,* or *genuine, Arab:* fem. عَرَبِيَّةٌ كُحَّةٌ: (Ṣ, Ḳ:) pl. أَكْحَاحٌ: you say أَعْرَابٌ اكحاحٌ: (L:) [or this is not said: see قُحٌّ:] Yaakoob asserts, that the ك in كُحٌّ is substituted for the ق in قُحٌّ: (L:) [and if so, the former is not a dial. form of the latter]. عَبْدٌ كُحٌّ *A mere,* or *genuine, slave; of purely servile race.* (L.)

كُحْكُحٌ and كِحْكِحٌ A *decrepit* old woman: (Ṣ, Ḳ:) a she-camel *far advanced in age:* (Ḳ:) or *old and weak:* (Ṣ:) or *far advanced in age, and having lost her teeth:* (T:) a she-camel, and cow, and ewe, or she-goat, *old and weak, and unable to retain her slaver:* or *whose teeth are consumed.* (L.)

أَكَحُّ *Toothless.* (L.)

كُحُحٌ *Decrepit* old women. (Ḳ.)

كحب

1. كَحَبَهُ, aor. ـَ, *He struck him on his podex.* (Ḳ.)

2. كَحَّبَ الكَرْمُ, inf. n. تَكْحِيبٌ, *The vine put forth its unripe,* or *sour, grapes:* (Ḳ:) or *its bunches thereof:* this is a correct explanation, given on the authority of IAar: (Az:) or *it became abundant in grapes:* (Ḳ:) or *its grapes became pleasant in flavour.* (TA.)

كَحْبٌ T*he podex:* (Ḳ:) of the dial. of El-Yemen. (TA.) ═ As coll. gen. n. *Unripe,* or *sour, grapes:* n. un. with ة: (Ḳ:) as also كَحْمٌ: a word of the dial. of El-Yemen. (TA.)

كَاحِبَةٌ, *Many,* or *much.* (Ḳ.) دَرَاهِمُ كَاحِبَةٌ *Many dirhems;* or *much money.* (Fr.) — نَارٌ كَاحِبَةٌ *Fire of which the flame rises high.* (Ḳ.)

كحت

أَكْحَتُ *Short,* (Ḳ,) as an epithet applied to a man. (TA.)

كحث

1. كَحَثَ لَهُ مِنَ المَالِ, aor. ـَ, (inf. n. كَحْثٌ and كَحْثَةٌ, TA,) *He laded out for him with his hands,* (or *with his hand,* as in some copies of the Ḳ, and in the L,) [*somewhat*] *of the property.* (L, Ḳ.)

[كحص

كحل

كخ

See Supplement.]

كد

1. كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (Ṣ, L, Ḳ,) *He toiled;* or *was,* or *became, vehement,* or *severe,* (Ṣ, A, L, Ḳ,) *in work;* (Ṣ, A, L;) *he worked laboriously;* (TA;) *he fatigued himself, and hastened,* in his work. (L.) [You say] بِجَدِّكَ لَا بِكَدِّكَ *By thy good fortune, not by thy toil,* are things attained. A proverb. (L.) And لَا تَجْعَلْ عَيْشَهُمَا كَدًّا *Make not the life of them two a toil.* (L, from a trad.) — المَسَائِلُ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ *Petitions are* [*a cause of*] *dispiriting: a man thereby impairs the brightness of his countenance.* (L, from a trad.) ═ كَدَّهُ, (L, Ḳ, aor. ـُ, inf. n. كَدٌّ, (L,) *He required of him toil,* or *vehemence,* or *severity in work,* or *persevering* or *constant exertion in striving to do a thing* or *in seeking a thing;* as also ▼اكتدّهُ, and ▼استكدّهُ: (L, Ḳ:) *he fatigued* or *wearied* or *jaded him;* (Ṣ,* L;) namely, a beast, and a man, &c.: (L;) [like دَكَّهُ;] *he plied,* or *pressed him, plied* or *pressed him hard,* or *harassed him, in constant work which he imposed upon him, so as to fatigue* or *weary him.* (Az, L.) See also

كَدَّ — .كَدَّ ‡ *He fatigued* his tongue with speaking and his heart with thinking. (A, L.) — كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (L, Ḳ,) *He exerted himself perseveringly, assiduously, constantly,* or *incessantly,* (L, Ḳ,) *in striving to do, effect,* or *accomplish, a thing,* (L,) or *in seeking* [*a thing*]. (Ḳ.) — كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (Ṣ, L,) *He sought* (Ṣ, L) *gain,* (Ṣ,) or, *sustenance,* or *the means of subsistence.* (L.) = كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (Ṣ, L, Ḳ,) *He pointed,* or *made a sign, with the finger,* (Ṣ, L, Ḳ,) like as the beggar does. (Ṣ.) [It is also trans.] El-Kumeyt says,

* غَنِيتُ فَلَمْ أَرْدُدْكُمُ عِنْدَ بِغْيَةٍ *
* وَحُجْتُ فَلَمْ أَكْدُدْكُمُ بِالأَصَابِعِ *

[*I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers*]. (Ṣ, L.) كُدُّونِى فَإِنِّى مُكِدٌّ ▼ ‡ *Ask ye of me; for I give* [*only*] *when asked.* Said by Ibn-Hubeyreh. (A [but in my copy of that work, the first word is written كِدُّونِى.]) = كَدَّ, [aor. ـُ,] ‡ *He scratched,* or *scraped:* (L:) *he scraped off* a soil from a garment: (TA:) *he scratched perseveringly* his head, and his skin, with his nails. (A.) — كَدَّ, (TA,) [aor. ـُ,] inf. n. كَدٌّ, (Ḳ,) † *He combed* his head. (Ḳ, TA.) — كَدَّ, [aor. ـُ,] ‡ *He* (a beast) *trod* the ground with his hoofs. (A,* L.) = كَدَّهُ, (aor. ـُ, L,) *He pulled* or *drew it out* (i. e. a solid or a fluid thing) *with his hand;* as also ▼ اِكْتَدَّهُ. (L, Ḳ.)

2. كدّد *He* (a man) *threw coarsely pounded salt* (كَدِيد), *one portion upon another.* (L.)

4. اكدّ and ▼ اكتدّ ‡ *He was tenacious,* or *niggardly.* (L, Ḳ.) See also مُكِدٌّ.

8: see 1, and 4.

10: see 1.

R. Q. 1. كَدْكَدَ, inf. n. كَدْكَدَةٌ, *He ran slowly:* (Ṣ, IḲṭṭ, L:) *he affected a heaviness and slowness in his gait.* (Ḳ.)

R. Q. 1. كَدْكَدَ عَلَى الكَدِيدِ † *He ran upon the dust of the race-course.* (L.)

كَدٌّ [inf. n. of 1, q. v. — as a subst.] *A mortar in which things are pounded,* or *bruised;* like هَاوُونٌ, or هَاوَنٌ. (Ṣ, Ḳ.)

كِدَّةٌ and كُدَّةٌ see كَدِيدٌ.

كَدُودٌ A man *who toils,* or *works, laboriously, so as to fatigue himself.* (A.) — ‡ A she-camel *whose milk is not obtained without labour,* or *exertion.* (A.) بِئْرٌ كَدُودٌ ‡ *A well of which the water is not obtained without labour,* or *exertion,* (Ṣ, A, L, Ḳ,) *and difficulty,* or *trouble.* (TA.) — ‡ *Tenacious; niggardly:* (Ḳ, but omitted in some copies:) one *from whom benefits are not obtained without difficulty.* (A.)

أَرْضٌ كَدِيدٌ ‡ *Ground trodden with the hoofs of horses* or *the like.* (Ṣ,* A,* L.) — كَدِيدٌ ‡ *Fine dust, trodden with the feet: fine dust, which, if trodden, flies about:* (L:) *dust of a race-course.* (TA.) — *Coarsely pounded salt.* (L, Ḳ.) [Also,] The *sound of coarsely pounded salt when it is poured out,* (L, Ḳ,) *one portion upon another.* (L.) = *A low,* or *depressed, tract of land,* (بَطْنٌ, Ḳ, or بطين, L, as from A'Obeyd,) *of wide extent,* (L, Ḳ,) *formed like a valley,* or *wider than a valley.* (A'Obeyd, L.) — *A rugged tract of land;* (L, Ḳ;) as also ▼ كِدَّةٌ, with kesr, (Ḳ,) or ▼ كُدَّةٌ; (L;) so called because it fatigues him who walks upon it. (L.)

كُدَادَةٌ The *cooked food which remains in the bottom of the cooking-pot, and which is drawn out* (كُدَّ) *with the fingers:* (Az, L:) *what remains in the bottom of the cooking-pot,* (Aṣ, L, Ḳ,) *sticking to it, after the ladling out;* (L;) as also كَدَدَةٌ (L, Ḳ) and كُدَدَةٌ: (Ḳ:) or the *broth,* or *gravy, remaining in the bottom of the cooking-pot.* (Ṣ.) — Also *I.q.* قِشْدَةٌ, (Ṣ, L, Ḳ,) [i. e.] the *dregs,* or *sediment, of clarified butter.* (L.) — *A little that remains* of pasture, or herbage. (L.) See also أُكْدَةٌ.

كَدْكَدَةٌ a word imitative of *the sound made by a thing that is struck upon a hard thing.* (Ṣ, L.)

اكدّةٌ The *remains in a place of pasture which has already been eaten.* (Ḳ.) See also كُدَادَةٌ and أُكْدَادٌ.

قَوْمٌ أَكْدَادٌ *A quick,* or *swift, people:* (Aṣ, Ṣ, L:) or *a people composing distinct bodies,* or *parties,* or *troops;* (L, art. كتد; and Ḳ;) as also ▼ أُكْدَةٌ and أَكَادِيدُ. (Ḳ.) See also أَكْتَادٌ.

مَكْدُودٌ pass. part. n. of كَدَّ, q. v. — A man *overcome.* (L.)

مُكِدٌّ ‡ *One who gives* [*only*] *when asked.* (A.) See also كَدُودٌ, and 1, and 4.

مِكَدٌّ † *A comb.* (Ḳ.) — ‡ *An instrument for scratching or scraping.* (TA.)

كدأ

1. كَدَأَ and كَدِئَ, aor. ـَ, inf. n. كَدْءٌ and كُدُوءٌ, *It* (a plant) *was affected by the cold, and thereby made to stick to the earth:* or *its growth became slow by reason of want of water.* (AZ, Ṣ, Ḳ.) — كَدَأَ, aor. ـَ; (Ḳ;) and ▼ كدّأ, (Ṣ, Ḳ,) inf. n. تَكْدِئَةٌ; (Ṣ;) the former the more common; (TA;) *It* (cold) *cast down* the standing corn &c. *upon the earth.* (Ṣ, Ḳ.) — كَدَأَ ‡ *It* (herbage) *was short and bad,* (Ḳ,) *on account of the badness of the soil.* (TA.) — كَدِئَتِ الإِبِلُ, aor. ـَ, inf. n. كَدْءٌ, *The camels had little hair.* (TA.) = كَدِئَ, (Ḳ,) or كَدَأَ, (L,) the former said to be of an uncommon dial., (MF,) aor. ـَ, *It* (a crow or raven) *croaked roughly, as though it were vomiting.* (L, Ḳ.)

2: see 1.

Q. Q. 1. كَوْدَأَ, (Ḳ,) inf. n. كَوْدَأَةٌ, (TA,) *He ran in the manner called* عَدْو: (Ḳ:) i. e., *he hastened in his pace.* (TA.) [See دَأْدَأَ.]

أَرْضٌ كَادِئَةٌ *A land that produces plants slowly.* (Ṣ, Ḳ.) — إِبِلٌ كَادِئَةُ الأَوْبَارِ *Camels having little hair:* pl. كَوَادِئُ. (TA.)

كِنْدَأْوٌ dial. form of كِنْتَأْوٌ. (Ḳ.) — A *gross,* or *bulky,* camel. (Ḳ.) [But perhaps جمل is here put by a mistake of a copyist in the Ḳ for حبل, and the meaning is a *thick* rope; for كنتأو is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. كند. (TA.)

كدب

كَدْبٌ and كَدِبٌ and كَدَبٌ and كُدْبٌ [but the second seems to have been written, in MF's copy of the Ḳ, كِدْبٌ], coll. gen. ns., also with ذ for د, The *whiteness* [or *white marks*] *on the nails of young persons:* n. un. (of each of the above words, TA,) with ة: as also كُدَيْبَآءُ: (Ḳ:) but this last, says ṢM, I have not found in any other lexicon. (TA.) — جَآؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَدِبٍ, [Ḳur, xii. 18,] so accord. to the reading of Ibn-'Abbás, (Ḳ,) and 'Áïsheh, and El-Ḥasan El-Baṣree, (TA,) *They brought, upon his shirt, blood inclining in colour to white;* as though it were blood that had made marks upon the shirt resembling embroidery or the like: (Ḳ:) or *fresh blood:* or, contr. *dry blood:* or *blood of a dingy hue:* or *blood changed* [*in colour*]. (TA.)

مَكْدُوبَةٌ A woman *of a pure white complexion.* (IAạr, Ḳ.)

كدح

1. كَدَحَ, aor. ـَ, (inf. n. كَدْحٌ, Ṣ,) *He worked* or *wrought; laboured; employed himself actively;* syn. سَعَى; (Ṣ, Ḳ;) and عَمِلَ: (Ṣ:) *he wrought for himself good or evil:* (Ḳ:) *he was eager, and strove, laboured,* or *exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come:* (Zj:) *he toiled,* or *laboured hard.*

(Ṣ, Ḳ.) هُوَ يَكْدَحُ فِى كَذَا *He toils*, or *labours hard, in such a thing*, or *affair*. (Ṣ.) — كَدَحَ لِعِيَالِهِ, and ▼ اكتدح, *He sought, sought after*, or *sought to gain, sustenance; or he gained, acquired*, or *earned; for his family*, or *household*; syn. كَسَبَ, (Ṣ, Ḳ,) or اكتسب. (L.) = كَدَحَ وَجْهَهُ *It* (a thing, Ṣ) *scratched*, or *lacerated, his face*: (Ṣ, Ḳ:) or *did to his face that which disfigured it*, or *rendered it ugly* or *unseemly*: as also ▼ كَدَّحهُ, (Ḳ,) inf. n. تَكْدِيحٌ: (TA:) or كَدَّحَ, inf. n. تكديح, signifies *it scratched*, or *lacerated, much*, or *many times*, or *in many places*: (Ṣ:) also [so in the L; but in the Ḳ, or] كَدَحَ in the phrase كَدَحَ وَجْهَهُ signifies أَفْسَدَ; (Ḳ;) you say كَدَحَ وَجْهَ أَمْرِهِ, meaning *he marred his affair*. (L.) — كَدَحَ رَأْسَهُ *He separated his hair* with a comb. (Ḳ.)

2: see 1.

5. تكدّح *It* (the skin) *became scratched*, or *lacerated, much*, or *many times*, or *in many places*. (Ṣ, Ḳ.) — وَقَعَ مِنَ السَّطْحِ فَتَكَدَّحَ *He fell from the flat top*, or *roof*, of the house, *and became much broken* [*in his skin*]. (L.)

كَدْحٌ *A scratch*, or *laceration, of the skin*; *i. q.* خَدْشٌ: (Ṣ, Ḳ:) or a كدح is *more* (or *larger*, L) *than a* خَدْش: (Ṣ:) *any mark made by scratching* or *biting*: (IAth:) pl. كُدُوحٌ. (Ṣ, Ḳ.) Ex. بِهِ كَدْحٌ, (Ṣ, Ḳ,) and كُدُوحٌ, (Ṣ,) *He has upon him a scratch, &c.* (Ṣ, Ḳ.)

إِنَّكَ كَادِحٌ إِلَى رَبِّكَ, [Ḳur lxxxiv. 6,] *Verily thou workest*, or *labourest*, (Ṣ,) or, *workest for thyself good* or *evil*, (TA,) or, *strivest*, or *labourest, in thy work until* the meeting of *thy Lord*, i. e., until death. (Jel.)

حِمَارٌ مُكَدَّحٌ *An ass much lacerated by the bites of other asses.* (Ṣ, Ḳ.) A wild ass is termed مكدّح because he is lacerated by the bites of other asses. (A'Obeyd.)

كدر

1. كَدَرَ, aor. ـُ; and كَدُرَ, aor. ـُ; (Ṣ, A, Mṣb, Ḳ, &c.;) and كَدِرَ; (Ṣgh, Ḳ;) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. كَدَرٌ, (Ṣ, A, Mṣb, Ḳ,) of the first, (Ṣ, Mṣb,) or second, (TA,) and كُدُورَةٌ, (Ṣ, A, Mṣb, Ḳ,) of the second, (Ṣ, Mṣb,) and كَدَارَةٌ, (Ḳ,) also of the second, (TA,) and كُدُورٌ, and كُدْرَةٌ, (Ḳ,) or the last is a simple subst.; (TA;) and ▼ تكدّر; (Ṣ, Mṣb, Ḳ;) and ▼ اكدرّ, inf. n. إِكْدِرَارٌ; (Ḳ;) and ▼ انكدر; (Bd lxxxi. 2;) *It* (water, Ṣ, Mṣb, &c.) *was*, or *became, turbid, thick*, or *muddy*; *contr. of* صَفَا; (Ṣ, A, Ḳ;) *it ceased to be clear*: (Mṣb:) or كُدْرَةٌ relates to colour, (Ḳ,) specially; (TA;) and كُدُورَةٌ, to water, (Ḳ,) and to life, العَيْش; in the Ḳ, العَيْن, but this is a mistake; (TA;) and كَدَرٌ, to all of these. (Ḳ.) — كَدِرَ, aor. ـَ; (Lḥ, Mṣb,) inf. n. كَدَرٌ (Ṣ, Mṣb) [and كُدْرَةٌ, (see above,)] *It* (the complexion of a man, Lḥ) and *he* (a horse, &c., Mṣb) *was*, or *became, of the colour termed* كُدْرَةٌ [i. e. *dusky, dingy*, or *inclining to black and dust-colour*]. (Lḥ, Ṣ, Mṣb.) — كَدِرَ عَيْشُ فُلَانٍ, (Ṣ, A,) [inf. n. كَدَرٌ and كُدُورَةٌ; (see above;)] and ▼ تكدّر, (A,) ‡ [*The life of such a one became troublesome*, or *perturbed*, or *attended with trouble*:] and ▼ تكدّرت مَعِيشَتُهُ [signifies the same; or *his means of living became attended with trouble*]. (Ṣ.) — خُذْ مَا صَفَا وَدَعْ مَا كَدِرَ, and كَدَرَ, and كَدُرَ, ‡ [*Take thou what is free from trouble, and leave what is attended with trouble.*] (IAạr, L, Mṣb.) — كَدِرَ عَلَىَّ فُؤَادُهُ ‡ [*His heart*, or *mind, became perturbed* by *displeasure against me*]. (A, TA.) — [And in like manner you say] ▼ تكدّر مَذْهَبُهُ فِى ٱلْمَسْأَلَةِ [‡ *His opinion respecting the question became confounded*, or *perplexed*]. (Mgh.) = كَدَرَ, (Ḳ,) aor. ـِ, inf. n. كَدْرٌ, (TA,) *He poured out*, or *forth* water. (Ḳ, TA.) Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]

2. كدّرهُ, inf. n. تَكْدِيرٌ, *He rendered it* (namely water, Ṣ, Mṣb) *turbid, thick*, or *muddy*. (Ṣ, Mṣb, Ḳ.) — كدّر عَيْشَ فُلَانٍ ‡ *He* or *it, troubled the life of such a one; rendered it troublesome*, or *perturbed; caused it to be attended with trouble.*] — كدّر عَلَىَّ فُؤَادَ فُلَانٍ ‡ *He*, or *it, caused the heart*, or *mind, of such a one to be perturbed* by *displeasure against me*.] — كدّرت المَسْأَلَةُ عَلَيْهِ مَذْهَبَهُ [‡ *The question confounded*, or *perplexed, his opinion*]. (TA.) — صَفَا أَمْرِى فَكَدَّرَهُ فُلَانٌ ‡ [*My affair*, or *case, was free from trouble, and such a one caused it to be attended with trouble*]. (A.) — كدّر نِعْمَةً [‡ *He sullied a favour*]. (El-Aạshà, quoted in the Ṣ, art. نشد.)

5: see 1, in four places.

6. تكادرت العَيْنُ فى الشَّىْءِ ‡ *The eye continued looking at the thing.* (Ṣ, A.)

7: see 1. = *He*, or *it, darted down.* (Ṣ, Ḳ.) It is said of a bird, (A,) or of a hawk, in this sense; (TḲ;) and of a star. (A.) So in the Ḳur lxxxi. 2, وَإِذَا ٱلنُّجُومُ ٱنْكَدَرَتْ: (Ṣ,* Bḍ:) or this means, *And when the stars dart down, and fall, one after another, upon the earth*: (Jel:) or *when the stars fall and become scattered.* (El-Baṣáïr, Ḳ.*) — انكدر عليهم العَدُوُّ ‡ *The enemy poured down upon them.* (A.) And انكدر عَلَيْهِ القَوْمُ ‡ *The people poured upon him*: (Ḳ:) or *poured down upon him*: (TA:) or *repaired towards him, scattering themselves upon him.* (El-Baṣáïr.) — انكدر ‡ *He hastened*: (Ṣ, Ḳ:) or *he hastened in some measure.* (TA.) You say انكدر فِى سَيْرِهِ ‡ *He hastened in his pace.* (A.) And انكدر يَعْدُو ‡ *He hastened in some measure, running*; (TA;) accord. to A'Obeyd. (TA, voce انْصَلَتَ.)

9: see 1.

كَدْرٌ: see كَدِرٌ.

كَدَرٌ [a coll. gen. n., of which the n. of unity is كَدَرَةٌ] *Handfuls of reaped corn*: (O, TA:) see عَصْفٌ.

كَدِرٌ (Ṣ, A, Mṣb, Ḳ) and ▼ كَدْرٌ (Ṣ, Ḳ) and ▼ كَدِيرٌ and ▼ أَكْدَرُ (Ḳ) *Turbid; thick; muddy*: (Ṣ, A, Mṣb, Ḳ) applied to water. (Ṣ, A, Mṣb.) = عَيْشٌ كَدِرٌ, and ▼ أَكْدَرُ ‡ [*Life that is attended with trouble*]. (TA.) — هُوَ كَدِرُ الفُؤَادِ عَلَىَّ ‡ [*He is perturbed in heart*, or *mind*, by *displeasure against me*]. (A.)

كُدْرَةٌ *Duskiness*, or *dinginess*, of colour; (Ṣ,* Mṣb;) *a hue inclining to black and dust-colour.* (TA.) See 1.

كَدَرَةٌ: see كَدَرٌ.

كُدْرِىٌّ (Ṣ, Ḳ) and ▼ كُدَارِىٌّ (IAạr, TA) *A species of the kind of bird called* قَطًا, (Ṣ, Ḳ,) *one of three species, whereof the two others are called* جُونِىٌّ *and* غَطَاطٌ; (Ṣ;) the species called كدرى are *of a dusty* [or *dusky*] *colour*, (Ṣ, Ḳ,) *short in the legs*, (TA,) *diversified*, or *speckled*, or *marked, with duskiness*, or *dinginess, and blackness*, (رُقْش,) *in the backs* (Ṣ, Ḳ) *and bellies*, (Ṣ,) *black in the inside of the wing*, (TA,) *yellow in the throats*, (Ṣ, Ḳ,) *having in the tail two feathers* [in the L and TA ريشان, but the right reading is رِيشَتَانِ,] *longer than the rest of the tail*; (ISk, TA;) it is *smaller than the* جونى, (Ṣ,) *and has a clear cry, calling out its own name* [قَطَا قَطَا]: (IṢd, TA:) it seems to be thus named, كدرى, in relation to the greater number of birds of the kind called قَطًا, which are كُدْر [in colour]; (Ṣ;) كدرى being, as some assert, a rel. n. from طَيْرٌ كُدْرٌ, like دُبْسِىٌّ from طَيْرٌ دُبْسٌ: (TA:) the n. un. is كُدْرِيَّةٌ and كُدَارِيَّةٌ. (TA.) [See also غَطَاطٌ, and قَطًا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]

كَدِيرٌ: see كَدِرٌ.

كُدَارِىٌّ: see كُدْرِىٌّ.

كُدَيْرَآءُ, [dim. of كَدْرَآءُ, fem. of أَكْدَرُ,] *A*

certain kind of food, accord. to Kr, who does not describe its composition; (TA;) *fresh milk in which dates* (Ṣ, Ḳ) *of the kind called* بَرْنِىّ (Ḳ) *are macerated:* (Ṣ, Ḳ:) or *milk in which dates are steeped and mashed with the hand:* (TA:) *women are fattened with it:* (Ḳ:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.)

كُنْدُرٌ: see art. كندر.

أَكْدَرُ [*Dusky*, or *dingy; of a hue inclining to black and dust-colour;*] *having* كُدْرَة *in its colour:* (Ṣ, TA:) fem. كَدْرَآءُ: pl. كُدْرٌ: and dim. of اكدر, أُكَيْدِرُ. (Mṣb.) — بَنَاتُ أَكْدَرَ *The wild asses:* (Ṣ:) the same, (A,) or بَنَاتُ الأَكْدَرِ, (Ḳ,) *certain wild asses:* (A, Ḳ:) so called after a particular stallion (Ṣ, A, Ḳ) or theirs. (Ḳ.) — See also كَدِرٌ, in two places.

كدس

1. كَدَسَهُ, (A, Mṣb, TA,) aor. ـِ, (Mṣb,) inf. n. كَدْسٌ, (Mṣb, TA,) *He collected it together;* (A, TA;) *made it into a* كُدْس, *accumulated, heaped,* or *piled up, one part upon another;* (Mṣb;) namely, wheat, (A,) or reaped grain; (Mṣb, TA;) [and in like manner, ‡ money, and clothes, &c.: and so ▼ كدّس, inf. n. تَكْدِيس; but this has an intensive signification, or applies to many objects: see مُكَدَّس, below.] — كَدَسَتِ الخَيْلُ, (A, Mṣb,) [aor. ـِ,] inf. n. كَدْسٌ, (Mṣb,) ‡ *The horses followed closely one upon another:* (Mṣb:) or *collected themselves together, and followed closely one upon another;* as also ▼ تكدّست: (A:) or كَدْسٌ signifies the *going quickly of one who is heavily laden:* (Ṣ, Ḳ:) and كَدَسَتِ الخَيْلُ *the horses went quickly, being heavily laden:* (Ṣ:) and كَدَسَتِ الإِبِلُ *the camels went quickly, with heaviness, and followed closely one upon another:* (TA:) or [simply] *went quickly:* (Fr:) ▼ تَكَدُّسٌ also signifies the *walking*, or *going, quickly:* (IAạr, Ḳ:) and ▼ تكدّس الفَرَسُ *the horse went as though he were heavily laden:* (Ṣ:) or ▼ تَكَدُّسٌ signifies the *walking*, or *going, like him who is short and thick:* (TA:) and the *moving about the shoulder-joints, and erecting the part between the paps,* (but instead of وَيَنْتَصِبَ مَا بَيْنَ ثَدْيَيْهِ, we find in some copies وَيَنْتَصِبَ إِلَى مَا بَيْنَ يَدَيْهِ [and *descending towards the place before him*], TA,) *when walking*, or *going along,* (Ḳ, TA,) *as though one were going away at random;* and thus the mountain-goats go: so accord. to IAạr: (TA:) and ▼ تكدّس الإِنْسَانُ *the man was pushed from behind, and fell down.* (TA.)

2: see 1, first part.

5. تكدّس *It* (wheat, A, or reaped grain, TA, [&c.,]) *became collected together.* (A, TA.) — See also 1, in five places.

كُدْسٌ *Reaped grain collected together;* [*a heap thereof;*] (A, Ḳ;) as also ▼ كُدَّاسٌ, like رُمَّانٌ: (Ibn-'Abbád and A, Ṣgh, Ḳ:) or *what is collected together,* of wheat, (Ṣ,* Mṣb,) *in the place where it is trodden out:* (Mṣb:) when trodden out and thrashed, it is called عَرَمَةٌ and صُبْرَةٌ: or, as Az says, in one place in the T, on the authority of IAạr, كُدْسٌ and بَيْدَرٌ and عَرَمَةٌ and شَغْلَةٌ are all one: and in another place he says, that كُدْسٌ signifies *a collection of wheat:* and in like manner, † *what is collected* [or *heaped*] *together,* of money, and of other things: (Mṣb:) or † of dates, (TA,) and ‡ of money, (A, TA,) and the like, (TA,) and ‡ of clothes: (A, TA:) also, † *a large heap of sand, of which one part does not separate from another:* (En-Naḍr:) and ▼ كُدَاسٌ, like غُرَابٌ, *what is collected together,* or *heaped up, of snow:* and ▼ كُدَاسَةٌ, *what is collected together, and heaped up, one part upon another:* (Ḳ:) the pl. of كُدْسٌ is أَكْدَاسٌ. (Ṣ, A, Mṣb.)

كُدَاسَةٌ and كُدَاسٌ: } see كُدْسٌ
كُدَّاسٌ: }

كُدْسٌ مُكَدَّسٌ [*What is collected together, of wheat, &c., heaped up much*]. (Mṣb.) You say also عِنْدَهُ مِنْ دَرَاهِمَ وَثِيَابٍ كُدْسٌ مُكَدَّسٌ ‡ [*He has, of money, and of clothes, a collection heaped up much*]: and أَكْدَاسٌ مُكَدَّسَةٌ ‡ [*collections heaped up*]. (A, TA.)

كدش

1. كَدَشَ لِعِيَالِهِ, aor. ـِ, (Ṣ, Ḳ,) inf. n. كَدْشٌ, (TḲ,) *He sought, sought after,* or *sought to gain, sustenance;* or *he gained, acquired,* or *earned;* syn. كَدَحَ, (Ṣ, Ḳ,) and كَسَبَ; (Ḳ;) *and collected; and exercised art, cunning,* or *skill;* (TA;) *for his family,* or *household.* (Ṣ, Ḳ.) — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Oḳbeh Es-Sulamee, TA,) or عَطَآءً, (Ṣ, Ḳ,) *I obtained from such a one* ('Oḳbeh, Ṣ, Ḳ) *a thing,* ('Oḳbeh,) or *a gift;* (Ṣ, Ḳ;) as also ▼ أَكْدَشْتُ, (Ḳ, and so in a copy of the Ṣ,) or ▼ إِكْتَدَشْتُ, ('Oḳbeh, as related by Aboo-Turáb; and so in two copies of the Ṣ.) And مَا كَدَشَ مِنْهُ شَيْئًا *He did not obtain, and did not take, of him anything.* (TA.)

4: see 1.

8: see 1.

كُدَاشَةٌ [app. *Gain*, or *earnings;*] a subst. [from كدش as first explained above, or] from كَدَّاشٌ in the first of the senses explained below. (TA.)

كَدَّاشٌ *A man who makes much gain.* (TA.) — Also, *i. q.*, مُكَدٍّ; (Ḳ;) in the dial. of the people of El-'Irák; meaning *An importunate beggar.* (TA.)

[كدم
كدن
كده
كدى
See Supplement.]

كذ

1. كَذَّ, [aor. ـَ,] (Ḳ,) inf. n. كَذٌّ, (TA,) *It* (a thing, TA) *was,* or *became, rough,* (Ḳ,) *and hard.* (TA.)

4. اكذّوا *They,* (a people, Mṣb,) *became among stones such as are termed* كَذَّان. (L, Mṣb, Ḳ.)

كَذَّانٌ *Soft stones,* (AA, Ṣ, M, L, Mṣb, Ḳ,) as also جَذَّانٌ, (Aṣ, L in art. جذ,) *like dry pieces of clay,* (Ṣ, L, Mṣb, Ḳ,) *and foraminous,* or *pierced with holes,* (M, L,) or *sometimes pierced with holes:* n. un. with ة. (L, Mṣb.) Some say, that the ن is a radical letter; (L, Mṣb;) but the form of the verb أَكَذَّ is against their assertion; for if the ن were so, it would appear in the verb. (Mṣb.)

كَذْكَذَةٌ *Intense redness.* (Ḳ.)

كذب

1. كَذَبَ, aor. ـِ, inf. n. كَذِبٌ (a strange form of inf. n.; there being, accord. to Ḳz., only fourteen instances of it; as لَعِبٌ, and ضَحِكٌ, &c.; though there are many substantives of this measure; MF) and كِذْبٌ (Ṣ, Ḳ: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كِذْبَةٌ (L) or كَذْبَةٌ (Ḳ) and كِذِبَةٌ (L, Ḳ) and كِذَابٌ and كِذَّابٌ (Ḳ: but this last, which is also assigned to كَذَّبَ in the L, is, accord. to the Ṣ, which refers, for proof, to the Ḳur, ch. lxxviii. 28, one of the inf. ns. of كذّب: and Ks says, that the people of El-Yemen make the inf. n. of فعّل of the measure فِعَّال, while the other Arabs make it تَفْعِيل: TA) and, accord. to some, كُذْبٌ and كَذْبٌ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA): see also كَذِبٌ, below: [*He lied; uttered a falsehood; said what was untrue:*] *he gave an untrue account,* or *relation, of a thing, whether intentionally* or *unintentionally.* (Mṣb) الكَذِبُ is of five kinds.—First, *The relater's changing,* or *altering, what he hears; and his relating, as*

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., كَذَبَ إِبْرٰهِيمُ ثَلَاثَ كَذَبَاتٍ, *Abraham said three sayings resembling lies;* he being veracious in the three.—Third, *The saying what is untrue by mistake,* or *unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false,* or *vain.*—Fifth, *The act of instigating,* or *inciting.* (IAmb.) [See illustrations of these and other significations below; and see more *voce* صَدَقَ.] [You say] يَكْذِبُكَ مِنْ أَيْنَ جَآءَ [*He will lie to thee even as to the place whence he comes.*] (L, art. مسح, and in many other places, following the similar phrase لَا يَصْدُقُكَ أَثَرَهُ, or أَثَرُهُ.) Lebeed says,

• اِكْذِبِ النَّفْسَ إِذَا حَدَّثْتَهَا •

Lie to the soul (i. e., *to thy soul,*) *when thou talkest to it:* i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — كُذِبَ, pass., *He was told a lie; a falsehood;* or *an untruth.* (Ḳ.) — Aboo-Duwád says,

• كَذَبَ العَيْرُ وَإِنْ كَانَ بَرَحْ •

The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of كَذَبَ given below,] *hath become languid, and within* [*the sportsman's*] *power,* or *reach,* &c.: or *keep to the wild ass, and hunt him,* &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.) — كَذَبَتْ and ↓ كذّبت ‡ *She* (a camel), *being covered by the stallion, raised her tail, and then returned without conceiving.* (En-Naḍr, Ḳ.) — كَذَبَ is said of other things than men [and animals]: as of lightning, [meaning † *It gave a false promise of rain*]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † *It proved false*]. (TA.) — So also كَذَبَتِ العَيْنُ † *The sense* [i. e., *the sight*] *of the eye deceived it.* (TA.) — كَذَبَ الرَّأْىُ [† *The judgment lied*]; i. e., *he imagined the thing contrary to its real state.* (TA.) [See also صَدَقَ — ظَنَّى] — كَذَبَتْكَ عَيْنُكَ ‡ *Thine eye showed thee what had no reality.* (TA.) — كَذَبَ لَبَنُ النَّاقَةِ, and ↓ كذّب, (the latter mentioned in the Ṣ,) ‡ *The milk of the camel passed away,* or *failed.* (Lḥ.) — كَذَبَ فِى سَيْرِهِ ‡ [*He* (a camel) *became slack,* or *slow, in his pace:* see 2]. (TA.) — كَذَبَ الحَرُّ ‡ *The heat abated.* (TA.) — See also 2. — كَذَبَ *He found his hopes to be false,* or *vain.* (IAmb.) اُنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ, [Ḳur vi. 24, lit., *See how they lied against themselves,*] is said to signify *see how their hope hath proved false,* or *vain.* (TA.) — ظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا, [Ḳur xii. 110,] *They* (the apostles) *thought that they had been disappointed of the fulfilment of the promise made to them.* So accord. to one reading. Accord. to another reading, the verb is ↓ كُذِّبُوا: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.) There are also two other readings; ↓ كَذَّبُوا and كَذَبُوا: accord. to the former, the verb refers to the people to whom the apostles were sent; and ظَنُّوا means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — مَا كَذَبَ الفُؤَادُ مَا رَأَى [*The mind did not belie what he saw.*] (Ḳur liii. 11.) — كَذَبَتْهُ نَفْسُهُ [*His soul lied to him:*] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass.* (Ḳ.) Hence the soul is called الكَذُوبُ. You say in the contr. case, صَدَقَتْهُ نفسه, and الكَذُوبُ. (TA.) See كَذُوبٌ, and art. صدق. — Hence, كَذَبَ عَلَيْهِ signifies *It rendered him active,* or *brisk; animated him; instigated him; incited him;* (Ḳ;) as also كَذَبَهُ. (Z.) — Hence, كَذَبَ and كَذَبَكَ and كَذَبَ عَلَيْكَ have sometimes the same signification, though not always the same government, as عَلَيْكَ, or الزَمْ; *Keep to;* or *take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, كَذَبَ عَلَيْكَ كَذَا وَكَذَا, meaning *Keep to,* or *take to, such and such things.* It is an extr. phrase. (ISk.) You also say, كَذَبْتُ عَلَيْكَ, meaning *Keep thou to me:* and كذبتُ عَلَيْكُمْ *Keep ye to me.* IAar. cites the following verse of Khidásh Ibn-Zuheyr, [in which he tauntingly compares a people to ticks]:

• كَذَبْتُ عَلَيْكُمْ أَوْ عِدُونِى وَعَلِّلُوا •
• بِىَ الأَرْضَ وَالأَقْوَامَ قِرْدَانَ مَوْظَبَا •

[*Keep ye to me: threaten me, and soothe by* (*the mention of*) *me the land and the peoples, O ticks of Mowḍhab!*]: meaning Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.) In like manner, يَوْمُ الأَحَدِ و الخَمِيسِ كَذَبَاكَ أَوْ يَوْمُ الإِثْنَيْنِ و الثَّلَاثَاءِ, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday,* or *Monday and Tuesday.* (IAth, Z.) The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by عَلَيْكَ followed by the prep. ب, or by الزَمْ,] only with the person addressed, and in the sense of the imperative. كذباك here [lit.] signifies *Let them render thee active,* or *brisk, and animate thee, instigate thee,* or *incite thee.* (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or كَذَبَ denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, كَذَبَ عَلَيْكَ العَسَلُ, meaning *Eat thou honey:* but the explanation of this is, (*The relinquisher of*) *honey hath erred* [*to thee;* i. e., in his representation of its evil qualites &c.; which is equivalent to saying, *Eat,* or *keep to, honey*]: العَسَلُ being put for تَارِكُ العَسَلِ. [See also 1 in art. عسل.] In like manner, the saying of 'Omar, كَذَبَ عَلَيْكُمُ الحَجُّ &c., (see below,) signifies *Keep ye to the performance of the pilgrimage,* &c.: [or (*the relinquisher of*) *the pilgrimage hath erred to thee* in his representation of it: therefore it means as above]. (IAmb.) Accord. to IAmb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies أَمْكَنَ: thus, كَذَبَكَ الحَجُّ signifies *The performance of the pilgrimage is possible,* or *practicable, to thee:* therefore [it means] *Perform thou the pilgrimage.* (ISh.) — Or أَمْكَنَ is its original signification; and the meaning intended is *Keep to;* as in the ex. كَذَبَ العَتِيقُ. (Aṣl.) — 'Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;

• كَذَبَ العَتِيقُ وَمَآءُ شَنٍّ بَارِدٌ •
• إِنْ كُنْتِ سَائِلَتِى غَبُوقًا فَاذْهَبِى •

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart:* for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العتيق is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.) — Er-Raḍee [reading العتيقَ] cites this verse as a proof that كَذَبَ, originally a verb, has become a verbal noun, signifying الزَمْ. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akkir El-Báriḳee says,

• وَذُبْيَانِيَّةٍ أَوْصَتْ بَنِيهَا •
• بِأَنْ كَذَبَ القَرَاطِفُ و القُرُوفُ •

And many a woman of Dhubyán charged her sons by [*saying*], *Keep to the red garments* (اكسية), *and the bags* (or *receptacles*) *of leather tanned with pomegranate-bark.* She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Aboo-'Obeyd El-Ḳásim Ibn-Selám.) — كذب is also said to have the same

meaning in the words of the trad. كَذَبَ النَّسَّابُونَ [*Keep to those skilled in genealogy:*] or *Regard is to be had to what is said by those skilled in genealogy:* another meaning to which is assigned below. (TA.) — It sometimes signifies *It is incumbent*, or *obligatory*. So in the following: (a trad. of 'Omar: TA:) كَذَبَ عَلَيْكُمُ الحَجُّ كَذَبَ عَلَيْكُمُ العُمْرَةُ كَذَبَ عَلَيْكُمُ الجِهَادُ ثَلَاثَةُ أَسْفَارٍ كَذَبْنَ عَلَيْكُمْ [*The performance of the pilgrimage is incumbent on you: the performance of (the rites called)* العمرة *is incumbent on you: warring (for the sake of religion) is incumbent on you: three expeditions are incumbent on you*]: (Ṣ,* Ḳ:) or كذب, here, is from كَذَبَتْهُ نَفْسُهُ, "his soul made him to desire things, and to conceive hopes, that could scarcely come to pass;" and the meaning is *let* [*the expectation of the reward which will follow*] *the performance of the pilgrimage render thee active*, or *brisk, and animate thee, instigate thee*, or *incite thee, to the act:* [and so of the rest of the trad.: but here I should observe, that, for لِيُنَشِّطَكَ and لِيُكْذِبَكَ and يَبْعَثُكَ, in the CḲ, we should read لِيَكْذِبْكَ &c.:] (Ḳ:) — or, as ISk says, كذب, here, seems to denote instigation, or incitement, meaning عَلَيْكُمْ بِهِ *keep ye to it;* and is an extr. word with respect to analogy: (Ṣ:) — accord. to Akh., الحجّ is governed in the nom. case by كذب; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, أَمْكَنَكَ الصَّيْدُ ["the game hath become within thy power, or reach"], meaning "shoot it," or "cast at it:" (Ṣ:) he who puts الحجّ in the acc. case, [agreeably with one relation of the trad., TA,] makes عليك [or عليكم] a verbal noun; and in كذب is [implied] the pronoun which refers to الحجّ [and which is the agent of the verb]; (Ḳ;) or the agent is implied in كذب, and explained by what follows it; (Sb;) [so that] the meaning is كَذَبَ الحَجُّ عَلَيْكُمُ الحَجَّ: (Z:) or, [as shown above,] كذب is a verbal n., meaning الزَمْ, and الحجّ is in the acc. case as governed by it: (Er-Raḍee:) though its being in the acc. case, accord. to some, is altogether unknown: (TA:) — [or the meaning is as stated before on the authority of ISh.:] — or the trad. means كَذَبَ عَلَيْكَ الحَجُّ إِنْ ذُكِرَ أَنَّهُ غَيْرُ كَافٍ هَادِمٍ لِمَا قَبْلَهُ مِنَ الذُّنُوبِ [(*the relinguisher of*) *the pilgrimage hath erred to thee* if it have been spoken of (by him) as not sufficient, (and as not) abolishing the sins, or offences, (committed) before it: agreeably with the explanation by IAmb, given above]. (Ḳ.) — كَذَبَ *He said what was false unintentionally; committed a mistake*, or *error*. The verb is used in this sense by the people of El-Ḥijáz, and the rest of the Arabs have followed them in so using it. (Towsheeḥ.) = كَذَبَ is also said to signify *He spoke truth;* so as to bear two contr. meanings: and thus, كَذَبَ النَّسَّابُونَ may signify *Those skilled in genealogy have spoken truth:* but another explanation of this saying is given in this art. (MF, &c.) = كَذَبَتْ عَفَّاقَتُكَ [and the like] *Thou brokest wind.* (Ṣ in art. عفق.)

2. كذّبه, inf. n. تَكْذِيبٌ, (and كِذَّابٌ, TA, and تَكْذِبَةٌ [like تَجْرِبَةٌ &c.], occurring in the TA, voce لَبَّةٌ, &c.) *He made*, or *pronounced, him a liar; an utterer of falsehood;* or *a sayer of what was untrue:* (Ḳ:) *he attributed*, or *ascribed, to him lying, untruth, mendacity*, or *the speaking untruth:* (Mṣb:) and (Mṣb) [*accused him of lying:*] *he gave him the lie; said to him*, "*Thou hast lied,*" *&c.* (Ṣ, Mṣb.) See also 4. — كذّب بِالأَمْرِ, inf. n. تَكْذِيبٌ and كِذَّابٌ (Ḳ: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and كِذَابٌ, (TA,) *He rejected, disallowed, denied, disacknowledged, disbelieved in*, or *discredited, the thing;* syn. أَنْكَرَهُ; (Ḳ;) as also كَذَّبَهُ, and ▾ كَذَبَهُ. (Jel, liii. 11.) Ex. وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا [*And they rejected our signs, with rejection:* Ḳur, lxxviii. 28]. (Ṣ.) And كَذَّبَ الفُؤَادُ مَا رَأَى, and ▾ كَذَبَ: see art. فأد, and see 1. — كذّب عَنْهُ † *He repelled from him*, [or *defended him*]; syn. رَدَّ عَنْهُ; namely, a man. (Ḳ.) [See exs. voce عَوَى, in art. عو.] = حَمَلَ فَمَا كَذَّبَ, inf. n. تَكْذِيبٌ, ‡ *He charged, and was not cowardly*, (Ṣ, Ḳ,) *and did not retreat.* (TA.) حَمَلَ ثُمَّ كَذَّبَ *He charged, and then was cowardly*, or *did not charge with earnestness*, or *sincerity:* (Ṣ:) — or *falsified the opinion formed of him:* or *made a false charge.* (A.) كذّب عَنْ قِرْنِهِ *He charged, and then retreated from his adversary.* (Sh.) كذّب القِتَالَ *He was cowardly in fight.* التَّكْذِيبُ in fighting is the contr. of الصِّدْقُ. (TA.) — كذّب السَّيْرَ [*He slackened his pace*, or *became slow, after giving promise of being quick;*] *he did not proceed in his journey with energy.* (TA.) — مَا كَذَّبَ أَنْ فَعَلَ كَذَا (so in the TA, and in a MS. copy of the Ḳ: in the CḲ, and in two copies of the Ṣ, مَا كَذَبَ:) ‡ *He did not delay to do so:* (Ṣ, Ḳ:) *he was not cowardly and weak, and did not delay to do so.* (TA.) = كذّب عَنْ أَمْرٍ قَدْ أَرَادَهُ ‡ *He abstained*, or *desisted*, or *drew back by reason of fear, from a thing that he had desired to do.* (Ḳ.) — كذّب (and ▾ كَذَبَ, TA,) † *He* (a wild beast) *took a run, and then stopped to see what was behind him*, (Ḳ,) *whether he were pursued or not.* (TA.)

3. كَاذَبْتُهُ, inf. n. مُكَاذَبَةٌ and كِذَابٌ, *I lied, &c., to him, and he to me.* (Ḳ,* TA.)

4. اكذبه *He found him a liar; an utterer of falsehood;* or *a sayer of what was untrue:* (Ṣ, Ḳ:) or *he said to him*, "*Thou hast lied*": *&c.:* (TA:) or this verb bears the former of these two significations, and ▾ كذّبه signifies the latter: (Ṣ:) or اكذبه signifies *he shewed him that he had told a lie, &c.:* (Zj:) or اكذبه signifies *he announced that he had told*, or *related, a lie, &c.:* and ▾ كذّبه, *he announced his being a liar, &c.:* (Ks, Ṣ:) or اكذبه and ▾ كذّبه are syn.: but the former sometimes signifies *he incited, urged*, or *induced, him to lie, &c.* (a signification assigned to it in the Ḳ): and sometimes, *he made manifest*, or *proved, his lying, &c.* (a signification also assigned to it in the Ḳ): and *he found him a liar, &c.* (Th, Ṣ,* TA.) = اكذب, inf. n. إِكْذَابٌ, ‡ *He, being called to*, or *shouted to, remained silent, feigning to be asleep.* (AA, Ḳ.)

5. تكذّب *He affected lying:* or *he lied purposely* (تَكَلَّفَ الكَذِبَ). (Ṣ, Ḳ.) *He told a lie;* [like كَذَبَ.] (MA, KL.) [See also an instance in which it is trans., meaning *He spoke falsely*, voce تزعّم.] — تكذّبهُ, (Ḳ,) and تكذّب عَلَيْهِ, (TA,) *He asserted that he was a liar.* (Ḳ.) Aboo-Bekr Eṣ-Ṣiddeeḳ says,

رَسُولٌ أَتَاهُمْ صَادِقًا فَتَكَذَّبُوا •
عَلَيْهِ وَقَالُوا لَسْتَ فِينَا بِمَاكِثِ •

[*An apostle came to them, speaking truth; but they brought a charge of lying against him*, or *asserted him to be a liar, and said, Thou shalt not stay among us*]. (TA.)

6. تكاذبوا *They lied, &c., one to another.* (Ṣ.) See also تَصَادَقَا.

كُذْبٌ and كَذِبٌ and كِذْبٌ and كَذْبٌ i.q. كَذْبٌ &c. (Ḳ, art. كدب.)

كَذِبٌ and ▾ أُكْذُوبَةٌ [pl. أَكَاذِيبُ] (Ṣ, Ḳ) and ▾ كُذْبَى and ▾ مَكْذُوبٌ (Ḳ: this last a pass. part. n. used in the sense of an inf. n., as is said to be done in only four other instances: MF) and ▾ مَكْذُوبَةٌ (Ṣ, Ḳ: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. مَصْدُوقَةٌ is said to be:]) and ▾ مَكْذَبَةٌ (Ḳ: a meemee inf. n. agreeable with analogy: TA) and ▾ مُكْذُبَةٌ (CḲ: omitted in a MS. copy, and in the TA) and ▾ كَاذِبَةٌ (Ṣ, Ḳ) and ▾ كُذْبَانٌ and ▾ كُذَّابٌ (Ḳ) and ▾ تَكْذَابٌ (L, art. مسح,) are synonymous: (Ṣ, Ḳ) [all of these are regarded by some as inf. ns., signifying The *act of lying; uttering a falsehood;* or *saying what is untrue:* by others, all but the first seem to be regarded as simple substantives, signifying *a lie; a falsehood; an untruth; a fiction; a fable:* and the first, being an inf. n., is often used as a subst.] — إِنَّ بَنِي نُمَيْرٍ لَيْسَ لَهُمْ مَكْذُوبَةٌ ▾ [*Verily no lying*, or *lie, is attributable to the sons of Numeyr*] is related as a phrase of the Arabs. (Fr.) — إِنَّ بَنِي فُلَانٍ لَيْسَ لِجَدِّهِمْ مَكْذُوبَةٌ ▾; i.e., كَذِبٌ; [*Verily no*

falsity is attributable to the valour of the sons of such a one]. (Ṣ.) — لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ [Ḳur lvi. 2,] signifies *There shall be no rejecting its happening* [*as a falsity*]: كاذبة being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عَاقِبَةٌ and عَافِيَةٌ and بَاقِيَةٌ. (Ṣ.) — لَا مَكْذَبَةَ ▾, and لَا كُذْبَى ▾, and لَا كُذْبَانَ ▾, *I do not accuse thee of lying*; or *make thee a liar*: (TA:) [and in like manner] لَا كُذْبَ لَكَ, and لَا كُذْبَى لَكَ, signify لا تَكْذِيبَ *There is no accusing thee of lying*; or *making thee a liar*. (Lb.) — تَكَاذِيبُ ▾ الشِّعْرِ [*The lies of poetry*]. (TA.) — جَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ [Ḳur xii. 18, *They brought, upon his shirt, false blood*]: كذب here means ▾ مَكْذُوب: (Fr and Abu-l-'Abbás:) or is for ذِى كَذِبٍ, meaning مَكْذُوبٍ فِيهِ: (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كدب.

كُذْبَى : see كَذِبٌ.

كُذْبَانٌ : see كَاذِبٌ.

كُذْبَانٌ : see كَذِبٌ.

الكَذُوبُ and الكَذُوبَةُ ‡ Names of *the soul*. (AZ, Ḳ.) See 1. — صَدَقَتْهُ الكَذُوبُ, [*The soul* (i. e. *his soul*) *told him truth*:] *the soul diverted him*, or *hindered him*, or *held him back, from an undertaking, causing him to imagine himself unable to prosecute it*. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• حَتَّى إِذَا مَا صَدَقَتْهُ كُذُبُهْ •

Until, when his souls told him the truth, or *diverted him*, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَذَّابٌ : see كَاذِبٌ.

كُذَّابٌ : see كَذِبٌ.

كَذَّابَةٌ † *A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber*: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

كَاذِبٌ and ▾ كَذَّابٌ (fem. with ة, TA,) and ▾ كَذُوبٌ and ▾ كَذُوبَةٌ and ▾ كُذَبَةٌ (Ṣ, Ḳ) and ▾ تِكْذَابٌ (like تِصْدَاقٌ, TA) and ▾ كُذْبَانٌ (Ḳ) and ▾ كَيْذَبَانٌ (Ṣ, Ḳ) and ▾ كَيْذُبَانٌ (Az, Ḳ) and ▾ مَكْذَبَانٌ and ▾ مَكْذَبَانَةٌ and ▾ كُذُبْذُبٌ and ▾ كُذُبْذُبٌ (Ṣ, Ḳ; neither of which last two words has its like in measure, IJ) and ▾ كُذُبْذُبَانٌ (Ḳ) epithets, applied to a man, from كَذَبَ "he lied, &c.:" (Ṣ, Ḳ, &c.:) [the first word a simple epithet, signifying *Lying, &c.*; or *a liar*: each of the others an intensive epithet, signifying *Lying, &c., much*; *mendacious*; or *a great*, or *habitual, liar*]. Pl. of the first word [كَاذِبُونَ and] كُذَّبٌ; and of the third, كُذُبٌ: (Ṣ:) or, accord. to some, the last is pl. of كَاذِبٌ, contr. to analogy; or pl. of كِذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — See كَذِبٌ — نَاصِيَةٍ كَاذِبَةٍ, [in the Ḳur xcvi. 16,] signifies ناصية كاذبة صَاحِبُهَا [*By*] *a forelock whose owner is a liar*. (TA.) — Of the same kind is the expression رُؤْيَا كَذُوبٌ ▾, meaning رؤيا صَاحِبُهَا كَاذِبٌ [*A dream whereof the dreamer finds it to be false*, or *vain*; i. e. *a false*, or *vain, dream*]. (TA.) [See also a verse cited voce خَيَالٌ — [إِنَّ الكَذُوبَ ▾ قَدْ يَصْدُقُ [*Verily the habitual liar in some few instances speaks truth*]. A proverb. (TA.) — نَاقَةٌ كَاذِبٌ, and ▾ مُكَذِّبٌ, ‡ *A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving*. (En-Naḍr, Ḳ.) — حَمْلَةٌ كَاذِبَةٌ, and ▾ لَهَا مَكْذُوبَةٌ ? (see مَصْدُوقَةٌ,) ‡ *A charge that is followed up with cowardice and retreating*. (TA.) = الكَذَّابَانِ *An epithet applied to Museylimeh El-Ḥanafee and El-Aswad El-'Ansee*. (Ḳ.) [Each of them is called الكذّاب.]

أَكْذَبُ [*More* and *most, lying*, or *mendacious*]: see an ex. voce سُهَيْلَةٌ.

أُكْذُوبَةٌ : see كَذِبٌ.

تِكْذَابٌ and تَكَاذِيبُ : see كَذِبٌ.

مَكْذَبَةٌ : see كَذِبٌ.

مَكْذُبَةٌ : see كَذِبٌ.

مَكْذُوبٌ : see كَذِبٌ — [One *to whom a lie, falsehood*, or *untruth, is told*: see كُذِبَ.] Ex.

• كُلُّ ٱمْرِئٍ بِطِوَالِ العَيْشِ مَكْذُوبُ •

Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — قَوْلٌ مَكْذُوبٌ [originally مَكْذُوبٌ فِيهِ] *A false saying*, or *lie*; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَقْتُوتٌ.)

مَكْذُوبَةٌ : see كَذِبٌ. = A *weak* woman. (IAạr, Ḳ.) — A *virtuous* woman. (TA.)

مَكَاذِبُ [signifying *lies, falsehoods*, or *untruths*,] is said to be a word that has no proper sing.: or it is pl. of كَذِبٌ, contr. to analogy: or its sing. is مَكْذَبٌ: like as is said of مَحَاسِنُ and مَذَاكِرُ &c. (MF.)

كر

1. [كَرَّ, i. e.] كَرَّ بِنَفْسِهِ, as distinguished from the trans. كَرَّ, [aor. ـُ,] (Ṣ, Mgh,) inf. n. كَرٌّ, (Ṣ,) or كُرُورٌ, (Mgh,) [or both,] *He returned*. (Ṣ, Mgh.) You say كَرَّ عَلَيْهِ, (A, Ḳ,) aor. ـُ, (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكْرَارٌ (A, Ḳ) and كَرِيرٌ, (CḲ,) *He turned to*, or *against, him*, or *it*: (A, Ḳ:) *he returned to*, or *against, it*: (TA:) the primary signification is the turning to, or against, a thing, either *in person*, or *in act*. (El-Baṣáïr.) And اِنْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ [*He was put to flight: then he returned*, or *turned back, against him*]. (A.) And كَرَّ الفَارِسُ, aor. ـُ, inf. n. كَرٌّ, *The horseman* [*wheeled round*, or *about*, or] *fled, to wheel round*, or *about, and then returned to the fight*: (Mṣb:) [or *returned to the fight after wheeling round*, or *about*, or *retiring*, or *being put to flight*; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, *he charged*, or *assaulted*: opposed to فَرَّ: see كَرَّةٌ, below.] You say also الجَوَادُ يَصْلُحُ لِلْكَرِّ وَٱلْفَرِّ [*The courser is suitable*, or *fit, for returning to the fight*, or *for charging*, or *assaulting, and fleeing*]. (Mṣb.) [And كَرَّ signifies *He*, or *it, returned time after time*.] You say أَفْنَاهُ كَرُّ ٱللَّيْلِ وَٱلنَّهَارِ *The returning of night and day time after time caused him to come to an end*. (Mṣb.) Also كَرَّ عَنْهُ *He returned from him*, or *it*. (A, Ḳ.) And تَكَرْكَرَ ▾ عَنْ ذٰلِكَ *He returned from that*. (TA.) = كَرَّ is also trans., as well as intrans.; (Ṣ, TA;) كَرَّهُ, (aor. ـُ, TA,) inf. n. كَرٌّ, signifying *He made*, or *caused, him*, or *it, to return*: (Ṣ, Mgh, TA:) and [in like manner,] كَرْكَرَهُ ▾ عَنْ كَذَا, inf. n. كَرْكَرَةٌ, *he made him to return*, or *revert, from such a thing*. (TA.) You say كَرَّ عَلَيْهِ رُمْحَهُ, and فَرَسَهُ, inf. n. كَرٌّ, [*He turned back his spear, and his horse, against him*]. (A.) = كَرَّ, aor. ـِ, (Ṣ, Ḳ,) and [sec. pers. كَرِرْتَ,] aor. ـَ, (Ḳ,) inf. n. كَرِيرٌ, (Ṣ, A,* Ḳ,* TA,) *He uttered a sound like that of one throttled*, or *strangled*: (Ṣ, Ḳ:) or *like that of one harassed*, or *fatigued*, or *overburdened*: (TA:) or *he rattled in his throat* (حَشْرَجَ) *in dying*: (AZ, Ṣ:) or *he made a sound in his breast like* حَشْرَجَة [or *rattling in the throat in dying*], (A, TA) *but not the same as this latter*: and thus do horses, in their breasts. (TA.) [See شَخَرَ.] — Also, *He* (a sick man) *gave up his spirit*, at death. (TA.) — See also كَرِيرٌ, below.

2. كَرَّرَهُ, inf. n. تَكْرِيرٌ (Ṣ, Mṣb, Ḳ) and تَكْرَارٌ, (Ṣ, Ḳ,) or the latter is a simple subst., (Mṣb,) or, as AA said to Aboo-Sa'eed Ed-Ḍareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تِفْعَالٌ, the latter is a simple subst., and the former, with

fet-ḥ, is an inf. n., (Ṣ, TA,) [but there are two inf. ns. of the measure تِفْعَالٌ, both of unaugmented verbs, namely تِبْيَانٌ and تِلْقَآءٌ,] and تَكِرَّةٌ, (Ibn-Buzurj, Ḳ,) [*He repeated it*, or *reiterated it*, either *once* or *more than once*:] *he repeated it several times; reiterated it:* (Mṣb:) or *he repeated it one time after another*; (Ḳ;) which may mean *he tripled it*, unless the "other" time be not reckoned as a repetition; (TA;) as also ▼كَرْكَرَهُ; (Ḳ; [in the CḲ, كَرْكَرَةً is put by mistake for كَرْكَرَهُ;]) either *by act* or *by speech:* (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say أَعَادَهُ مَرَّاتٍ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] *he repeated it time after time:* (Aboo-Hilál El-'Askeree:) some explain كَرَّرَهُ as signifying *he mentioned it twice*, and *he mentioned it one time after another:* (Ṣadr-ed-Deen Zádeh:) when it is used in the former of these two senses, the term تَكْرَارٌ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyootee says, that تَكْرَارٌ signifies the *renewing the first word* or *phrase;* and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تأكيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تكرار differs from it in both these particulars; so that the phrase in the Ḳur, [chap. lv.,] فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ is an instance of تكرار, not of تأكيد, because it occurs [with interruptions and] more than three times; and so another phrase in the Ḳur, [chap. lxxvii.,] وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ. (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [*He repeated*, or *reiterated, such a thing*, or *saying, to his ear*, or *ears*, or *hearing*]. (A.)

5. تكرّر [*It became repeated*, or *reiterated:* and *it recurred*]. You say تكرّر عَلَيْهِ [*It* (a saying) *became repeated*, or *reiterated, to him*]. (A.)

R. Q. 1. كَرْكَرَهُ: see 1: and 2.

R. Q. 2. تَكَرْكَرَ: see 1.

كُرٌّ *A rope* [*made in the form of a hoop*] *by means of which one ascends a palm-tree;* (Ṣ, Ḳ;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is *made of the best of* [*the fibres of the palm-tree called*] لِيف: (TA:) or *a thick rope;* (Ḳ;) accord. to AO, *made of* لِيف, *and of the outer covering* (قِشْر) *of the* [*portions of the racemes of the palm-tree called*] عَرَاجِين *and of the* [*portion of the branch called*] عَسِيب: (TA:) or *a rope, in general:* (Th, Ḳ:) and the *rope* [or *sheet*] *of a sail:* (Ṣ:) or the *rope of a ship:* or the *rope by which a ship is drawn:* (TA:) and *a* قَيْد [or *pair of shackles*, or *hobbles*,] *made of* لِيف or *of palm-leaves:* (Ḳ:) pl. كُرُورٌ. (Ṣ, TA.) ═ The *thing that connects the* [*two pieces of wood called*] ظَلِفَتَانِ *of the* [*kind of camel's saddle called*] رَحْل, (Ṣ, Ḳ,) *and that enters* [or *is inserted*] *into them:* (Ṣ:) [See شَجْر and شَجَر:] or the *skin*, or *leather, into which the* ظلفات *of the* رحل *enter; occupying the same place in the* رحل *as the* بَدَادَانِ *have in the* قَتَب, *excepting that the* بدادان *do not appear before the* ظَلِفَة: (TA:) pl. أَكْرَارٌ. (Ṣ, TA.)

كُرٌّ *A certain measure of capacity*, (Mgh, Mṣb, Ḳ,) *of the people of El-'Irák*, (Mgh, Ḳ,) *for wheat;* (Ṣ;) *well known;* (Mṣb;) *consisting of six ass-loads*, (Ḳ,) that is, *sixty times the quantity called* قفيز, (Az, Mgh, Mṣb, Ḳ,) *accord. to the people of El-'Irák*, (TA,) *the* قفيز *being eight* مَكَاكِيك, [in the TA, six, but this is a mistake,] *and the* مَكُّوك *being a* صَاع *and a half, which is three* كَيلَجَات; so that the كُرّ, accord. to this reckoning, is *twelve times the quantity called* وَسْق, (Az, Mgh, Mṣb,) *each* وسق *being sixty times the quantity called* صاع: (Az, Mgh:) in the Kitáb Ḳudámeh, it is said that the كُرّ called المُعَدَّلُ is *sixty times the quantity called* قفيز, *and the* قفيز *is ten* أَعْشِرَآء: and the كُرّ called القَنْقَلُ is *twice the quantity of the* كُرّ مُعَدَّل, that is, *by the* قفيز *of the* معدّل, *a hundred and twenty times the quantity of the* قفيز; *with this* كُرّ *are measured unripe dates and dried dates and also olives, in the districts of El-Baṣrah; and the* قفيز *used for measuring dates is twenty-five times the* رِطْل *of Baghdád;* so that the كُرُّ القَنْقَلِ *is three thousand times as much as the* رطل: and the كُرّ called الهَاشِمِىُّ is the *third part of the* معدّل, that is, *twenty times as much as the* قفيز, *by the measure of the* معدّل; *with this* كُرّ, *rice is measured:* and the كُرّ called الهَارُونِىُّ is *equal to them two* [but what these two are is not shown]: and the أَهْوَازِىّ is *equal to them two:* and the مَخْتُوم is *sixth part of the* قفيز: and the قفيز is the *tenth part of the* جَرِيب: (Mgh:) or the كُرّ is *forty times as much as the quantity called* إِرْدَبّ; (Ḳ;) *by the reckoning of the people of Egypt*, as ISd says: (TA:) the pl. is أَكْرَار. (Ṣ, Mṣb.) [It is app. connected with the Hebrew כֹּר, whence the Greek κόρος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كَرَّةٌ *A return.* (Mṣb.) So in the Ḳur, [ii. 162,] لَوْ أَنَّ لَنَا كَرَّةً [*Would that there were for us*] *a return* to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Moḥammad, اللّٰهَ اللّٰهَ وَالْكَرَّةَ عَلَى نَبِيِّكُمْ *Fear ye God,* [*fear ye God,*] *and return to your prophet.* (Mgh.) — [Hence, The *return to life;*] the *resurrection;* the *renewal of mankind*, or *of the creation, after perishing.* (TA.) — [Hence also, *A return to the fight, after wheeling away*, or *retiring:* and simply,] *a charge*, or *an assault*, (Mgh, Ḳ,) *in war;* (TA;) as also ▼كَرَّى: (Ṣgh, Ḳ:) pl. كَرَّاتٌ. (Ḳ.) — [Hence also,] *A time; one time;* [*in the sense of the French "fois"*; generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّةٌ: (Ṣ, Ḳ:) pl. as above. (Ṣ.) You say فَعَلَهُ كَرَّةً بَعْدَ كَرَّةٍ [*He did it time after time*]. And فَعَلَهُ كَرَّاتٍ [*He did it several times*]. (A.) — [Hence also,] *A turn to prevail against an opposing party; victory.* So in the Ḳur, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ [*Then we gave to you the turn to prevail against them; the victory over them*]. (Bḍ, Jel.)

كَرَّى: see كَرَّةٌ.

كَرِيرٌ, an inf. n.: see 1. — Also, *A hoarseness* or *roughness of the voice, occasioned by dust.* (Ḳ.)

كَرَّارٌ: see مِكَرٌّ.

كِرْكِرَةٌ *The callosity*, or *callous protuberance, upon the breast of the camel*, (رَحَى زَوْرِ البَعِيرِ, Ṣ, Ḳ,) *which, when the animal lies down, touches* [*and rests*] *upon the ground, projecting from his body, like a cake of bread;* (TA;) *it is one of the five* ثَفِنَات [*of which there is one at each knee and one at each stifle-joint*]: (Ṣ, TA:) or the *breast* of any animal of which the foot is of the kind called خُفّ: (Ḳ:) pl. كَرَاكِرُ. (TA.) حَزُّ الكَرَاكِرِ [lit. *The incision of the* كراكر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كركرة, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

عَطَاؤُكُمْ لِلضَّارِبِينَ رِقَابَكُمْ •
وَنُدْعَى إِذَا مَا كَانَ حَزُّ ٱلْكَرَاكِرِ •

[*Your bounty is for those who smite your necks, and we are invited when there is* a difficult undertaking to be accomplished, like *the incision of the* كراكر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and ampleness of the means or circumstances of life, others. (IAth.)

مَكَرٌّ *A place of war* or *fighting* [*where the combatants return time after time to the conflict, wheeling away and then turning back*]. (Ṣ)

مِكَرٌّ One *who returns often* [*to the fight, after wheeling away*, or *retiring*, or *being put to flight*]; as also ▼ كَرَّارٌ. (Ḳ) — فَرَسٌ مِكَرٌّ *A horse that is suitable*, or *fit, for returning to the fight, and for charging*, or *assaulting*. (Ṣ.) And فَرَسٌ مِكَرٌّ مِفَرٌّ *A horse well trained, willing, and active, ready to return to the fight and to flee*. (TA.) — نَاقَةٌ مُكَرَّةٌ *A she-camel that is milked twice every day*. (A, Ṣgh, Ḳ.)

مُكَرَّرٌ [*Repeated; reiterated*]. — المُكَرَّرُ *The letter* ر: (Ḳ:) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to إِمَالَة, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — [مُكَرَّرٌ, in the present day, also signifies *Refined*, as an epithet applied to sugar, &c.]

كرب

1. كَرَبَ, aor. ـُ, inf. n. كُرُوبٌ, *It was*, or *became, near; drew near; approached*. (Ṣ, Ḳ.) [Compare قَرُبَ.] — [You say] كَرَبَ أَنْ يَكُونَ, and كَرَبَ يَكُونُ, *He*, or *it, was near*, or *nigh, to being* —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, كَرَبَ كَائِنًا: [in which كَرَبَ implies the pron. هُوَ, which is called its noun; and كائنا is put for أَنْ يَكُونَ, or يَكُونُ, its proper enunciative]. (Sb.) كَرَبَ أَنْ يَفْعَلَ كَذَا *He was near*, or *nigh, to doing so; he well nigh*, or *almost, did so*. (Ṣ, Ḳ.) — كَرَبَتِ الشَّمْسُ *The sun was*, or *became, near to setting*. (Ṣ, Ḳ.) — كربت الجَارِيَةُ ان تُدْرِكَ *The girl was near to coming of age*. (TA.) — كَرَبَتْ حَيَاةُ النَّارِ *The fire was near to becoming extinguished*. (Ṣ, Ḳ.) = كَرَبَ *He bound near together* the two pasterns of an ass or of a camel *with a rope* or *with shackles*. (TA.) — كَرَبَ القَيْدَ *He straitened*, or *made narrow, the shackle*, or *shackles*, (Ṣ, Ḳ, TA,) *upon the* [*animal*] *shackled*. (Ṣ, Ḳ.) 'Abd-Allah Ibn-'Anameh Eḍ-Ḍabbee says,

* أُزْجُرْ حِمَارَكَ لَا يَرْتَعْ بِرَوْضَتِنَا *
* إِذًا يُرَدُّ وَقَيْدُ العَيْرِ مَكْرُوبُ *

[*Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened*]: (Ṣ:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he pleaseth. (L.) See Ḥam, p. 290. — كَرَبَ, aor. ـُ, *He loaded* a she-camel. (Ṣ, Ḳ.) = كَرَبَهُ, (aor. ـُ, inf. n. كَرْبٌ, TA,) *It* (sorrow, grief, &c., Ṣ, Ḳ, or an affair, Mṣb, TA) *afflicted, distressed*, or *oppressed, him*, (Ṣ, Mṣb, Ḳ,) *so that it filled his heart with rage*. (Mṣb.) See also 8. = كَرَبَ الدَّلْوَ, aor. ـُ, (inf. n. كَرْبٌ, TA,) and ▼ كرّبها, (Ḳ,) and ▼ اكربها, (Ṣ, Ḳ,) *He put* or *attached, a* كَرَب *to the bucket*. (Ṣ, Ḳ.) — كَرِبَ, aor. ـَ, *The rope called* كَرَب *of his bucket broke*. (Ḳ.) كَرَبَ, aor. ـُ; and ▼ كرّب; explained by the words طَقْطَقَ الكَرِيبَ لِخَشَبَةِ الخَبَّازِ [app. meaning, *He caused the* كريب (a baker's wooden implement) *to make a sound*, or *a reiterated sound, such as is termed* طَقْطَقَة]. (Ḳ.) = كَرَبَ; (accord. to the Ḳ;) or ▼ كرّب, inf. n. تَكْرِيبٌ; (accord. to IM;) *He sowed land such as is called* كَرِيبٌ. (Ḳ.) — كَرَبَ الأَرْضَ, aor. ـُ, inf. n. كَرْبٌ and كِرَابٌ, *He turned over the ground for sowing*, (Ḳ,) or *for cultivating*. (Ṣ, Mṣb.) = كَرَبَ, aor. ـُ, *He took the* كَرَب (or *lower parts*, or *ends, of the branches*) *from the palm-trees*. (IAạr, Ḳ.) *He lopped a palm-tree*. (Mṣb.) = كَرَبَ, aor. ـُ; and ▼ كرّب; *He ate the dates called* كُرَابَة. (Ḳ.) = كَرَبَ, aor. ـُ, inf. n. كَرْبٌ, *He twisted* [a rope &c.] (فَتَلَ: accord. to some copies of the Ḳ) or *he slew* (قَتَلَ: accord. to other copies of the same).

2. كرّب: see 1 in four places.

3. كاربه i. q. قاربه, *He*, or *it, approached*, or *was* or *became near to, him* or *it*. (Ḳ.) The ك is substituted for ق. (TA.)

4. أَكْرَبَهُ [*He*, or *it, affected him with* كَرْب, i. e. *sorrow, grief, distress*, or *affliction*: occurring in the TA in several places.] = اكرب, inf. n. إِكْرَابٌ, *He filled* (Ḳ) a skin. (TA.) — اكرب الإِنَآءَ *He nearly filled the vessel*: [as also اقربه]. (TA.) — See 1. = اكرب, inf. n. إِكْرَابٌ, ‡ *He hastened*, or *sped*: (Ṣ, Ḳ:) *he ran, in the manner termed* إِحْضَار *and* عَدْو. (AZ.) You say, خُذْ رِجْلَيْكَ بِإِكْرَابٍ [*Take up thy feet with speed*,] when you order one to hasten in his pace. (Ṣ.) In this sense, أَكْرَبَ is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lḥ.)

5. تكرّب *He picked* the dates called كُرَابَة (Ḳ) *from among the roots of the branches* (TA) [*after the racemes of fruit had been cut off*]; and تكرّب النَّخْلَةَ *he picked the dates that were among the roots of the branches of the palm-tree*, as also تَخَلَّلَهَا. (AḤn, TA in art. خل.)

8. اكترب *He became afflicted, distressed*, or *oppressed, by sorrow, grief, &c.*, (Ḳ,) or *by an affair*: (TA:) so also ▼ كَرِبَ, aor. ـَ. (TA.)

كَرْبٌ [an inf. n. of 1, q. v.] — [You say] هٰذِهِ إِبِلٌ مِائَةٌ أَوْ كَرْبُهَا (this is the right reading; and some say that ▼ كُرْبُهَا is correct: TA: [the latter is the reading in the CḲ:]) *There are a hundred camels, or about that number*; or *nearly so*. (Ḳ.) كرب is syn. with قُرْبٌ. (L.) = كَرْبٌ (Ṣ, O, Ḳ) and ▼ كُرْبَةٌ (Ṣ, O, Mṣb, Ḳ) *Grief* [or *distress, that affects the breath* or *respiration*, [lit.] *that takes away the breath*: (Ṣ, O, and so accord. to some copies of the Ḳ, [agreeably with present usage, see بُهْرٌ, last sentence:]) or *the soul*: (so [erroneously] accord. to some copies of the Ḳ) or *anxiety, solicitude*, or *disquietude of the mind*: (Mṣb:) [or *grief*, or *anxiety, that presses heavily upon the heart*:] or both signify *anxiety, grief*, or *intense grief*: (MA:) pl. of the former كُرُوبٌ, (Ḳ,) and of the latter كُرَبٌ. (Mṣb.)

كُرْبٌ: see كَرْبٌ.

كَرَبٌ The *rope that is tied to the bucket after the* مَنِين, *which is the first* [or *main*] *rope, so that it* (*the* كرب) *remains if the* منين *break*: or the *rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled*, Ṣ,) *so as to be that which is next the water, in order that the great rope may not rot*: (Ṣ, Ḳ:) but in a marginal note in a copy of the Ṣ, it is said that this latter explanation properly applies to the دَرَك; not to the كرب: (IM:) pl. أَكْرَابٌ. (TA.) = كَرَبٌ [coll. gen. n.] The *lower parts*, or *ends, of palm-branches*, (Ṣ, Ḳ,) *which are thick and broad*, (Ḳ,) *like shoulder-blades*: (Ṣ:) or the *stumps of the branches*, or *what remain upon the palm-tree, of the lower parts*, or *ends, of the branches, after the lopping, like steps*: n. un. with ة. (TA.) Hence the proverb,

* مَتَى كَانَ حُكْمُ اللّٰهِ فِى كَرَبِ النَّخْلِ *

[*When was the wisdom of God in the stumps*, or *lower ends, of palm-branches?*] (Ṣ.) Said by Jereer, in reply to Eṣ-Ṣalatán El-'Abdee, who had pronounced El-Ferezdaḳ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdaḳ as a poet. IB denies it to be a proverb; but IM contends against him that it is. [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Eṣ-Ṣalatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كُرْبَةٌ: see كَرْبٌ.

كَرَبَةٌ sing. of كِرَابٌ, which latter signifies The *channels in which water flows* (Ṣ) *in a valley*: (Ḳ:) or the *upper parts* (صُدُور) *of valleys*.

(AA.) Aboo-Dhu-eyb says, describing bees,

* جَوَارِسُهَا تَأْوِى الشُّعُوفَ دَوَائِبًا *
* وَتَنْصَبُّ أَلْهَابًا مَصِيفًا كِرَابُهَا *

[*The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels*]. (Ṣ.) [مصيف, شعوف, جوارس, and مصيف, are explained as above in the TA: and الهاب is said in the Ṣ and TA, art. لهب, to be here pl. of لِهْبٌ. In a copy of the Ṣ, this last is erroneously written إِلْهَابًا.] = كَرَبَةٌ (in the TA, written كَرَبٌ,) The *piece of wood* (زِرّ) *in which is inserted the head of a tent-pole.* (Ḳ.)

كَرْبَانُ A vessel *nearly full*: (Ṣ:) fem. كَرْبَآءُ; pl. كَرْبَى and كِرَابٌ. (TA.) Yaạkoob asserts, that the ك in this word is a substitute for the ق in قَرْبَانُ; but ISd denies this. (TA.)

كراب إِنَاءٍ [app. كَرَاب or كُرَاب] *What is less than* جُمَامُ إِنَاءٍ; [i. e., *what is nearly equal to the full, or piled-up, contents, or measure, of a vessel*]. (TA.) See قِرَابٌ.

الكِرَابُ عَلَى البَقَرِ [*The turning over of the soil is the work of the oxen*]: a proverb. (Ṣ, Ḳ.) See art. كلب: [where other readings, namely الكِلَابَ and الكِلَابُ and الكِرَابَ, are mentioned]. (Ḳ.)

كَرِيبٌ i. q. قَرَاحٌ [*Land which has neither water nor trees: or land that is cleared for sowing and planting*: pl., app., كِرَابٌ: see an ex. near the end of the first paragraph of art. ختم:] (Ḳ:) and جَادِسٌ [*land that is not cultivated nor ploughed*], *that has never been sowed.* (TA.) See also جَرِيبٌ. = *A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread* (يُرَغِّفُ). (Ḳ.) [In the TA is added "in the oven": but I doubt the propriety of this addition.] = *A knot, or joint*, (كَعْبٌ), of a reed or cane. (Ḳ.) = Accord. to IAạr, *i. q.* شُوبَقٌ, which is the same as فَيْلَكُونٌ. [شوبق is an arabicised word, from the Persian شُوبَجْ, or چُوبَهْ, both of which signify *a rolling-pin*, and this meaning is given to شوبق and شوبك in the present day. It should be remarked, however, that كَرْنِيب (with ن), which is probably a corruption of كَرِيبٌ, is a name often given in Egypt, in the present day, to *a baker's peel.*] In the L, كريب is explained, as on the authority of Kr, by سَوِيقٌ; but this is probably a mistake for شوبق. (TA.) See مُكْرُوبٌ.

كُرَابَةٌ: see كُرَابَةٌ.

كُرَابَةٌ (Ṣ, Ḳ) and ▼ كَرَابَةٌ (Ḳ), but the former is the more approved word, (TA,) *Dates that are picked from among the roots of the branches* (Ṣ, Ḳ) *after the racemes of fruit have been cut off*: (Ṣ:) the *scattered dates that remain at the roots of the branches*: (AḤn, TA voce خُلَالَةٌ, which signifies the same:) pl. أَكْرِبَةٌ, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فُعَالَةٌ (this is the right reading; TA; but in some copies of the Ḳ we read فُعَالَى, and in others فُعَال;) does not form a pl. on the measure أَفْعِلَةٌ. (Ḳ.) — AḤn says, that in this verse of Aboo-Dhu-eyb,

* كَأَنَّمَا مَضْمَضَتْ مِن مَّاءِ أَكْرِبَةٍ *
* عَلَى سَيَابَةِ نَخْلٍ دُونَهُ مَلَقُ *

اكربة signifies *Mountain-tops, from which the water of the mountains flows down*; and that its pl. is كَرِبَةٌ: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعِلَةٌ. He also says, in one place, that اكربة is [said to be] pl. of كرابة, which signifies "dates that fall among the roots of the palm-branches;" but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كَرِيبَةٌ *A misfortune; a calamity*: (Ṣ:) or *a severe misfortune*, or *calamity*: (Ḳ:) pl. كَرَائِبُ. (Ṣ.)

الكَرُوبِيُّونَ (Ḳ) and الكُرُوبِيُّونَ, or this latter is a mistake, and الكَرُوبِيَّةُ, (TA,) [Hebr. כְּרֻבִים *Cherubim*,] *the chiefs*, or *princes*, *of the angels*; *the archangels*; (Ḳ;) of whom are Jebraeel and Meekáeel and Isráfeel; who are also called المُقَرَّبُونَ, accord. to Abu-l-'Áliyeh: (TA:) *the nearest of the angels to the bearers of the throne*: so called from كرب as signifying "nearness" or the "being near:" (L:) or from their firmness, or compactness, of make; [see مُكْرَبٌ] because of their strength, and their patience in worship: or from كَرْبٌ, "sorrow &c.," because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

* كَرُوبِيَّةٌ مِنْهُمْ رُكُوعٌ وَسُجَّدُ *

[*Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves*]. (TA.)

مَا بِالدَّارِ كَرَّابٌ *There is not any one in the house.* (Ṣ, Ḳ.)

كَارِبٌ [*Becoming near; drawing near; approaching*]: *near; nigh.* (TA.) — 'Abd-Ḳeys Ibn-Khufáf El-Burjumee says,

* أَبُنَىَّ إِنَّ أَبَاكَ كَارِبُ يَوْمِهِ *
* فَإِذَا دُعِيتَ إِلَى المَكَارِمِ فَاعْجَلِ *

[*O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make haste*]. (Ṣ.) = أَمْرٌ كَارِبٌ *An afflicting, distressing*, or *oppressive, affair.* (TA.)

مُكْرَبٌ † A joint *full of sinews.* (Ḳ.) — † A *hard* hoof. (TA.) — † A *firm*, or *compact*, beast of carriage: (Ṣ:) a horse *of strong and firm make*: (AA:) a *firm*, or *compact*, (or *strongly compacted*, TA,) rope, building, joint, or horse: (Ḳ:) a *strong* horse. (ISd.) — مُكْرَبُ المَفَاصِلِ, (A,) and ▼ مَكْرُوبُ المفاصل, (Lth,) ‡ An animal *of firm joints.* (Lth, A.) — مُكْرَبُ الخَلْقِ † *Of firm make.* (TA.) = مُكْرَبَاتٌ Camels *that are brought to the doors of the tents, or dwellings, in the season of severe cold, in order that they may be warmed by the smoke*: (Ḳ:) [or] *i. q.* مُقْرَبَاتٌ: see مُقْرَبٌ. (TA.) = دَلْوٌ مُكْرَبَةٌ *A bucket having a* كَرَب *attached to it.* (Ṣ.)

مَكْرُوبٌ and ▼ كَرِيبٌ *Afflicted, distressed*, or *oppressed, by sorrow, grief*, or *anxiety.* (Ḳ, Mṣb.) = See also مُكْرَبٌ.

كربح

Q. 1. كَرْبَحَ *He prostrated* another: or, [evidently a mistake for and,] inf. n. كَرْبَحَةٌ, *he ran heavily*; (Ḳ;) as also كَرْمَحَ: (TA:) and *he ran at a slower pace than that termed* كَرْدَمَةٌ, (Ḳ,) or كَرْدَحَةٌ, which is a pace of the ass and mule only. (L.)

كربس

كِرْبَاسٌ *A coarse garment* or *piece of cloth*: (Mṣb:) or *coarse garments* or *pieces of cloth*: (Ṣ: [but this explanation is omitted in some copies:]) or *a garment* or *piece of cloth of white cotton*: (Ḳ:) and so كِرْبَاسَةٌ: (TA:) or the latter is a more particular term: (Ṣ:) [i. e., the former is a coll. gen. n., and the latter is the n. un.:] a Persian word arabicized; (Ṣ, Mṣb, Ḳ;) originally with fet-ḥ, [كَرْبَاس,] altered because of the rareness of the measure فَعْلَال, (Ḳ,) in the cases of words not reduplicative: (TA:) [or from כַּרְפַּס, (see Est. i. 6,) whence also كُرْفُس, and κάρπασος, and carbasus:] pl. كَرَابِيسُ. (Ṣ, Mṣb.)

كَرَابِيسِىٌّ *A seller of* كَرَابِيس: (Mṣb:) a rel. n., app. likened to أَنْصَارِىٌّ; for otherwise, by rule, it should be كِرْبَاسِىٌّ. (Lth, Ḳ.)

كربع]

See Supplement.]

كربق

كُرْبَقٌ *The shop of a vintner*: syn. حَانُوتٌ. Aṣ, in TA, voce خص.)

[كربل

See Supplement.]

كرت

سَنَةٌ كَرِيتٌ *A complete year.* (Ṣ, Ḳ.) And so a day, and a month. (TA.)

كرتب

Q. 2. تكرتب عَلَيْنَا *i. q.* تقلّب (*He turned over upon us* or *turned against us*:) accord. to the Ḳ: but accord. to the L and other lexicons, *i. q.* تغلّب (*He got possession of us,* or *obtained the mastery over us, by force*). (TA.)

كرتح

Q. 1. كَرْتَحَ, inf. n. كَرْتَحَةٌ, *He* (a short man) *ran with short steps, and quickly;* as also كَرْدَحَ. (Ṣ, art. كردح.) — Also, (TA,) and ▼ تَكَرْتَحَ, (Ḳ,) *He went quickly* in his walk. (Ḳ, TA.)

Q. 2: see 1.

كرث

1. كَرَثَهُ, aor. ـُ (and ـِ, TA, as from the Ḳ, inf. n. كَرْثٌ; TA) and ▼ اكرثهُ; *It* (grief, Ṣ, and an affair, TA) *pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him:* (Ṣ, Ḳ, TA:) [as also قَرَثَهُ]. Aṣ rejects the first form, although Ru-beh uses the expression. [You say,] كَرَثَنِى الأَمْرُ *The thing grieved and oppressed me:* (Aṣ, in TA [but see above:] or *pained me.* (AA, Skr, p. 20.) — كَرَثَهُ الأَمْرُ *The affair moved him.* (A)

4: see 1.

7. انكرث *It* (a rope) *broke.* (Ḳ.)

8. اكترث *He was oppressed, afflicted, distressed,* or *vexed.* (Lth.) — مَا أَكْتَرِثُ لَهُ (in some copies of the Ṣ, بِهِ, which is more common, MF) *I care not for him,* or *it:* (Ṣ, Ḳ:) or *I am not moved by, and do not care for, mind, heed,* or *regard, him,* or *it:* (A:) or, as some say, *I turn not my face towards him,* or *it;* like أَلْتَفِتُ. (TA.) The affirmative phrase أَكْتَرِثُ لَهُ is a deviation from ordinary usage. (Nh.)

كَرَاثٌ [coll. gen. n.] *A certain kind of large trees,* (Ḳ,) *growing on the mountains.* (AḤn.) [F mentions his having seen them on the mountains of Eṭ-Ṭáïf.] ═ And see كُرَّاثٌ.

كَرِيثٌ: see كَارِثٌ. — إِنَّهُ لَكَرِيثُ الأَمْرِ [*Verily he is in oppressive, afflicting,* or *distressing, circumstances;* or *timid, and retiring*]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (Ḳ.) And فُلَانٌ كَرِيثٌ عَنِ الأَمْرِ *Such a one is a recoiler,* or *shrinker, from the affair.* (A in art. ربث.) ═ كَرِيثٌ is also *syn. with* ▼ مَكْرُوثٌ [*Oppressed, afflicted, distressed,* or *vexed:* and app. *attended with difficulty:* see رَبِيثٌ:] (T in art. ربث:) or كَرِيثٌ and ▼ مَكْرُوثٌ both signify *pained.* (AA, Skr, p. 20.)

بُسْرٌ كَرِيثَآءَ, and كَرَاثَآءَ, [in the copies of the Ḳ, both words are written without tenween; if rightly introduced here, they would be with tenween,] (like قَرِيثَآءَ and قَرَاثَآءَ, TA,) *Good,* or *sweet, dates,* (Ḳ,) *full-grown, and ripening.* (TA.) The leading lexicologists [except the author of the Ḳ] agree in mentioning كريثاء [only] in art. قرث; like قريثاء in كرث; and the author of the Ḳ mentions both again in chapter ث. Ibn-Esh-Sheybánee says, قريثاء and كريثاء signify *a kind of date* (تَمْر): and some say, *a kind of full-grown, ripening date* (بُسْر), *of a black colour, the skin of which quickly falls off:* accord. to the Fs, *a well-known kind of full-grown, green date; and said to be the best,* or *sweetest, kind of date in the full-grown, green state.* (TA.)

كُرَاثٌ: see كُرَّاثٌ.

كُرَّاثٌ (Ṣ, Mṣb, Ḳ) and ▼ كُرَاثٌ (Kr, Ḳ) and ▼ كَرَاثٌ (Aboo-'Alee El-Ḳálee) [each a coll. gen. n.,] *A certain herb,* or *leguminous plant,* (Ṣ, Mṣb, Ḳ,) *well-known, of foul odour,* (Mṣb, TA,) *and of disagreeable juice;* (TA;) [the *common leek;* or *allium porrum* of Linn; or *leeks:*] كُرَّاثَةٌ is a more particular term; (Mṣb;) [i.e. it is the n. un. of كُرَّاثٌ, signifying *a single leek.*]

أَمْرٌ كَارِثٌ, and ▼ كَرِيثٌ, *An affair that presses severely upon one; that oppresses, afflicts, distresses,* or *vexes.* (Ḳ.) — كَرَثَتْهُ الكَوَارِثُ *Affairs pressed heavily upon him;* or *oppressed him.* (A.) الكُرَبُ الكَوَارِثُ [*Oppressive sorrows,* or *anxieties.*] (Ṣ.) (See Ḥar. p. 245.)

مَكْرُوثٌ: see كَرِيثٌ.

كرثأ

R. Q. 1. كَرْثَأَ, [inf. n. كَرْثَأَةٌ;] and ▼ تكرثأ; [like كرفأ and تكرفأ;] *It* (hair, Ḳ, or a collection of clouds, TA, &c, Ḳ) *became large in quantity,* (Ḳ,) *and intricate,* or *confused;* in the dial. of the tribe of Asad; (TA;) *and heaped up.* (Ḳ.)

R. Q. 2: see 1.

كِرْثِئٌ *Clouds high and piled up, one upon another.* (Ḳ.) ═ كِرْثِئٌ *An egg-shell.* (Ḳ, TA.) Accord. to Sb, from كرث. (TA.)

كِرْثِئَةٌ: see كَرْثَأَةٌ.

كِرْثِئَةٌ and ▼ كَرْثَأَةٌ *Dense and tangled plants.* (Ḳ.) ═ كِرْثِئَةٌ and ▼ كَرْثَأَةٌ *The froth of churned milk, when the milk of an ewe is milked upon it and it rises in consequence thereof.* Accord. to Sb, from كرث. (TA.)

بُسْرٌ كَرِيثَآءَ and كَرَاثَآءَ: see art. كرث.

كرج

1. كَرِجَ, aor. ـَ; (or كَرَجَ, inf. n. كَرَجٌ, as in the L,) and ▼ اكرج; (Ḳ;) and ▼ كرّج; (Ṣ, Ḳ;) and ▼ تكرّج; (Ṣ, MA, Ḳ;) *It* (bread) *spoiled,* or *became bad,* or *corrupt,* (Ṣ, MA, Ḳ,) *and was overspread with greenness;* (Ṣ, Ḳ;) *it became mouldy* or *musty.* (MA.) — كَرِجَ *It* (a thing) *became corrupt.* (IAạr, L.) — ▼ تكرّج *It* (wheat, or food, طَعَام,) *became spoiled, and overspread with greenness.* (L.)

2:
4: } see 1.
5:

مُهْرٌ كُرَّجٌ *A* [lit. a *horse-colt,* but app. meaning a *mock colt,* or *hobby horse,*] (Ḳ,) *with which one plays:* (TA:) [a *thing*] *made* (يُتَّخَذُ) *like a horse-colt, upon which one plays:* (Lth:) an arabicized word, from كُرَّه, (Ṣ, Ḳ,) which is the name of it in Persian. (Ṣ.) [Jereer, in two verses, mentions the جَلَاجِل, or little round bells, of a كُرَّج.]

خُبْزٌ كَارِجٌ *i.q.* مُكَرَّجٌ [*Bread that is spoiled, and overspread with greenness; mouldy bread*]. (IAạr, L.)

كرد

1. كَرَدَ, (aor. ـُ, Ṣ, L,) inf. n. كَرْدٌ, *He drove,* (L, Ḳ,) *drove away, and repelled,* a people: (Ṣ, L:) accord. to some, *he drove* the enemy *in a charge* or *assault:* (L:) *he drove away* the enemy: (Ḳ:) *he repelled* them *and drove* them *away* with his sword. (L.) — *He turned* him *back from his opinion.* (L.) ═ *He cut off* [a thing.] (Ḳ.)

3. كارده, (Ḳ,) inf. n. مُكَارَدَةٌ, (Ṣ,) *He charged upon,* or *assaulted,* or *attacked, him,* (Ṣ, Ḳ,) *and repelled him,* (Ḳ,) *the latter doing the same.* (Ṣ, Ḳ.)

كَرْدٌ The *neck;* (Ṣ, L, Ḳ;) a Persian word, arabicized: (Ṣ, L:) or (properly, L) the *base of the neck:* (L, Ḳ:) or the *place where the head is set upon the neck:* *i.q.* قَرْدٌ: (L:) the *back of the neck;* as also ▼ كَرْدَنٌ and قَرْدَنٌ. (IAạr, T, L.)

كُرْدٌ a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is ▼ كُرْدَةٌ, the latter signifying *A* مَشَارَة, (O, L,) i.e. *channel of water for irrigation,* (TA, [but see this word, and what follows here below,]) *of places,* [or *plots*] *of seed-*

produce: (O, L, TA:) this is what is meant in the Ḳ by the saying that الكُرْدُ signifies الدَّبْرَةُ مِنَ المَزَارِعِ, and that the n. un. is with ة: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from المُكَارَدَةُ: (O:) or كُرْدٌ signifies a دَبْرَة, and is [originally] a Pers. word: and the pl. is كُرُودٌ: and كُرْدَةٌ is like كُرْدٌ [in signification]: (L:) [see also دَبْرَةٌ, voce دَبْرٌ:] or كُرْدَةٌ signifies *a piece of land*, or *of sown land*, or *one having a raised border*; and its pl. is كُرَدٌ [app. a mistranscription for the coll. gen. n. كُرْدٌ]. (MA.)

الكُرْدُ *A certain nation*; [*the Gordiæi*: (Golius:) n. un. كُرْدِىٌّ:] pl. أَكْرَادٌ: (Ṣ, L, Ḳ:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeyḳiyà the son of 'Ámir Má-es-Semà, not 'Ámir the son of Má-es-Semà, as in the Ḳ, for Má-es-Semà was a surname of 'Ámir: (TA:) or they are the remains of the people whom Beewarásf, also called Eḍ-Ḍaḥḥák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'án (or Canaan) the son of Koosh (or Cush) the son of Ḥám (or Ham) the son of Nooḥ (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سوران and the كوران and the كلهر and the لر: (Moḥammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Ámir the son of Ṣaṣa'ah: (Abu-l-Yakdhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabee'ah the son of Nizár: others, that they are of the descendants of Muḍar the son of Nizár: others, that they are descended from Kurd the son of Ken'án the son of Koosh the son of Ḥám: and he adds, that they are apparently of the offspring of Ḥám, like the Persians: that among the known tribes of which they consist are the سورانية, the كورانية, the عمادية, the حكارية, the محمودية, the بختية, the بشوية, the جوبية, the زرزائية, the مهرانية, the جاوانية, the رضائية, the سروجية, the هارونية, and the لرية: and that their countries are Persia, and 'Irák el-'Ajam, and Ádharbeeján, and Irbil, and El-Móṣil. (Moḥammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كُرْدَنٌ : see كُرْدٌ.

كُرْدَةٌ : see كُرْدٌ.

كُرْدِيَّةٌ an appellation of certain dogs [app. *belonging to the* كُرْد]. (M voce تَدْمُرِيَّةٌ.)

كِرْدِيدَةٌ : see كِرْدِيَةٌ.

كِرْدِيدَةٌ *A large portion of dates.* (L, Ḳ.) — Also, The [*kind of basket of palm-leaves called*] جُلَّة *in which dates are put*: (Seer, L, Ḳ:) or the *dates remaining upon the sides in the lower part of the* جُلَّة: (Ṣ, L, Ḳ:) as also ↓ كِرْدِيَةٌ: (Ḳ:) pl. كَرَادِيدُ (Ṣ, L, Ḳ) and كِرَادٌ. (Ḳ.)

مُكَرْوَدٌ A mustache *cut off*. (Ḳ.)

كردح

Q. 1. كَرْدَحَ, inf. n. كَرْدَحَةٌ, *He* (a short man) *ran with short steps, and quickly*; as also كَرْتَحَ and كَرْمَحَ. (Ṣ.) — *He* (an ass) *ran leaning on one side*; as also كَرْدَمَ. (L.) — *He went slowly.* (IAạr.)

Q. 2. تَكَرْدَحَ *He went quickly* in his walk; *i. q.* تَكَرْتَحَ. (Ḳ.) — *He, or it, rolled.* (Ṣ, Ḳ.) Ex. سَقَطَ مِنَ السَّطْحِ فَتَكَرْدَحَ *He fell from the flat top*, or *roof*, of the house, *and rolled.* (Aṣ, Ṣ.)

كَرْدَحَةٌ *A quick run*, (Ḳ,) *with short steps.* (TA.) [See also Q. 1.]

كَرْدَحَآءُ, which accord. to analogy should be كَرْدَحَى, *A kind of walk*, (Ḳ,) *with short steps, and quick.* (TA.)

كُرْدَاحٌ *Running quickly*; or *a quick runner*; (Ḳ;) *with short steps.* (TA.)

[كردس

See Supplement.]

كردم

See arts. كربح and كردح and كرمح and Supplement.

كرز

[See Supplement.] — كُرْزٌ The [*double bag*, or *double sack, called*] خُرْج (ISk, Ṣ, Ḳ) *of the pastor*, (Ḳ,) *in which he carries his provisions and utensils, and which is also put upon the back of the* [*ram called*] كُرَّاز: (TA:) or a جُوَالِق [or *sack*]: (A, Mṣb:) or *a small* جوالق: (TA:) pl. [of pauc.] أَكْرَازٌ (ISd, TA) and [of mult.] كِرَزَةٌ. (Ṣ, Ḳ.) [See بَطِينٌ.]

كُرَّازٌ The *ram that carries the* خُرْج [i. e. the كُرْز q. v.] *of the pastor*: (Ṣ, Mṣb, Ḳ:) he goes before the people, (TA,) and has no horns; (Ṣ, Mṣb;) because that which has horns (الأَقْرَنُ) diverts himself with smiting others with his horns. (Ṣ.)

كرس

2. كَرَّسَهُ, (TA,) inf. n. تَكْرِيسٌ, (Ḳ, TA,) *He put it*, or *placed it*, namely, anything, *one part upon another.* (TA.) — *He put it together, one part to another.* (TA.) — *He founded it*, namely, a building. (Ḳ, TA.)

4. اكرست الدَّارُ *The house had in it compacted dung and urine of camels* or *of sheep* or *goats*: (Ṣ, A,* TA:) and in like manner you say of a place: (TA:) and اكرست الدَّابَّةُ *The beast of carriage had upon it*, (Ḳ, TA,) i. e., *upon its tail*, (TA,) *compacted dung and urine.* (Ḳ, TA.) See كِرْسٌ.

5. تكرّس *It* (anything) *became put*, or *placed, one part upon another.* (TA.) — *It became compacted and cohering*; (A,* TA;) as also ↓ تكارس. (TA.) — *It* (the foundation of a building) *became hard and strong.* (TA.) = *He collected together* fire-wood, &c. (Mṣb.)

6: see 5.

كِرْسٌ *Compacted*, or *caked*, or *a cake of, dung and urine of camels* and *of sheep* or *goats*, (Ṣ,* A,* Ḳ,* TA,) *in a house, and upon the traces of men's abode*: (TA:) and also, *compacted clay* or *mud*: (TA:) pl. أَكْرَاسٌ. (A, TA.) [Hence,] كِرْسُ الحَوْضِ *The place in which the camels stand at the watering-trough* or *tank, and which in consequence becomes compacted* [*by the mixture of their dung and urine with the soil*]. (TA.) — كِرْسُ بِنَآءٍ [*The foundation*, or *lowest part of a building*: see 2]. (TA.) = *One of the* أَكْرَاس [meaning *series* or *strings of beads*] *of* [*the necklaces and similar ornaments called*] قَلَائِد and وُشُح *and the like*: you say, قِلَادَةٌ ذَاتُ كِرْسَيْنِ [*a necklace of two such series*], and ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ [*of three such series*], *when you join one part to another* [*in several places, by larger beads*: see قِلَادَةٌ مُكْرَسَةٌ, below]. (Lth, Ḳ.*)

مُكْرِسٌ : see كِرْسٌ.

كُرْسِىٌّ and (sometimes, Ṣ, Mṣb) كِرْسِىٌّ (Ṣ, Mṣb, Ḳ) *A throne*; syn. سَرِيرٌ: (Ḳ:) *a chair*: (TḲ:) *a seat not larger than is sufficient for one person*: (Bḍ, ii. 256:) [and *a stool*:] pl. كَرَاسِىُّ (Ṣ, Mṣb, Ḳ) and sometimes كَرَاسِى, agreeably with a rule mentioned by ISk. (Mṣb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Ḳur ii. 256, it is explained as signifying ‡ *Dominion*: (A:) and ‡ the *power* of God, whereby He holds the heavens and the earth: (TA:) and ‡ *knowledge*: (A, Ḳ:) which last explanation is ascribed to I'Ab: but the truth is, that I'Ab explained it as there signifying the [*foot-stool* of God; or] *place of the feet*: but as to the عَرْش [of God], this is immeasurable: (Az, TA:) or it signifies the *sphere of the stars*. (TA, art. عرش.) [Hence,

also, you say,] هُوَ مِنْ أَهْلِ الكُرْسِيِّ ‡ *He is of the people of science.* (TḲ.) [And hence,] الكَرَاسِىُّ is also used [elliptically] to signify ‡ *The learned men;* accord. to Ḳṭr. (A.) — Also, *A prop,* or *support,* for a wall. (TA.) — [ذَاتُ الكُرْسِيِّ *The Constellation Cassiopeia:* see خَضِيبٌ.]

كِرْيَاسٌ *A privy on the top of the roof of a house,* (Ṣ, A,* Mṣb, Ḳ,) *with a conduit from the ground,* (Ḳ,) or, as in some lexicons, *to the ground:* one that is below is not so called: (TA:) or the *privy of an upper chamber:* (MF:) of the measure فِعْيَالٌ, (Az, Mṣb, Ḳ,) from كِرْسٌ, meaning, "compacted dung and urine of camels, or of sheep or goats:" (Az,* A,* Ḳ, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written كِرْبَاسٌ, with the single-pointed letter [ب]: the pl. is كَرَايِيسُ. (TA.)

كُرَّاسٌ: see what next follows.

كُرَّاسَةٌ [*A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book;* also vulgarly called كَرَّاسَةٌ and كُرَّاسٌ;] *one of what are termed* ▼ كُرَّاسٌ and كَرَارِيسُ; [كُرَّاسٌ being a coll. gen. n. and كَرَارِيسُ a pl.;] (Ṣ, A, Ḳ;) *a portion of a* صَحِيفَة [i.e. *book* or *volume*]: (A, Ḳ:) so called because compacted: (TA:) or from تَكَرَّسَ signifying "he collected together" fire-wood, &c. (Mṣb.) You say, فِى هٰذِهِ الكُرَّاسَةِ عَشْرُ وَرَقَاتٍ [*In this quire of a book are ten leaves*]. (A.) And هٰذَا الكِتَابُ عِدَّةُ كَرَارِيسَ [*This book is* composed of *a number of quires*]. (A.) And قَرَأْتُ كُرَّاسَةً مِنْ كِتَابِ سِيبَوَيْهِ [*I read a quire of the Book of Seebaweyh*]. (A.) And التَّاجِرُ مَجْدُهُ فِى كِيسِهِ وَالعَالِمُ مَجْدُهُ فِى كَرَارِيسِهِ [*The merchant's glory is in his purse, and the learned man's glory is in his quires of books*]. (A.)

مُكَرَّسَةٌ ▼ and قِلَادَةٌ مُكَرَّسَةٌ: see مُكْرَسٌ. — مُكْرَسٌ *A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads:* so in the TṢ and Ḳ, excepting that in the latter, فِى خَيْطٍ is erroneously put for فِى خَيْطَيْنِ. (TA.) [See كِرْسٌ, last signification.] And [in like manner], نَظْمٌ مُكَرَّسٌ ▼ and مُتَكَرِّسٌ *A string of beads one above another.* (TA.)

رَسْمٌ مُكْرِسٌ (Ṣ) (in the L and TA مُكْرَسٌ, but the former, being agreeable with the verb, (see 4,) is probably the right reading,] *Traces of men's abode in which is a compacted mixture of dung and urine of camels* or *of sheep or goats.* (Ṣ, L,* TA.* [And accord. to the second and third of these authorities, ▼ كِرْسٌ seems to signify the same.])

مُكَرَّسٌ: } see مُكْرَسٌ: the former, in two places.
مُتَكَرِّسٌ: }

كرش

1. كَرِشَ, said of skin: see 5. — كَرِشَ الرَّجُلُ, aor. ـَ, (Ḳ, TA,) inf. n. كَرَشٌ, (TA,) ‡ *The man came to have a numerous family,* or *household, after a while.* (Ṣgh.) And ‡ *The man came to have an army,* or *a military force, after having been alone.* (Ḳ, TA.)

2. كرّش inf. n. تَكْرِيشٌ, *He made what is termed* مُكَرَّشَةٌ. (Az, Ḳ.) You say, كَرِّشُوا لَنَا مِنْ لَحْمِ جَزُورِكُمْ *Make ye for us a* مكرّشة *of the flesh of your slaughtered camel.* (TA.) — ‡ *He contracted his face;* or *contracted it much;* [*making wrinkles in it like the plies of a* كَرِش:] (Ḳ, TA:) and ▼ استكرش also signifies ‡ *he shrank; contracted his face; frowned,* or *looked sternly* or *austerely* or *morosely.* (Sh, TA.)

5. تكرّش ‡ *It* (a man's face, Ṣ, A, Ḳ, and his skin, A, TA, or the skin of his face, or any skin, TA) *contracted,* or *shrivelled,* or *shrank,* (Ṣ, IF, A, Ḳ, TA,) *and became like the* كَرِش: (IF, TA:) and ▼ كَرِشَ, aor. ـَ, (A, Ḳ, TA,) inf. n. كَرَشٌ, (A, TA,) signifies the same, (A, Ḳ, TA,) said of skin, (Ḳ, TA,) when touched by fire. (TA.) You say, كَلَّمْتُهُ بِكَلَامٍ فَتَكَرَّشَ وَجْهُهُ ‡ *I spoke some words to him and his face contracted.* (A, TA.) — تكرّشوا ‡ *They collected,* or *assembled, themselves together.* (Ṣgh, Ḳ.)

10. استكرشت الإِنْفَحَةُ *The stomach of a sucking kid became a* كَرِش: (Ṣ, Ḳ:) i.e., when he pastured upon herbage; (Ḳ;) for it is called انفحة as long as the kid does not eat; but when he eats, it is called كرش. (Ṣ.) — Also استكرش *He* (a kid, and a boy,) *became large in his stomach:* or *became hard in his palate, and wide in his belly, after he had become large:* (TA:) or *he* (a lamb or kid or calf) *became large in his belly:* (IAạr:) or *he* (a lamb or kid) *became large in his belly, and ate much:* (TA:) or *he* (a kid, A, and a boy, Az, TA) *became large in his belly, and began to eat:* (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy إِسْتَجْفَرَ. (TA.) — See also 2.

كِرْشٌ: see كَرِشٌ.

كَرِشٌ and ▼ كِرْشٌ [The *stomach,* or *maw, of any ruminant animal;*] the *part of any ruminant,* (Ṣ, Ḳ,) or *of the animal that has a* خُفّ, [here meaning *of the camel,*] and *of such as has a divided hoof,* (A, Mṣb,) *that corresponds to the* مَعِدَة *of a man:* (Ṣ, A, Mṣb, Ḳ:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called *after the animal has begun to eat;* being previously called إِنْفَحَة: (Ṣ, TA:) [or, accord. to some, the term is applied to the *first and second stomachs, together;* for it is said that] *it empties itself into the* قَطِنَة [or *third stomach*], *as though it were* يَدُ جِرَابٍ [so in my original, but this seems to be a mistranscription for لَهُ جِرَابٌ, meaning *a provision-bag for the animal*]: and *it also pertains to the hare* or *rabbit, and the jerboa:* and is used [tropically] for *that of man:* (TA:) it is of the fem. gender: (Ṣ, Ḳ:) pl. [of pauc.] أَكْرَاشٌ (TA) and [of mult.] كُرُوشٌ. (Mṣb, TA.) — Hence the saying, (Ṣ, TA,) إِنْ وَجَدْتُ إِلَى ذٰلِكَ فَا كَرِشٍ, [in the CḲ, erroneously, فَاكْرِشٍ,] meaning, ‡ *If I find to that a way;* (Ṣ, Ḳ,* TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, "Put in the head"; whereupon he replied in the above words. (Ṣ, TA.) You say also, مَا وَجَدْتُ إِلَيْهِ فَا كَرِشٍ ‡ *I have not found to him,* or *it, a way.* (TA.) And لَوْ وَجَدْتُ إِلَيْهِ فَا كَرِشٍ, and بَابَ كَرِشٍ, and أَدْنَى فِى كَرِشٍ, meaning, ‡ *Had I found to him,* or *it, as much way as the mouth of a stomach,* and *the entrance of a stomach,* and *the least mouth of a stomach,* لَأَتَيْتُهُ [*I had come to him,* or *I had done it*]. (Lḥ, TA.) And it is said in a trad. of El-Ḥajjáj, لَوْ وَجَدْتُ إِلَى دَمِكَ فَا كَرِشٍ لَشَرِبَتِ البَطْحَآءُ مِنْكَ, meaning, ‡ *Had I found a way to* [shed] *thy blood* [*the small pebbles of the bottom of the water-course had drunk from thee*]. (TA.) — [Hence also,] you say, of land (أَرْض), إِغْبَرَّتْ جِلْدَتُهَا وَرَقَّتْ كَرِشُهَا [lit. *Its skin became dusty, and its stomach became thin*]; meaning, ‡ *it became sterile.* (TA.) — And [hence,] ‡ *A receptacle for perfumes,* and *for*

clothes: in this sense also fem.: and *a place of collection* of anything. (TA.) ═ And ‡ A man's *family*, or *household*: and his *young children*: (A, Ḳ:) or his *family*, or *household*, *consisting of* his *young children*. (Ṣ, Mṣb.) You say, جَآءَ يَجُرُّ كَرِشَهُ ‡ *He came dragging along his family*, or *household*. (A, TA.) And عَلَيْهِ كَرِشٌ مِنْ عِيَالٍ ‡ *Upon him is dependent a large family*. (A,* TA, in art. بقر.) And هُمْ, (Ṣ,) or لَهُ, (A,) كَرِشٌ مَنْثُورَةٌ, (Ṣ, A,) ‡ *They are*, (Ṣ,) or *he has*, (A,) *scattered young children*. (Ṣ, A.) And تَزَوَّجَ فُلَانَةَ فَنَثَرَتْ لَهُ كَرِشَهَا, (Ṣ, A,*) and بَطْنَهَا, (Ṣ,) ‡ *He married*, or *took to wife*, *such a woman, and she bore to him many children*. (Ṣ, A.) [See also art. نثر.] — Also, ‡ *A company*, or *congregated body*, (Ṣ, A, Mṣb, Ḳ,) of men: (Ṣ, A, Mṣb:) pl. أَكْرَاشٌ. (A.) Hence the saying of Mohammad, الأَنْصَارُ كَرِشِى وَعَيْبَتِى (Ṣ, TA) ‡ *The Anṣár are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely*: (TA:) or the meaning is, they are *my auxiliaries, from whom I derive aid*; because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or *the depositories of my secrets and trusts*, like as the كرش is the place of the food of the beast: (A:) or *the objects of my love and compassion like young children*. (Mṣb.) [And hence, app.,] الكَرِشَانِ is an appellation applied to [the tribes of] El-Azd and 'Abd-el-Ḳeys. (Ṣ.) — Also, ‡ The *main part*, or *body* of a people or company of men: (A, TA:) pl. أَكْرَاشٌ and كُرُوشٌ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) ═ ثَوْبُ أَكْرَاشٍ [app. from some peculiarity in its colours or texture,] ‡ *A kind of garment*, or *cloth*, *of the description termed* بُرُود, *of* [*the fabric of*] *El-Yemen*. (Az, TA.)

أَكْرَشُ ‡ A man *large in the belly*: or, as some say, *having large property*: (TA:) and [the fem.] كَرْشَآءُ a woman *large in the belly* (ISk, Ṣ, Ḳ*) *and wide*. (TA.) Also the latter, ‡ A she-ass *bulky in the flanks*: (Ṣ, Ḳ:) or *bulky in the belly and flanks*. (A.) And the same applied to a foot (قَدَم), ‡ *Having much flesh, and even in the part of the sole which is generally hollow*, (Ṣ, Ḳ,) *and short in the toes*. (Ṣ.) And the same applied to a leathern bucket (دَلْو), ‡‡ *Having swollen sides*: (A:) or *large and with swollen sides*. (TA.) — Also the fem., † *Distant* relationship. (Ḳ.) You say, بَيْنَهُمْ رَحِمٌ كَرْشَآءُ † *Between them is a distant relationship*. (TA.)

تَكْرِيشَةٌ *What is cooked in the stomachs of ruminants*. (AA, Ḳ.) See also what next follows.

مُكَرَّشَةٌ [*A sort of haggess*; or *maw stuffed with flesh-meat*, or *flesh-meat and fat, and cooked*;] *a piece of the stomach of a ruminant, stuffed with flesh-meat, and fastened together with a skewer, and cooked*: (A:) or *a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel*; (Ḳ;) *a sort of food of the people of the desert, made by taking flesh-meat marbled with fat* (لَحْم أَشْمَط), *well cut up into small pieces, and putting with it fat cut up in like manner, then putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or feces has been cleansed, and fastening its edges together with a skewer, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the* مكرّشة *is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet*. (Az, TA.)

كرشب

كُرْشُبٌّ i.q. قُرْشُبٌّ: (Ḳ:) or the former signifies *Advanced in years, and hard, gross*, or *coarse*: and the latter, *a great eater*, or *voracious*. (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.)

[كرص
كرض
كرط
كرع
كرف

See Supplement.]

كرفأ

Q. 1. كَرْفَأَتِ القِدْرُ *The pot frothed*, or *raised a scum, when about to boil*. (Ṣ, Ḳ.) ═ كَرْفَأَ, inf. n. كَرْفَأَةٌ; and ↓ تَكَرْفَأَ; (like كرثأ and تكرثأ, Ḳ, which are said to be changed from the former; TA;) *It* (a collection of clouds) *became large in quantity, and confused, and heaped up*. (Ḳ.) — كَرْفَؤُوا *They became mixed together*. (Ḳ.)

Q. 2: see 1.

كِرْفِئٌ i.q. كِرْثِئٌ; (Ḳ;) *Clouds high and piled up, one upon another*. (Ṣ) And كِرْفِئَةٌ *A portion of such clouds*. (Ṣ.) — كِرْفِئٌ *An egg-shell*. (A'Obeyd, Ṣ.) It occurs again in art. كرف. (TA.)

كِرْفِئَةٌ *A ceratin tree*, also called شَفَلَّحٌ. (Ḳ.)

كرفس

كَرَفْسٌ, (Ṣ, Mṣb, Ḳ,) so written in the Bári' and the T, but in some copies of the Ṣ, كَرْفَسٌ, [which is wrong,] (Mṣb,) [The *herb smallage*; *apium graveolens* of Linnæus;] *a well known herb*, or *leguminous plant*, (Ṣ, Mṣb, Ḳ,) *of the hottest of leguminous plants* (مِنْ أَحَرِّ البُقُولِ, TA, [but this is probably a mistake for مِنْ أَحْرَارِ البُقُولِ *of the leguminous plants that are eaten without being cooked*, or *that are slender and succulent* or *soft* or *sweet*,]) *the utilities of which are great*; *diuretic*; *a disperser of winds and flatulence*; *a cleanser of the kidneys and liver and bladder, opening obstructions thereof*; *a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days*, (Ḳ,) *upon an empty stomach, with avoidance of hurtful things*, (TA,) *but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy*: (Ḳ:) said by Lth to be a foreign word introduced into the Arabic language, (TA.) and thought to be so by Az: (Mṣb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كرفح [or كرفج?] (TA.)

كُرْفُسٌ *Cotton*: (Ḳ:) [like كُرْسُفٌ, from which it appears to be formed by transposition: see also كِرْبَاسٌ.]

كركب

كُرْكُبٌ, like كُرْكُمٌ, *A certain plant of sweet odour*. (Ḳ.) The former word is a syn. of the latter. (TA.)

[كرم

See Supplement.]

كرمح

Q. 1. كَرْمَحَ, inf. n. كَرْمَحَةٌ, i.q. كَرْبَحَ, (Ṣ, art. كردح, and CḲ, and a MS copy of the Ḳ,) *He* (a short man) *ran with short steps, and quickly*: (Ṣ, ubi supra:) or i.q. كَرْبَحَ, the ب being changed into م, (TA,) *he ran at a slower pace than that termed* كَرْدَمَةٌ. (L, TA.) — كَرْمَحْنَا فِى آثَارِ القَوْمِ *We ran heavily in the footsteps of*, or *after, the people*, (AA, Ṣ, ubi supra, L.)

كرنب

Q. 1. كرنب, inf. n. كَرْنَبَةٌ, *He fed* a guest *with* كَرْنِيب. (Ḳ.) Ex. كَرْنِبُوا لِضَيْفِكُمْ فَإِنَّهُ لَتَحَّانٌ *Feed your guest with* كرنيب, *for he is hungry*. (TA.) — Also, *He ate* [كرنيب, or] *dates with milk*. (Ḳ.) — AḤei and others assert the ن to be augmentative; but in the T, L, and Ḳ it is implied that it is radical. (MF.)

كُرُنْبٌ, with ḍamm; [so in the copies of the Ḳ in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كُرُنْبٌ, as the word is written by Golius, in one place, and by Freytag; although, in the Ḳ, by the words "with damm," in the case of a quadriliteral word, is generally meant "with damm to the first and third letters";] and كَرَنْبٌ; (Ḳ;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كُرُنْب being the name now commonly given to the *brassica oleracea*, or *cabbage*; in Greek κράμβη]: (TA:) the [*vegetable also called*] سِلْق [properly *beet*; for which, possibly, cabbage may have been mistaken]: (AḤn, Ḳ:) or *a species thereof*, (L, Ḳ,) *sweeter and more tender than the* قُنَّبِيط; *of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine* (شَرَاب), *is a tried antidote against the bite of a viper.* (Ibn-El-Beyṭár, Ḳ.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كَرَنِيبٌ and كِرِنِيبٌ (Ḳ) and كرناب (so in the TA) *i.q.* مَجِيعٌ, (Ḳ,) which is the same as كُدَيْرَاءُ: (IAạr:) *Dates with milk.* (T.)

[كره

كرو

See Supplement.]

كز

1. كَزَّ, [second pers. كَزِزْتَ,] (Ḳ,) aor. ـَ, (MṢ, TA,) inf. n. كَزَازَةٌ (Ṣ, A, Ḳ) and كُزُوزَةٌ, (A, Ḳ,) *It dried, or dried up; or became stiff, rigid,* or *tough; and contracted.* (Ṣ, A, Ḳ.) You say, كَزَّتْ يَدُهُ *His hand became dry,* or *stiff, rigid,* or *tough, and contracted.* (A.) — [Hence,] كَزَّتْ خُطَاهُ ‡ *His steps were* [*contracted,* or] *near together.* (A, Ḳ.) — [Hence also,] كَزَّتْ نَفْسُهُ and ▼ اكتزّت ‡ [*His soul became contracted;* meaning, *he became niggardly*]. (A.) And ▼ اكتزّ الرَّجُلُ ‡ *The man shrank* [*from giving*]. (Ḳ,* TA.) You say, فُلَانٌ لَا يَهْتَزُّ وَلٰكِنَّهُ يَكْتَزُّ ‡ [*Such a one does not rejoice,* or *is not active,* or *prompt, and brisk,* or *cheerfully excited, to give, but he shrinks from giving*]. (A, TA.) [كَزَزٌ (q.v. infra) seems to be an inf. n. of which the verb is كَزَّ, second pers. كَزِزْتَ, aor. ـَ, in the sense of ▼ اكتزّ as explained above.] — كُزَّ *He* (a man) *shrank,* or *became contracted, in consequence of the cold:* (Ṣ:) or *he became affected by what is termed* كُزَازٌ: (A, Ḳ:) or *he became affected by a rheum.* (TA.) = كَزَّهُ البَرْدُ and الدَّآءُ [*The cold, and disease, made him to shrink,* or *become contracted, and to be affected with a tremour*]. (A.) — كَزَّ الشَّىْءَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. كَزٌّ, (TA,) *He made the thing narrow,* or *strait.* (Ṣ, Ḳ.) — كَزَّتِ المَرْأَةُ دُمْلُجَهَا, (A, TA,) aor. ـُ, (TA,) ‡ *The woman filled her armlet with her arm.* (A, TA.)

4. اكزّهُ ٱللّٰهُ *God smote him,* or *afflicted him, with what is termed* كُزَاز. (Ḳ.)

8: see 1, in three places.

كَزٌّ *Dry,* or *dried up;* or *stiff, rigid,* or *tough; and contracted:* (A, Ḳ:) pl. كُزٌّ. (Ḳ.) You say, يَدٌ كَزَّةٌ *A dry,* or *stiff, rigid,* or *tough, and contracted, hand.* (A.) And خَشَبَةٌ كَزَّةٌ *A stiff, rigid,* or *tough,* (TA,) or *hard,* (A,) *and crooked, piece of wood.* (A, TA.) And قَنَاةٌ كَزَّةٌ *A hard and crooked spear* or *spear-shaft.* (TA.) And قَوْسٌ كَزَّةٌ *A stiff, rigid,* or *tough, bow:* (Ṣ, A, Ḳ:) or *a bow whereof the arrow does not go far, by reason of the narrowness of the former:* (TA:) Aboo-Ziyád says, that the bow thus called is the *smallest of bows:* (AḤn, TA:) pl. قِسِىٌّ كَزَّاتٌ. (A.) And بَكَرَةٌ كَزَّةٌ *A narrow pulley-sheave, that makes a loud creaking* (Ṣ, Ḳ) *by reason of its narrowness.* (TA.) And ذَهَبٌ كَزٌّ *Tough gold:* (A:) or *very hard gold.* (Ḳ.) And جَمَلٌ كَزٌّ *A hardy, strong camel.* (TA.) — رَجُلٌ كَزٌّ, (Ṣ, A,) and كَزُّ اليَدَيْنِ, (Ṣ, A, Ḳ,) ‡ *A niggardly man,* (Ṣ, A, Ḳ,) *of little beneficence,* (TA,) *and of little compliance:* (A, TA:) pl. كُزٌّ. (Ṣ.) — وَجْهٌ كَزٌّ † *A foul,* or *an ugly, face.* (Ḳ.)

كَزَزٌ *Hardness and crookedness* in a piece of wood, or in a spear or spear-shaft. (TA.) — ‡ *Niggardliness,* (Ḳ,) *and littleness of compliance and of beneficence.* (TA.) See 1.

كُزَازٌ (Ṣ, A, Ḳ) and ▼ كُزَّازٌ, (IAạr, A, Ḳ,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A,) *A contraction and tremour arising from cold:* (A:) or *a tremour arising from intense cold:* (IAạr, Ḳ:) or *a certain disease arising from intense cold;* (Ṣ, Ḳ;) *being a spasmodic contraction so occasioned:* or, accord. to the physicians, *arising from the egress of much blood:* (TA:) or *a certain disease arising from cold, in consequence of which the patient trembles until he dies.* (A.)

كُزَّازٌ: see كُزَازٌ.

مَكْزُوزٌ *Made narrow,* or *strait.* (Ṣ.) — A man *affected by what is termed* كُزَاز: (Ṣ, A, Ḳ:) or *affected by a rheum.* (TA.)

كزب

كُزْبٌ *i.q.* كُسْبٌ. (Ḳ.) — [Coll. gen. n., *A kind of*] *hard trees.* (Ḳ.)

كَزَبٌ *Smallness and contraction of the* مُشْط (or *metatarsal bones*) *of the foot;* which is a defect. (Ḳ.)

كَوْزَبٌ *Avaricious,* or *niggardly, and narrow-minded.* (Ḳ.)

مَكْزُوبَةٌ *i.q.* خِلَاسِيَّةٌ *in colour;* i.e., *between black and white.* (Ḳ.)

كزبر

كُزْبُرَةٌ, and sometimes, [in the present day commonly,] كُزْبَرَةٌ, (Ṣ, Ḳ,) Arabic, and well known, (AḤn,) [but J says] I think it is arabicized, (Ṣ,) [Chald. כּוּסְבַּר, (Gol.)] *One of the kinds of seeds that are used in cooking, for seasoning food;* (Ṣ, Ḳ;) [*coriander-seed:* or the *coriander-plant*, accord. to the explanation of كُسْبُرَة (which is said in the TA to be a dial. form of كزبرة) in the Ḳ.]

[كزم

كس

See Supplement.]

كسأ

1. كَسَأَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. كَسْءٌ, (TA,) *He,* or *it, pursued,* or *followed,* another, (Ṣ, Ḳ,) as one follows a party which he has put to flight: like كَسَعَ. (Ṣ.) — كَسَأَ, (Ḳ,) inf. n. كَسْءٌ, (TA,) *He urged on a beast of carriage, in the track,* or *at the heels, of another.* (Ḳ.) = كَسَأَ, (Ḳ,) inf. n. كَسْءٌ, (TA,) *He overcame a party in litigation* or *the like.* (Ḳ.) = كَسَأَ (perhaps a mistake for كَشَأَ, TA,) *He smote* a person with a sword. (Ḳ.)

كَسْءٌ inf. n. of 1. q.v. = مَرَّ كَسْءٌ مِنَ اللَّيْلِ *A part of the night passed.* (Ḳ.)

كُسْءٌ and ▼ كُسُوءٌ The *hinder,* or *latter, part* of anything: pl. أَكْسَآءٌ. (Ṣ, Ḳ.) — كُسْءُ الشَّهْرِ, and ▼ كُسُوؤُهُ, *The latter part of the month; its last ten days, or about that period.* (TA.) — جَآءَ فِى كُسْءِ الشَّهْرِ, and عَلَى كُسْئِهِ, *He came in the latter part,* or *end, of the month.* (TA.) — جَآءَ عَلَى كُسْءِ الشَّهْرِ, and على أَكْسَائِهِ, and ▼ جِئْتُكَ عَلَى كُسَائِهِ, [in the TA written, app. by a mistake of the transcriber, على كساه,] and فِى كُسَائِهِ, [so in the TA,] *He came, and I came to thee, at the end of the month, after the whole month had passed.* (TA.) — جِئْتُ فِى أَكْسَآءِ القَوْمِ *I came among the latter of the people.* (TA.) — مَرُّوا فِى أَكْسَآءِ المُنْهَزِمِينَ, and على أَكْسَائِهِمْ, *They went at the heels of the routed party.* (TA.) رَكِبَ كُسْأَهُ *He fell upon the back of his neck,* or *head.* (Ḳ.)

كُسَآءٌ: see كُسْءٌ.

كُسُوءٌ: see كُسْءٌ.

كسب

1. كَسَبَ, aor. ـِ, inf. n. كَسْبٌ (Ṣ, Ḳ, Mṣb) and كِسْبٌ (Ḳ), *He collected* (wealth &c.]; (Ṣ,

Ḳ;) as also ▼ اكتسبهُ. (Ṣ.) This is the original signification. (Ṣ.) — [Hence,] *He gained, acquired,* or *earned,* wealth or the like; as also ▼ اكتسب. (Mṣb.) كَسَبْتُ شَيْئًا and ▼ اكْتَسَبْتُهُ are syn., [signifying *I gained a thing*]. (Ṣ.) — Hence [also], كَسَبَ and ▼ اكتسب (Ṣ, Ḳ, Mṣb) and ▼ تكسّب (Ḳ) *He sought, sought after,* or *sought to gain, sustenance,* or *the like,* (Ṣ, Ḳ,) for his family: (Mṣb:) or كَسَبَ signifies *he got,* or *obtained,* or *gained, acquired,* or *earned,* [*sustenance, &c.*]; and ▼ اكتسب, *he applied himself with art and diligence* [*to get,* or *obtain,* or *gain, acquire,* or *earn, sustenance* &c.; *he laboured to earn,* or *gain, sustenance*]: (Sb, Ḳ:) [so] also ▼ تكسّب is explained by تَكَلَّفَ الكَسْبَ *he applied himself, as to a task, to gain, &c.* (Ṣ.) — كَسَبَ is also said to signify, and originally, both *he sought,* or *sought after,* [*sustenance*]; and *he laboured in seeking,* or *seeking after, sustenance.* (TA.) — ▼ اكتسب has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Ḳur [لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ *To it* shall be given *what* reward *it hath earned, and upon it* shall be executed *what punishment it hath drawn upon itself*], the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا ‡ [*He gained,* or *earned,* or *did, good*]: and ▼ اكتسب شَرًّا ‡ [*He gained,* or *earned,* or *did, evil*]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did* either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And ▼ اكتسب *He committed* an act of which he was accusable. (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and ▼ اكتسبهُ signify *He* [*committed,* or] *burdened himself with* (تَحَمَّلَ), *a sin,* or *crime.* (Mṣb.) — كَسَبَهُ مَالًا, (Ṣ, Ḳ,) and ▼ اكسبهُ مالا, (IAạr, IAth, Ḳ,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire,* or *earn, wealth:* (IAth, Mṣb:) or *he assisted him to gain, acquire,* or *earn, wealth.* (IAth.) كسبهُ علْمًا *He caused him to gain,* or *acquire, knowledge.* (Mṣb.) [In like manner,] ▼ اسْتَكْسَبْتُ العَبْدَ *I caused the slave to gain,* or *make gain;* the verb having here the sense of the measure أَفْعَلْتُهُ; like as اسْتَخْرَجْتُهُ signifies أَخْرَجْتُهُ. (Mṣb.) [See an ex. voce أَدِيمٌ.] نَهَى عَنْ كَسْبِ الإِمَاءِ [*He* (Moḥammad) *forbade the making female slaves to earn money,* or *the like,* (*by prostitution*)]. (TA, from a trad.) — مَا كَسَبَ in the Ḳur cxi, 2, is said to signify *His children.* A man's children are among the things termed his كَسْب. (TA.) — كَسَبَهُ عَجَبًا *It occasioned,* or *caused, him to wonder.* (TA, voce أَعْجَبَ.)

4: see 1.

5: see 1.

8: see 1 throughout.

كَسْبٌ inf. n. of 1. q.v. — فُلَانٌ طَيِّبُ الكَسْبِ, (Ṣ, Ḳ,) and ▼ المَكْسَبِ, and ▼ المَكْسِبِ, (Ḳ,) and ▼ الكِسْبَةِ, and ▼ المَكْسَبَةِ, (Ṣ, Ḳ,) and ▼ الكَسِيبَةِ, (IM,) [*Such a one makes good gain:* كَسْبٌ &c. signifying *gain, acquisition,* or *earning:* and also *a deed,* whether good or evil].

كُسْبٌ *i.q.* كُنجارق [or كُنْجَارَهْ], a Persian word, called by some of the people of Es-Sawád كُسْبَج [or كُسْبَهْ; i.e., The *dregs of sesame-grain,* or *the like, from which the oil has been expressed*]; (TA;) *dregs remaining after the expression of oil:* (Ṣ, Ḳ:) [as also كُزْبٌ:] from the Persian كشب, (AM,) [or rather كُسْبَه, or كُسْبَج]. See also تُخٌّ.

كُسْبَةٌ: see كُسَابٌ.

كِسْبَةٌ: see كَسْبٌ.

كُسْبِيٌّ: see اِكْتِسَابِيٌّ.

كُسَابٌ The *wolf.* (L, Ḳ.) — *A name of a bitch:* (Ṣ:) *one of the names of the bitch:* (ISd:) as also ▼ كُسْبَةُ: (Ḳ:) as ▼ كُسَيْبٌ is *a name of the dog;* i.e., of the male: (Ḳ:) names thus used as ominous of gain, [or of capturing game]: (IM:) كُسَابِ, as *a name of a hunting bitch,* means كَاسِبَةٌ. (TA, art. برح.)

كَسُوبٌ [so in the copies of the Ḳ in my hands; but by the place in which it is mentioned in the TA, it is implied that it is ▼ كُسُوبٌ]: see also [كُسُوبٌ]. مَا لَهُ كَسُوبٌ *A thing; anything. He has not anything.* (Ḳ.) ═ رَجُلٌ كَسُوبٌ, and ▼ كَسَّابٌ, *A man who makes much gain.* (Ḳ.)

كُسَيْبٌ: see كُسَابٌ. — اِبْنُ الكُسَيْبِ *Bastard.* (Ḳ.)

كَسَّابٌ: see كَسُوبٌ.

كُسُوبٌ *A certain plant.* (Ḳ.) ═ See also كَسُوبٌ.

الكَوَاسِبُ *i.q.* الجَوَارِحُ, (Ṣ, Ḳ,) here meaning *The members* (either of a man or of a bird) *by means of which is gained, acquired,* or *earned, sustenance,* or *the like.* (MF.) [The explanation in the TA, الجَوَارِحُ مِنَ الإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *preyers,* whether men or birds: but this meaning I do not think to be the one intended.]

أَبُو كَاسِبٍ *The wolf.* (Ḳ.)

اِكْتِسَابِيٌّ [*Acquired* knowledge, *such as is acquired by study:* as also ▼ كُسْبِيٌّ:] opp. to ضَرُورِيٌّ as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

مَكْسَبٌ, and مَكْسَبَةٌ see كَسْبٌ.

كسبر

كُسْبَرَةٌ and كُسْبُرَةٌ The *plant of the* جُلْجُلَان; (Ḳ;) [i.e., the *plant of which the fruit,* or *produce, is called* الجُلْجُلَان;] dial. forms of كُزْبَرَةٌ and كُزْبُرَةٌ, q.v. (TA.)

كست

كُسْتٌ *i.q.* قُسْطٌ (Ḳ) and كُسْطٌ, [i.e. *Costus,*] *with which one fumigates.* (Kr.)

كسج

1. كسج, [app. كَسِجَ, aor. ـَ,] inf. n. كسج, [app. كَسَجٌ,] *He had no beard grown;* [*was naturally beardless*]. From this it would seem that كوسج is an Arabic word. (IḲooṭ, Mṣb.)

Q. Q. 1. كَوْسَجَ *He was,* or *became, what is termed* كَوْسَجٌ; (Ḳ;) from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2. مَنْ طَالَتْ لِحْيَتُهُ تَكَوْسَجَ عَقْلُهُ † [*He whose beard becometh long, his intellect becometh small.*] (TA.)

كَوْسَجٌ (Th, Ṣ, Ḳ, &c.) and كُوسَجٌ, (Fr, Ḳ,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaạḳoob and ISk, and IDrst, (TA,) and AḤei says that صُوبَجٌ and سُوسَنٌ are the only words of the measure فُوعَلٌ, (MF,) and كُوسِجٌ, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (Ḳ,) A man *having no hair upon the side of his face* [*but only upon his chin*]; (M;) *i.q.* أَثَطُّ; (M, Ṣ;) *whose cheeks are clear of hair;* (Expositions of the Fṣ) [used in the present day to signify *having a scanty,* or *small, beard, and that only on the chin:*] an arabicized word, (Ṣ, &c,) originally كوسق, (Mṣb,) [or rather كُوسَهْ, which is Persian]. — Also, *Deficient in the teeth:* (Aṣ, Ḳ:) from the Persian كوزه, (Sb,) [or rather كُوسَهْ]: [pl. كَوَسِجُ, occurring in the TA in art. ثط.] A woman said to her husband Thou art كوسج: to which he replied, If I be كوسج, thou art divorced. And the matter being referred to the Imám Aboo-Ḥaneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is

divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two. (MF.) — Also, [The *Xiphias*, or *sword-fish*;] *a certain fish* (*of the sea*, Ṣ) *that has a snout like a saw*, (Ṣ, Ḳ,) *and eats men*; *i. q.* لُخْمٌ, (TA,) and جَمَلُ المَآءِ, (Mgh in art. جمل,) or جَمَلُ البَحْرِ. (TA in that art.) — Also, *A slow hackney*, or *nag*. (A, Ḳ.)

كسح

1. كَسَحَ, (aor. ـَ, Ḳ, inf. n. كَسْحٌ, Mṣb,) *He swept* a house, or chamber. (Ṣ, Mṣb, Ḳ.) [You say] كَسَحَتِ الرِّيحُ الأَرْضَ *The wind swept off the dust from the surface of the ground.* (Ṣ, Ḳ.) — [Hence,] كَسَحَ ‡ *He cleaned out* a well, and a canal or channel of running water, &c. (Mṣb.) — [And hence also,] ‡ *He cut* a thing *off*; *destroyed* it; *did away with* it, *carried it off*: (Mṣb:) [*he swept it away*.] — كَسَحْنَا بَنِى فُلَانٍ ‡ *We extirpated the sons of such a one.* (A.) — كَسِحَ, aor. ـَ, inf. n. كَسَحٌ, *He had a heaviness in one of his legs, and dragged it when he walked*: (T:) *he was crippled in the legs*, and *in the arms*: (L, Ḳ:) mostly used in relation to the legs. (L.) [See also كُسَاحٌ.]

8. أَغَارُوا عَلَيْهِمْ فَاكْتَسَحُوهُمْ ‡ *They made a hostile attack*, or *incursion*, *upon them, and took all their property.* (Ṣ, Ḳ.*) — اِكْتَسَحْنَا مَالَ بَنِى فُلَانٍ ‡ *We took* [or *swept off*] *all the property of the sons of such a one, leaving them nothing.* (L.) — [In like manner you say] كَسَحَ مِنَ المَالِ مَا شَآءَ [‡ *He swept off what he pleased of the property*]; as also كَثَحَ. (Ḳ, voce كَثَحَ.)

كَسَحٌ *Impotence*, (Ḳ,) *arising from a disease which attacks the hips, and weakens the leg.* (TA.)

كُسْحَانٌ: see أَكْسَحُ.

كُسَاحٌ (L) and ▼ كُسَاحَةٌ (Ḳ) The *state of being crippled* (زَمَانَةٌ) *in the legs*, and *in the arms*: (L, Ḳ:) mostly used in relation to the legs. (L.) [See 1.] — كُسَاحٌ *A certain disease of camels*, (L, Ḳ,) *which renders them very lame, so that they cannot walk.* (Aboo-Sa'eed, L.)

كَسِيحٌ: see أَكْسَحُ. — Also, *Impotent* (Ḳ) *in walking, as though he swept the ground.* (TA.)

كُسَيْحٌ: see أَكْسَحُ.

كُسَاحَةٌ *Sweepings*; (Ṣ, Ḳ;) *dust that is swept from a house and thrown in a heap.* (Lḥ.) ══ See also كُسَاحٌ.

أَكْسَحُ and ▼ كُسْحَانٌ and ▼ كَسِيحٌ (L, Ḳ) and ▼ كُسَيْحٌ (Ḳ) and ▼ مُكَسَّحٌ (L) *Having a heaviness in one of his legs, and dragging it when he walks*: (L:) *crippled in the legs*, and *in the arms*: (L, Ḳ:) also the first (as explained by some, L,) *lame, by nature, or by reason of a chronic ailment*: and *affected by a disease which deprives one of the power of walking*: (Ṣ, L, Ḳ:) pl. كُسْحٌ (L) and كُسْحَانٌ. (L, Ḳ.) الصَّدَقَةُ مَالُ الكُسْحَانِ وَالعُورَانِ (Ṣ, L) *Alms are the property of the crippled and the one-eyed.* (L, from a trad.)

مِكْسَحَةٌ *A broom*, or *besom*, or *instrument with which one sweeps* (Ṣ, Ḳ) *snow, &c.*; (Ṣ;) as also مِكْسَحٌ. (L.)

مُكَسَّحٌ: see أَكْسَحُ.

مَكْسُوحٌ A camel *severely lame*, (L, Ḳ,) *so that he cannot walk.* (Aboo-Sa'eed, L.)

كسحب

Q. 1. كَسْحَبَ, inf. n. كَسْحَبَةٌ, *He walked in fear, hiding himself.* (Ḳ.)

كسد

1. كَسَدَ, (Ṣ, L, Mṣb, Ḳ,) aor. ـُ, (L, Mṣb,) inf. n. كَسَادٌ (Ṣ, L, Mṣb, Ḳ) and كُسُودٌ; (Ḳ;) and كَسُدَ; (L, Ḳ;) but the former is the verb in common use; (TA;) *It* (a thing, Ṣ, Mṣb, a commodity, &c., L) *was*, or *became, unsaleable*, or *difficult of sale, and in little demand.* (L, Mṣb, Ḳ.) The original meaning is *It was*, or *became, in a bad, corrupt*, or *unsound state.* (T, Mṣb.) ══ كَسَدَتِ السُّوقُ, (aor. ـُ, inf. n. كَسَادٌ, L,) *The market was*, or *became, stagnant*, or *dull, with respect to traffic.* (Ṣ,* A, L, Mṣb, Ḳ.) See 4.

4. اكسد *He* (God) *made a market stagnant*, or *dull, with respect to traffic.* (A, Mṣb.) — *He* (a man) *found his market to be stagnant*, or *dull, with respect to traffic.* (Ṣ, IḲṭṭ, A, L, Ḳ.) [In most copies of the Ḳ, we find, وَسُوقٌ كَاسِدٌ وَأَكْسَدَ وَأَكْسَدَتْ سُوقُهُمْ, instead of وَسُوقٌ كَاسِدٌ وَأَكْسَدُوا كَسَدَتْ سُوقُهُمْ, which is the right reading, as is indicated in the TA.]

كَسِيدٌ: see كَاسِدٌ. — Also, *of inferior condition*; *ignoble*; syn. دُونٌ. (Ṣ, L, Ḳ.) So in the saying of the poet, (Ṣ, L,) Mo'áwiyeh Ibn-Málik, surnamed Mo'owwidh-el-Ḥukamà, (IB, L,)

* إِذْ كُلُّ حَىٍّ نَابِتٌ بِأَرُومَةٍ *
* نَبْتَ العِضَاهِ فَمَاجِدٌ وَكَسِيدُ *

(Ṣ, L) meaning, *Since every living man grows from a root, like the growth of the 'iḍáh, there is he who is noble, and he who is ignoble.* (IB, L.)

كَاسِدٌ and ▼ كَسِيدٌ A thing, (Ṣ, Mṣb,) or commodity, &c., (L,) *unsaleable*, or *difficult of sale, and in little demand.* (L, Mṣb, Ḳ.) You say سِلْعَةٌ كَاسِدَةٌ. (Ṣ.) — سُوقٌ كَاسِدٌ, (Ṣ, L, Mṣb, Ḳ,) without ة, (Ṣ, L, Mṣb,) or كَاسِدَةٌ, as in the T, (Mṣb) *A market stagnant*, or *dull, with respect to traffic*; (L, Mṣb, Ḳ;) i.e., ذَاتُ كَسَادٍ. (TA.)

كسر

1. كَسَرَهُ, (Ṣ, A, &c.,) aor. ـِ, (Mṣb, Ḳ,) inf. n. كَسْرٌ; (Mṣb, TA;) and ▼ اكتسرهُ; (Ḳ;) [*He broke it*: or the latter signifies *he broke it off*: or it is similar to اِقْتَطَعَهُ and the like, and signifies *he broke it off for himself*: for] you say اكتسرتُ ▼ مِنْهُ طَرَفًا [*I broke off*, or *broke off for myself, from it, an extremity*]. (A.) You say ▼ كَسَرْتُهُ اِنْكِسَارًا and اِنْكَسَرَ كَسْرًا, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) — كُسِرَ *He had his leg broken*; *his leg broke.* (Mgh.) — فُلَانٌ يَكْسِرُ عَلَيْكَ الفُوقَ, (A, Ḳ,) or الأَرْعَاظَ, (Ḳ,) or يُكَسِّرُ, (as in the CḲ, and in a MS copy of the Ḳ, but we find the former reading in art. رعظ in the Ḳ,) [lit., *Such a one breaks against thee the notch of the arrow*, or *the sockets of the arrow-heads*: meaning,] ‡ *such a one is angry with thee*: (A, Ḳ:) or *is vehemently angry with thee.* (Ḳ, art. رعظ, in which see further explanations.) — [كُسِرَ بَيْنَهُمْ رُمْحٌ lit., *A spear was broken among them*: meaning, † *a quarrel occurred among them.* (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit.*)] — كَسَرَ الكِتَابَ عَلَى عِدَّةِ أَبْوَابٍ وَفُصُولٍ ‡ [*He divided the book*, or *writing, into a number of chapters and sections*]. (A.) — كَسَرَ الشِّعْرَ, aor. ـِ, inf. n. كَسْرٌ, † [*He broke the measure of the poetry*;] *he did not make the measure of the poetry correct.* (TA.) — كَسَرْتُ القَوْمَ, inf. n. as above, † *I* [*broke, crushed, routed*, or] *defeated, the people* or *party.* (Mṣb.) — كَسَرْتُ خَصْمِى ‡ [*I defeated my adversary*]. (A.) — [كَسَرَ نَفْسَهُ † *He broke*, or *subdued, his spirit.* — † *He abased*, or *humbled, himself.*] — كَسَرْتُ مِنْ سَوْرَتِهِ ‡ [*I broke*, or *subdued*, or *abated, somewhat of his impetuosity*, or *violence*, or *tyranny*, or *anger*]. (A.) — كَسَرَ حُمَيَّا الخَمْرِ بِالْمِزَاجِ ‡ [*He broke*, or *subdued*, or *abated, the intoxicating influence of the wine by the mixture of* water]. (A.) — كَسَرَ مِنْ بَرْدِ المَآءِ, and حَرِّهِ, aor. and inf. n. as above, † *He abated*, or *allayed, somewhat of the coldness of the water*, and *its heat.* (TA.) — اِكْسِرْ عَنَّا: see an ex. voce رُوبَةٌ. — [كَسَرَ العَطَشَ † *It abated*, or *allayed, thirst.*] — كَسَرَ مَتَاعَهُ ‡ *He*

sold his goods by retail, one piece of cloth after another: (IAar, Ḳ:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ ‡ *I turned the man, averted him*, or *turned him back, from his desire.* (Mṣb.) — يَكْسِرُ ذَنَبَهُ بَعْدَ مَا أَشَالَهُ [app. † *He contorts his tail after raising it*], said of a camel. (Ḳ.) — كَسَرَ الثَّوْبَ, and الجِلْدَ, † *He folded*, and *he creased, the garment*, or *piece of cloth*, and *the skin.* Ex. of the former signification, [in which the pronoun refers to a tent:] مِنْ حَيْثُ يُكْسَرُ جَانِبَاهُ [† *Where its two sides are folded*]. (Ṣ.) You say also كَسَرَ الوِسَادَ, meaning ‡ *He folded*, or *doubled, the pillow*, or *cushion*, and *leaned*, or *reclined, upon it.* (Ḳ.) See also كَاسِرٌ. — كَسَرَ جَفْنَهُ نَحْوَهُ † [*He blinked*, (lit. *he wrinkled his eyelid*) *towards him*]. (Mgh. art. غمز.) You say also, رِيحٌ حَارَّةٌ تَكْسِرُ العَيْنَ حَرًّا † [*A hot wind, that makes the eye to blink*, or *contract and wrinkle the eyelids, by reason of heat*]. (Ḳ, art. خوص.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرْفِهِ, (Ḳ,) aor. and inf. n. as above, (TA,) ‡ *He contracted* (غَضَّ, q. v.,) *his eye*, or *eyes*; [*so as to wrinkle the lids*; in which sense the former phrase is used in the present day:] (Ḳ:) and كَسَرَ عَلَى طَرْفِهِ, accord. to Th, *he contracted* (غَضَّ) *his eye*, or *eyes, somewhat*: (TA:) [or perhaps عَلَى is here a mistake for عَلَىَّ, in which case we must read طَرْفَهُ, so that the meaning would be as above with the addition *at me*:] and ↓ مُكَاسَرَةٌ signifies المُغَاضَةُ العَيْنَيْنِ [i.e. *the contracting of the eyes so as to wrinkle the lids*]. (Ṣ, Ḳ, in art. غضن.) — كَسَرَ الطَّائِرُ جَنَاحَيْهِ, (A, TA,) aor. ـِ, inf. n. كَسْرٌ; (TA;) and كَسَرَ alone, (Ṣ, A, Ḳ,) inf. n. كَسْرٌ and كُسُورٌ, (Ḳ,) or in this case, when the wings are not mentioned, كُسُورٌ [only]; which shows that a verb, when its objective complement is forgotten [or suppressed], and the inf. n. [for الحَدِيثُ in my original I read الحَدَثُ] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فُعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَلَ, such as قَعَدَ, inf n. قُعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعْلٌ of that of a trans. verb;] ‡ *The bird contracted his wings*, (Ṣ, A, Ḳ,) or *contracted them somewhat*, (TA,) *so that he might descend in his flight*, (Ṣ,) or *in order to alight.* (A, Ḳ.) — [كَسَرَ الحَرْفَ, aor. ـِ, inf. n. كَسْرٌ, *He pronounced the letter with the vowel termed kesr*: and *he marked the letter with the sign of that vowel.* A conv. phrase of lexicology and grammar.] = See also 7.

2. كَسَّرَهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَكْسِيرٌ, (Mṣb,) is with teshdeed to denote muchness [of the action] or multiplicity [of the objects] (Ṣ) [*He broke it much, in pieces*, or *into many pieces*: or *many times*, or *repeatedly*; or *he broke it*, meaning a number or collection of things.] — فُلَانٌ يُكَسِّرُ عَلَيْكَ الفُوقَ, or الأَرْعَاظَ: see 1. — [كَسَّرَهُ also signifies *He divided it* (i. e. a number, and a measure,) *into fractions.*] — كَسَّرَهُ الكَرَى ‡ [*Drowsiness made him languid*]. (A, TA in art. هيض.) — [كَسَّرَ شَعَرَهُ, inf. n. تَكْسِيرٌ, † *He crimped his hair*, see رَطَّلَ.] = كَسَّرَ المَآءُ الوَادِىَ ‡ *The water made* [*the* كُسُور, i.e.,] *the turnings, bendings*, or *windings*, (مَعَاطِف,) *of the valley, and the parts thereof eaten away by torrents, to flow with water.* (Th.)

3: see 1.

5. تكسّر, (Ṣ, A, Mṣb, Ḳ,) quasi-pass. of 2, (Mṣb, Ḳ,) [*It broke*, or *became broken, much, in pieces*, or *into many pieces*; or *many times*, or *repeatedly*; or *it* (a number or collection of things) *broke*, or *became broken.*] — [Said of water, and of sand, † *It became rippled* by the wind. And of crisp hair, † *It became crimped*; or *became rimpled, as though crimped.* (In these senses it is used in the Ṣ in art. حبك, &c. See حِبَاكٌ.) Also said of the skin, † *It became wrinkled*: see تَغَضَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, † *It became folded*, and *it became creased, much*, or *in several*, or *many places.* See an ex. below, voce كَسْرٌ.] — [And hence, as meaning, † *It became contracted*,] said also of the eye. (TA in art. خشع.) [See 1.] — [‡ *He was*, or *became, languid*, or *loose in the joints.* And ‡ *He affected languor*, or *languidness*: a very common signification.] You say, فِيهِ تَخَنُّثٌ وَتَكَسُّرٌ ‡ [*In him is effeminacy, and affectation of languor* or *languidness*]. (A.) And one says of an effeminate man, تَكَسَّرَ فِى كَلَامِهِ † [*He affected languor*, or *languidness, in his speech*], (IDrd, O, voce تَفَكَّكَ,) and also مَشْيِهِ [*his walk*]. (Ḳ, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (Ṣ, A, Mṣb, Ḳ,) [*It broke*, or *became broken.*] You say, ↓ كَسَرْتُهُ انْكَسَرَ كَسْرًا and انْكِسَارًا. (Sb, TA. See 1.) — انكسرت السِّهَامُ عَلَى الرُّؤُوسِ † *The portions became fractional to the several heads*; *were not divisible into whole numbers.* (Mṣb.) — انكسر الشِّعْرُ † *The poetry became* [*broken*, or] *incorrect in measure.* (TA.) — [انكسر القَوْمُ † *The people became broken*, or *defeated.*] — انكسر خَصْمِى ‡ [*My adversary became defeated.*] (A.) — [انكسرت نَفْسُهُ † *His spirit became broken*, or *subdued*: and انكسر, alone, *he became broken in spirit*; *his sharpness of temper, vehemence of mind*, or *fierceness, became broken*, or *subdued*; *he became meek, gentle*, or *humble.*] — [انكسر, said of a man, also signifies, very frequently, ‡ *He became languid*, or *languishing.* See the act. part. n., below. And see 5.] ضَعْفٌ and انْكِسَارٌ and فَتْرَةٌ are syn. (Ṣ, art. فتر.) — انكسر عَنِ الشَّىْءِ † *He lacked power*, or *ability, to do*, or *accomplish the thing.* And انكسر [alone] † *He*, or *it*, (said of anything, [man or beast,]) *remitted, flagged*, or *became remiss, in an affair, lacking power*, or *ability, to perform*, or *accomplish, it.* (TA.) — انكسر نَظَرُ الطَّرْفِ † *The look of the eye*, or *eyes, became languid*, or *languishing*; syn. فَتَرَ. (IḲṭṭ, in TA, art. فتر.) And انكسر طَرْفُهُ † [*His eye*, or *eyes*, or *sight, became languid*, or *languishing*, or *not sharp*]. (T, Ḳ, art. فتر.) — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so ↓ كُسِرَ, (Fr. in TA, art. قط,) † *It abated*, or *became allayed*; or, [said of heat,] *it became languid*, or *faint.* (TA.) — Said of dough, † *It became soft, and leavened*, or *good, and fit to be baked.* (TA.) — [Said of a garment, or piece of cloth, and skin, † *It became folded*; *it became creased.* Ex.:] يَطْوِى الثِّيَابَ أَوَّلَ طَيِّهَا حَتَّى تَنْكَسِرَ عَلَى طَيِّهِ [*He folds the garments*, or *pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding*]. (Ṣ, Ḳ, voce قَسَامِىٌّ. [In one copy of the Ṣ, I find تَتَكَسَّرَ in the place of تَنْكَسِرَ, which latter reading I find in a better copy of the same work.])

8: see 1, first sentence.

كَسْرٌ: see كِسْرٌ, throughout. — ‡ *A fraction*, or *broken part of an integral, as the half, and the tenth, and the fifth*; (Mṣb;) *what does not amount to an integral portion*: (Ḳ:) pl. كُسُورٌ. (A, Mṣb.) You say, ضَرَبَ الحُسَّابُ الكُسُورَ بَعْضَهَا فِى بَعْضٍ ‡ [*The calculators multiplied the fractions together*]. (A.) — *Little in quantity* or *number*: (ISd, Ḳ:) *as though it were a fraction of much.* (ISd.) — † *A crease, wrinkle, ply, plait*, or *fold*, in skin, and in a garment or piece of cloth; (JK, Ṣ,* Ḳ,* voce غُرٌّ, in the CḲ غَرٌّ; and so accord. to the explanation of the pl. in the present art. in the TA;) as also ↓ مَكْسِرٌ: (accord. to the explanations of its pl. in the Ṣ, Mgh, Mṣb voce غُضُونٌ:) pl. of the former كُسُورٌ: (JK, Ṣ, voce غُرٌّ; and TA in the present art.;) and of the latter, مَكَاسِرُ. (Ṣ, Mgh, Mṣb, voce غَضْنٌ; &c.) — See also كُسُورٌ, below. = [As a conventional term in grammar, *A vowel-sound, well known*; the sign for which is termed ↓ كَسْرَةٌ.]

كَسْرٌ and ↓ كِسْرٌ, (Ṣ, Ḳ, &c.,) the latter of which is [said to be] of higher authority (أَعْلَى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA,)

A portion of a limb: or a complete limb: (K:) or *a limb by itself, which is not mixed with another*: (TA:) or *half of a bone, with the flesh that is upon it*: (K:) or *a bone upon which there is not much flesh*, (Ş, K,) *and which is broken*; otherwise it is not thus called: (Ş) or *any bone*: (AHeyth:) or *a limb* of a camel: (TA:) or of a human being or other: (ISd, TA:) pl. [of pauc.] أَكْسَارٌ (TA) and [of mult.] كُسُورٌ. (Ş, TA.) — كِسْرُ قَبِيحٍ, (Ş, K,) and كَسْرٌ ↓ قَبِيحٍ, (Ş,) *The bone of the* سَاعِد [here meaning the *upper half of the arm, from the part next the middle to the elbow*. (El-Umawee, Ş, K.) [See also قَبِيحٌ. And كسر حَسَن signifies *The upper part of that bone*.] — Also كِسْرٌ and كَسْرٌ ↓ The *side of a* بَيْت [or *tent*]: (K:) or the *part of* [*each of*] *the two sides thereof that descends from the* طَرِيقَتَان [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the *lowest* شُقَّة [or *oblong piece of cloth*] *of a* [*tent of the kind called*] خِبَآء: (A, K:) or the *part of that* شُقَّة *which is folded* or *creased* (تَكَسَّرَ وَتَثَنَّى) *upon the ground*: (K:) or the *lowest* شُقَّة *of a* بَيْت [or *tent*], *that is next the ground, from where its* (the tent's) *two sides are folded* (مِنْ حَيْثُ يُكْسَرُ جَانِبَاهُ), *on thy right hand, and thy left*. (ISk, Ş.) — Also, (K,) or كَسْرٌ ↓ [only], (TA,) [but for this limitation there appears no reason,] *A side* (K, TA) of anything; as, [for instance,] of a desert: (TA:) pl. أَكْسَارٌ and كُسُورٌ [app. in all the senses: see above]. (K.) — قِدْرٌ كِسْرٌ, and أَكْسَارٌ, (TA,) and إِنَآءٌ أَكْسَارٌ, (IAar,) and جَفْنَةٌ أَكْسَارٌ, (K,) A cooking-pot, (TA,) and a vessel, (IAar,) and a bowl, (K,) *large, and* [*composed of several pieces*] *joined together*: (IAar, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كسر applied to every distinct part of it. (TA.) — See also كُسُورٌ, below.

كَسْرَةٌ † *A defeat*. You say, وَقَعَ عَلَيْهِمُ الكَسْرَةُ *Defeat befell them*. (Mşb.) ═ See also كِسْرٌ.

كِسْرَةٌ (in some copies of the K كِسْرٌ, but this is a mistake, TA,) *A piece of a broken thing*: (Ş, K:) or rather *a piece broken from a thing*: (TA:) or *a fragment*, or *broken piece*, *of a thing*: (Mşb:) pl. كِسَرٌ. (Ş, Mşb, K.) You say, كِسْرَةٌ مِنَ الخُبْزِ *A broken piece of bread*. (Mşb.) See also كُسَارٌ.

كِسْرَى and كَسْرَى, (Ş, Mşb, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo-'Amr Ibn-El-'Alà, (Mşb,) *A name* (TA) *applied to the king of the Persians*, (Mşb, K, TA,) or *a surname of the kings of the Persians*, (Ş,) like النَّجَاشِىُّ, a name of the king of Abyssinia, (TA), arabicized from خُسْرَوْ, (Ş, K,) which means "possessing ample dominion," (K,) in the Persian language: so they say: but خُسْرُو is itself arabicized from خُوشْ رُو, which means, in that language, "goodly in countenance": (TA:) [but that خسرو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كسرى because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabicized: (MF:) the pl. is أَكَاسِرَةٌ, (Ş, Mşb, K,) contr. to analogy, (Ş,) and كَسَاسِرَةٌ and أَكَاسِرُ and كُسُورٌ, (K,) [all of which are also] contr. to analogy: (TA:) by rule it should be كِسْرَوْنَ, like عِيسَوْنَ (Ş, K) and مُوسَوْنَ. (Ş.)

كِسْرِىٌّ: see كِسْرَوِىٌّ.

كِسْرَوِىٌّ and كِسْرِىٌّ ↓ *Of*, or *relating to*, كِسْرَى; rel. ns. from كِسْرَى: (Ş, Mşb, K:) and كَسْرَوِىٌّ alone is the rel. n. from كَسْرَى. (Mşb.) [In the TA, it is said that one should not say كَسْرَوِىٌّ; but it seems that what is not allowable is كَسْرِىٌّ.]

كُسَارٌ and كُسَارَةٌ [*Fragments, or broken pieces or particles, that fall from a thing*:] *what breaks from a thing*: (Şgh:) or *what breaks in pieces from a thing*, (K, TA,) *and falls*: (TA:) *fragments*, or *broken pieces* or *particles*, (دُقَاق, ISk, Ş, and حُطَام, Ş,) of fire-wood. (ISk, Ş.) You speak of the كُسَار of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ † The *turnings, bendings*, or *windings*, (مَعَاطِف, K, TA,) *and parts eaten away by torrents*, (جِرَفَة, TA,) *and ravines*, (شِعَاب, K, TA,) of valleys, (K, TA,) and of mountains: (TA:) a pl. without a sing.: (K:) you do not say كَسْرُ الوادى nor كِسْرُ الوادى. (TA.) — أَرْضٌ ذَاتُ كُسُورٍ ‡ *A land having* [*places of*] *ascent and descent*. (Ş, A.) — See also كَسْرٌ and كِسْرٌ.

كَسِيرٌ i. q. مَكْسُورٌ ↓, [*Broken*,] (Ş, K,) applied to a thing: (Ş:) and so the fem., without ة: (TA:) pl. كَسْرَى, (Ş, K,) like as مَرْضَى is pl. of مَرِيض, (Ş,) and كَسَارَى: (K:) [and مَكَاسِيرُ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكَاسِيرُ because it is of a kind proper to substs. (TA.) — نَاقَةٌ كَسِيرٌ (Ş, K) i. q. مَكْسُورَةٌ ↓ [lit., *A broken she-camel*,] (K,) is like the phrase كَفٌّ خَضِيبٌ, (Ş, TA,) meaning مَخْضُوبَةٌ: (TA:) or *a she-camel having one of its legs broken*: (Mgh:) and شَاةٌ كَسِيرٌ *a sheep*, or *goat*, *having one of its legs broken*: كسير being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh, Mşb:) and كَسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيحَةٌ: (Mşb:) كُسَيْرٌ, occurring in a trad. is explained as signifying *a sheep*, or *goat*, *having a broken leg, that cannot walk*; (IAth,* Mgh;) but this requires consideration. (Mgh.)

كَاسِرٌ [*Breaking*]; fem. with ة: pl. masc. and fem. كُسَّرٌ; and pl. fem. كَوَاسِرُ also. (K.) — ‡ *Folding* or *doubling, and leaning* or *reclining upon*, a pillow or cushion. Hence the following, in a trad. of 'Omar, لَا يَزَالُ أَحَدُهُمْ كَاسِرًا وِسَادَهُ عِنْدَ ٱمْرَأَةٍ مُغْزِيَةٍ, meaning, ‡ *Not one of them ceases to fold* or *double his pillow* or *cushion at the abode of a woman whose husband is absent in war, and to lean* or *recline upon it, and enter upon discourse with her*. (IAth, TA.) — ‡ An eagle, (A, K,) and a hawk or falcon, (A,) *contracting his wings*, (A, K,) or *contracting them somewhat, so that he may descend in his flight*, (TA,) or *in order to alight*. (A, K.) — الكَاسِرُ ↓ *The eagle*. (Ş, M, K.)

الإِكْسِيرُ i. q. الكِيمِيَآءُ q. v. (Şgh, K.)

جَمْعُ التَّكْسِيرِ † [*The broken plural*;] *the plural in which the composition of the singular is changed*; (K;) *the change being either apparent*, as in رِجَالٌ, pl. of رَجُلٌ, or *understood*, as in فُلْكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of قُفْل, and that in the pl. is like that of أُسْد. (Ibn-'Akeel: see Dieterici's "Alfijjah" &c., pp. 329 and 330.) — Also تَكْسِيرٌ † [The *area* of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قُطْرٌ [or diameter] and تَكْسِير [or area], which [last] is the *product of the multiplication of the half of the* قطر *by the half of the* دور: and it is sometimes called مُسَاحَةٌ. You say, مَا تَكْسِيرُ دَائِرَةٍ قُطْرُهَا سَبْعَةٌ وَدَوْرُهَا ٱثْنَانِ وَعِشْرُونَ [*What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?*]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [*Eight-and-thirty and a half*]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِرٌ *A place of breaking*, (K, TA,) of anything. (TA.) You say, عُودٌ صُلْبُ المَكْسِرِ [*Wood*, or *a piece of wood*, or *a branch*, or *twig*, *hard in the place of breaking*,] when you know its goodness by its breaking: (Ş, A:) and عُودٌ طَيِّبُ المَكْسِرِ [*Wood, &c., good in the place of breaking*,] i. e. *approved*. (K.) — Hence, رَجُلٌ صُلْبُ المَكْسِرِ (A, L) ‡ *A man who bears up*

against difficulty, distress, or *adversity:* because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هُمْ صِلَابُ المَكَاسِرِ. (A.) And فُلَانٌ هَشُّ المَكْسِرِ, (TA,) and ↓ المُكَسَّرِ, (TA in art. هش, q.v.,) † [*Such a one is easy,* or *compliant, when asked*], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And فُلَانٌ طَيِّبُ المَكْسِرِ † *Such a one is praised when tried, proved,* or *tested:* (Ṣ, TA:) and رَدِىْءُ المَكْسِرِ [*dispraised when tried,* &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies † The *internal state; an internal,* or *intrinsic, quality;* the *intrinsic,* or *real, as opposed to the apparent, state,* or *to the aspect;* syn. مَخْبَرٌ. (Ḳ.) — Also مَكْسِرٌ The *lowest part* (أَصْلٌ Ḳ, TA) of anything; and especially of a tree, *where the branches are broken off.* (TA.) — [Hence] it is said to be metonymically used as meaning ‡ *Old property.* (TA voce فَرْعٌ.) — See also كَسْرٌ.

مَكْسُورٌ: see كَسِيرٌ. — سَوْطٌ مَكْسُورٌ † *A soft, weak, whip.* (TA.)

مُكَسَّرٌ pass. part. n. of 2, q.v. — See also مَكْسِرٌ, with which it is made synonymous. — ‡ A valley *whose* كُسُور (q.v.) *flow with water:* (Ḳ:) or *are made to flow:* (Th:) accord. to one relation of a saying in which it occurs, it is مُكْسَرٌ. (TA.)

جَارِى مُكَاسِرِى, (Ṣ,) or فُلَانٌ مُكَاسِرِى, (ISd, Ḳ,) *Such a one is my neighbour;* (Ṣ;) *the* كِسْر (q.v.) *of his tent is next the* كِسْر *of my tent.* (Ṣ, ISd, Ḳ.)

مُنْكَسِرٌ has for its pl. مَكَاسِيرُ, which is extr.; like مَسَاحِيقُ, pl. of مُنْسَحِقٌ. (TA in art. سحق.) رَأَيْتُهُ مُنْكَسِرًا ‡ *I saw him in a languid,* or *languishing state.* (A.)

كسط

كُسْطٌ i. q. قُسْطٌ (Ḳ) The *wood with which one fumigates;* being a dial. var. of the latter. (TA.)

[كسع

كسف

كسل

كسم

كسو

See Supplement.

كش

See كت and Supplement.]

كشأ

1. كَشَأً, aor. ـَ, *He ate* cucumber. (Ṣ.) — كَشَأً, (Ṣ, Ḳ,) inf. n. كَشْءٌ, (Ṣ,) *He ate* food: (TA:) or *he ate* food *in the same manner as one eats cucumbers;* (AZ, Ṣ, Ḳ;) *chewing with the extreme grinders,* or *filling the mouth,* (خَضْمًا,) *as in eating cucumbers and the like.* (TA.) — كَشَأً and ↓ كَشَّأَ, *He ate* flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — كَشَأً *He ate* a piece of كَشِىْء. (TA.) [See also 4 and 5.] — كَشِئَ مِنَ الطَّعَامِ, aor. ـَ, inf. n. كَشْءٌ and كَشَأٌ (Ḳ) and, accord. to some, كَشَأً; (TA;) and ↓ تَكَشَّأَ; (Ḳ;) *He was,* or *became, filled with food.* (Ḳ.) ═ كَشَأً, (Ṣ, Ḳ,) inf. n. كَشْءٌ; (Ṣ;) and ↓ اكشأ; (El-Umawee, Ṣ, Ḳ;) *He roasted* meat *until it became dry.* (AA, Ṣ, Ḳ.) — كَشِئَ *It* (a skin for water &c.) *had its inner skin appearing through its outer;* (Ḳ;) as happens when a skin has been long folded, and has dried and broken in that state. (TA) — كَشِئَتْ يَدُهُ *His hand chapped;* or *its skin became rough and corrugated.* (Ḳ.) ═ كَشَأً *He peeled* a thing: (Fr, Ḳ:) used with reference to a hide. (TA.) ═ كَشَأً وَسْطَهُ *He smote and cut his,* or *its, middle* with a sword. (Ḳ, TA.) ═ كَشَأً *Inivit* feminam. (Ḳ.)

2: see 1.

4. اكشأ *He ate* كَشِىْء. (TA.) ═ And see 1.

5. تَكَشَّأَ اللَّحْمَ *He ate dry meat* [see كَشِىْء], (Ṣ,) *and was filled with it.* (TA.) See 1. ═ تَكَشَّأَ *It became peeled.* (Ḳ.) — تَكَشَّأَ الأَدِيمُ *The hide became peeled:* [i.e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (Ṣ.)

كَشْءٌ inf. n. of 1, q.v. — *Roughness and corrugation* [or *chapping*] in the skin of the hand. (TA.)

كَشِئٌ and كَشِىْءٌ *Filled with food.* (Ḳ.) ═ كَشِىْءٌ Meat *roasted until it becomes dry.* (Ṣ.)

كُشْأَةٌ *A vice, fault, defect, blemish,* or *something amiss.* (Ḳ.)

كشب

1. كَشَبَ, aor. ـُ, inf. n. كَشْبٌ; and ↓ كشّب, inf. n. تَكْشِيبٌ; *He ate* flesh-meat and the like *with vehemence.* (Ḳ, TA.)

2: see 1.

كشث

كَشُوثٌ (Ṣ, Ḳ) and كُشُوثٌ and كَشُوثَى and كَشُوثَاءُ (of the fem. gender, Ibn-Buzruj, in TA, voce هِنْدَبٌ) and أُكْشُوثٌ but this last is a bad word, (Ḳ,) [as also شَكُوثَى and شَكُوثَاءُ,] [*A species of cuscuta,* or *dodder;*] *a certain plant that clings to the branches of trees, having no root in the earth.* (Ṣ, Ḳ.) [See also الشَّجَرَةُ الخَبِيثَةُ, in art. خبث. And see الفَقْدُ and سَكَرٌ.] — A poet says,

* هُوَ الكَشُوثُ فَلَا أَصْلٌ وَلَا وَرَقٌ *

* وَلَا نَسِيمٌ وَلَا ظِلٌّ وَلَا ثَمَرُ *

[*He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit*]. (Ṣ.)

كشح

1. كَشَحَ لَهُ بِالعَدَاوَةِ; and ↓ كاشحهُ, (Ṣ, L, Ḳ,) inf. n. مُكَاشَحَةٌ and كِشَاحٌ; (L;) signify the same, (Ṣ, Ḳ,) *He determined,* or *resolved, upon enmity to him:* (L:) *was inimical to him,* (L, Ḳ,) *and broke friendship with him:* (L:) *hated him and was inimical to him: bore a secret enmity to him.* (L.) ═ كَشَحَ *He dispersed,* (Ṣ, Ḳ,) *and drove away,* (Ṣ,) a people. (Ṣ, Ḳ.) — كَشَحُوا عَنِ المَآءِ, and ↓ انكشحوا, *They* (a people, Ṣ) *dispersed from the water:* (Ṣ, Ḳ:) *they went away from it, and dispersed:* (TA:) *they went back from it.* (T.) — كَشَحَ *He went back; retired.* (A.) ═ كَشَحَهُ *He pierced,* or *stabbed, him in the part called* كَشْح. (TA.) — كَشَحَ; (L;) and ↓ كشّح, (Kr, L,) inf. n. تَكْشِيحٌ; (Ḳ;) *He cauterized,* (Ḳ,) or *marked with a hot iron,* a camel (L) *in the part called* كَشْح. (L, Ḳ.) — كُشِحَ, inf. n. كَشْحٌ, *He had a pain in his* كَشْح. (L.) — Also, (inf n. as above, Ṣ,) *He was cauterized for the disease called* كُشَاح. (Ṣ, L, Ḳ.)

2: }
3: } see 1.
7: }

كَشْحٌ The حَشَى [i.e. the *flank;* or *part between the false ribs and the hip;* also explained in the TA by the word خَاصِرَة]: (L:) or the *part between the hypochondre and the false ribs,* (Ṣ, L, Ḳ,) *and from near the navel to the portion of flesh and sinew next the back-bone:* (L:) the *part against which the sword hangs when a man is wearing it;* and *the part corresponding thereto on the other side:* (T:) or *each of the two sides of the belly, externally and internally,* [or *behind and before*]; and so in a horse: (M:) or the *waist:* [see a verse of Imra-el-Ḳeys cited voce مُذَلَّل:] or the *part from the top,* or *projecting portion, of the haunch-bone to the armpit:* (L:) pl. كُشُوحٌ. (A.) ═ طَوَى كَشْحًا *He determined upon a thing,* or *affair, and persevered in his determination.* (T.) [See an ex. voce أَبٌ.] طَوَى كَشْحَهُ عَلَى الأَمْرِ *He determined,* or *resolved, upon the thing,* or *affair, in his mind,* syn. أَضْمَرَهُ: (Ṣ, A, Ḳ:) *and hid it,* or *concealed it:* (Ṣ, Ḳ:) or, accord. to the L, and

other lexicons, *he persevered in the thing*, or *affair*. (TA.) — طَوَى كَشْحَهُ *He went away, and cut the ties of kindred.* (L.) — طَوَى كَشْحَهُ عَنِّى *He cut me, or cut the tie of friendship that united him to me, and broke off from me, abandoned me*, or *discarded me*, (Ṣ, L, Ḳ,) *and became inimical to me:* (L:) *he turned away from me.* (L.) — كَشْحٌ *Either side of a* وِشَاح; from which the كشح of the body is said to have its name, because the former hangs against the latter: (L:) or *a* وِشَاح [*altogether*]; so called because it hangs against the كشح of the body; in like manner as an إِزَار is called حَقْو: (A:) pl. كُشُوح. (TA.) = The *kind of shells called cowries*, or *conchæ Veneris*; syn. وَدَعٌ: pl. كُشُوحٌ: (Ḳ:) or *a* وِشَاح *made of such shells:* أَوْشِحَة were made of white shells of that kind. (Aboo-Sa'eed Es-Sukkaree.)

كَشَحٌ *A certain disease* (*which attacks a man*, Ṣ, Ḳ,) *in the* كَشْح, (meaning the *flank*, خَاصِرَة, TA,) *and for which he is cauterized:* (Ṣ, L, Ḳ:) or the *pleurisy*, syn. ذَاتُ الجَنْبِ. (Ḳ.)

كُشَاحَةٌ, a subst., *A determining*, or *resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another.* (L.)

كِشَاحٌ *A mark made by burning with a hot iron in the part called* كشح. (Ṣ, Ḳ.)

كَاشِحٌ One *who determines*, or *resolves, upon enmity* (يُضْمِرُهُ) *to another:* (Ṣ, L, Ḳ:) *a hating enemy:* (L:) *a secret enemy:* as though he folded up enmity in his كَشْح; or as though he turned his كَشْح towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his كَشْح, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called أَسْوَدُ الكَبِدِ, as though enmity had burned his liver: (L:) or, accord. to some, one *who estranges himself from another.* (Mṣb.)

مَكْشُوحٌ A man *cauterized for the disease called* كَشَح: (Ṣ, L, Ḳ:) a man *cauterized with the mark called* كِشَاح, below the ribs. (L.) — A man *smitten with a sword in his* كَشْح. (Ḳ.)

كشد [

See Supplement.]

كشر

1. كَشَرَ عَنْ أَسْنَانِهِ, (M, A, Ḳ,) aor. ـِ, inf. n. كَشْرٌ; (M, Ḳ;) [and ▼ تكشّر, alone; (occurring in the Ṣ, Ḳ, voce كَلَحَ;)] *He displayed his teeth*, or *grinned*, (M, A, Ḳ,) in laughter, and otherwise. (M, Ḳ.) You say also كَشَرَ عَنْ نَابِهِ *He* (a camel) *displayed his tusk:* (Ṣ:) and *he* (a beast of prey) *snarled by reason of irritation.* (TA.) And كَشَرَ عَنْ أَنْيَابِهِ *He* (an enemy, and a beast of prey,) *displayed his dog-teeth*, or *tusks.* (A.) And إِكْشِرْ عَنْ أَنْيَابِكَ ‡ *Threaten thou.* (A.) — Also كَشَرَ, inf. n. as above, *He smiled*, or *laughed a little without any sound, so as to display his teeth:* (ISk, Ṣ, Ḳ:*) or *he displayed his teeth in smiling.* (TA.) And كَشَرَ إِلَيْهِ *He smiled to him, displaying his teeth.* (A.) — And كَشَرَ فُلَانٌ لِفُلَانٍ ‡ *Such a one behaved ferociously to such a one*, or *became changed towards him, and threatened him.* (TA.)

3. كَاشَرَهُ, (A, Ḳ,) inf. n. مُكَاشَرَةٌ, (A,) *He displayed his teeth to him*, or *grinned to him:* (Ḳ:) or *he laughed in his face; and conversed*, or *acted with him without shyness* or *aversion, boldly*, or *in a free and easy*, or *cheerful, manner* (وَبَاسَطَهُ). (TA.)

5: see 1.

كِشْرَةٌ [The *act of displaying the teeth*, or *grinning, to another:* or *laughing in the face of another, and looking at him in an open* or *a cheerful manner:*] a subst. from كَاشَرَ, (Ḳ, TA,) like هِجْرَةٌ from هَاجَرَ, and عِشْرَةٌ from عَاشَرَ. (Az, TA.)

كشط

1. كَشَطَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, MṢ,) inf. n. كَشْطٌ, (Mṣb, Ḳ,) *He removed, put off, took off*, or *stripped off*, (Ṣ, Mṣb, Ḳ,) a thing (Mṣb, Ḳ) from (عَنْ) a thing which it covered; (Ḳ;) as, for instance, the housing, or covering, (Ṣ, Ḳ,) from a horse, (Ḳ,) or from the back of a horse; (Ṣ;) and the cover from a thing; (Ṣ;) and the skin from a slaughtered camel: (TA:) and قَشَطَ is a dial. var. thereof; (Yaạkoob, Ṣ;) the former being of the dial. of Ḳureysh, (Yaạkoob, accord. to the TA,) or of Ḳeys, (M in art. قشط,) and the latter of the dial. of Temeem and Asad; the ك not being a substitute for the ق: (Yaạkoob, TA:) and ▼ استكشط signifies the same. (Ḥam., p. 693.) It is said in the Ḳur, [lxxxi. 11,] وَإِذَا السَّمَآءُ كُشِطَتْ *And when the heaven shall be removed from its place, like as a roof is removed from its place;* (Zj, Ḳ;) and in like manner قُشِطَتْ, (Zj, Ṣ,*) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (Ṣ:) or *shall be pulled off and folded together.* (Fr.) And you say also, كَشَطَ الحَرْفَ *He removed the letter from its place.* (TA.) And كُشِطَ رَوْعُهُ, (TA,) inf. n. كِشَاطٌ, (Ḳ,* TA,) ‡ *His fright*, or *fear, became removed;* (Ḳ,* TA;) and so ▼ انكشط رَوْعُهُ: (TA:) or the latter signifies ‡ *his fright*, or *fear, went away.* (Ṣ, Ḳ, TA.) And كَشَطَ الدَّابَّةَ and قَشَطَهَا [*He removed the housing, or covering, from the beast of carriage*]. (TA in art. قشط.) And كَشَطْتُ البَعِيرَ, (Ṣ, Mṣb,) aor. as above, (Mṣb,) and so the inf. n., (Ṣ, Mṣb,) *I skinned the camel:* (Ṣ, Mṣb:) you should not say سَلَخْتُ; for the Arabs, in speaking of a camel, say only كَشَطْتُهُ and جَلَّدْتُهُ. (Ṣ.)

5. تكشّط السَّحَابُ فِى السَّمَآءِ *The clouds became dissundered and dispersed in the sky.* (TA.)

7. انكشط التُّرَابُ [*The dust became removed*, or *cleared away*, by the wind]. (T, TA in art. جول.) See also 1.

10. see 1.

كُشْطٌ i. q. قُسْطٌ. (AA in TA art. قسط.)

كِشَاطٌ: see كُشِطَ. = The *stripped skin* of a slaughtered camel. (Lth, Ḳ.) Sometimes the latter is covered over with it; and one says, إِرْفَعْ عَنْهَا كِشَاطَهَا لِأَنْظُرَ إِلَى لَحْمِهَا [*Take thou off from it its stripped skin, that I may look at its flesh.*] (Lth, Ḳ.*)

كَشَّاطٌ: see what next follows.

كَاشِطٌ *A slaughterer* [or *skinner*] *of camels;* as also ▼ كَشَّاطٌ. (TA.) — Also, [its pls.] كَشَطَةٌ (Lth, Ḳ,) and كَاشِطُونَ (M, TA) The *owners of a skinned camel.* (Lth, M, Ḳ.)

جَزُورٌ مَكْشُوطَةٌ [*A skinned slaughtered camel*]. (Ḳ.)

كشف]
كشم
كشو
كص

See Supplement.]

كظ

1. كَظَّهُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. كَظٌّ, (Ṣ,) *It* (food, Ṣ, Ḳ, and in like manner drink, TA) *affected him with* كِظَّة, q.v.; (Ṣ,) *filled him so that he could not breathe:* (Ḳ:) *filled him, and made him heavy.* (TA.) — *He*, or *it, made him sad*, or *sorrowful, by reason of much eating;* inf. n. كِظَّةٌ. (Lth.) — *He filled it* (namely a skin for water or milk) *so as to make it stretch.* (TA.) — [And hence, app.,] *He made it* (namely a rope) *firm*, or *fast.* (Ibn-'Abbád.) — كَظَّ الغَيْظُ صَدْرَهُ [in the TA كَظَّهُ, which is evidently a mistranscription,] † *Wrath*, or *rage, filled his bosom:* and ▼ إِكْتَظَّهُ الغَيْظُ signifies the same as كَظَّهُ † [*wrath, or rage, filled him*]. (TA.) — كَظَّهُ الأَمْرُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. كَظٌّ (TA) and كِظَاظٌ and كِظَاظَةٌ, (Ḳ,) ‡ *The affair*, or *case, oppressed him with grief;* (Ṣ, Ḳ, TA;) *distressed him;* (Ḳ, TA;) *filled him with grief*,

or *disquietude*, or *anxiety*, *and burdened him.* (TA.) — كَظَّ خَصْمَهُ † *He bridled his adversary so that he found no way of escape.* (TA.) = See also 8.

3. كَاظَّ القَوْمُ بَعْضُهُمْ بَعْضًا, inf. n. مُكَاظَّةٌ and كِظَاظٌ, † *The people*, or *company of men, straitened one another*, or *crowded together, and clave together, in the place of fight*, in war; as also ▼تَكَاظُّوا. (TA.) كِظَاظٌ signifies [likewise] † *Long cleaving*, or *holding fast*, (Ḳ, TA,) *notwithstanding difficulty:* (TA:) and *vehement striving for the mastery in war* or *fight;* as also مُكَاظَّةٌ: (Ṣ, Ḳ:) and the latter, [or both,] † the *exceeding the ordinary bounds in enmity;* as also ▼تَكَاظٌّ. (TA.) You say, بَيْنَهُمْ كِظَاظٌ † [*Between them is vehement striving for the mastery in fight*]. (Ṣ.) And it is said in a prov., لَيْسَ أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ † [*He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust*]: meaning كَاظِّهِمْ مَا كَاظُّوكَ † [*Strive thou vehemently for the mastery with them as long as they so strive with thee*]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: أَخُو الكِظَاظِ مَنْ لَا يَسْأَمُهُ † *He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.*] You say also, تَكَاظَّ ▼ القَوْمُ † *The people*, or *company of men, exceeded the ordinary bounds in enmity.* (Ṣ.) See also كِظَاظٌ below.

6: see 3, in three places.

8. اكتظّ *He became filled* by food *so that he could not breathe*, (Ḳ,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) — ‡ *It* (a water-course) *became straitened by the abundance of its flow of water;* (Ṣ;) as also ▼كَظَّ, [aor., accord. to general rule, ـُ;] (TA;) and so اكتظّ بِالمَآءِ: (Ḳ:) and اكتظّ بِثَجِيجِ المَآءِ ‡ *it* (a valley) *became filled by the rain and torrent.* (TA.) [See also R.Q. 1 and 2.] — اكتظّ القَوْمُ فِى المَسْجِدِ † *The people straitened*, or *crowded, one another in the mosque.* (TA.) — اكتظّهُ الغَيْظُ: see 1.

R. Q. 1. كَظْكَظَ, inf. n. كَظْكَظَةٌ, *It* (a skin for water or milk) *stretched when being filled:* (Lth, Ḳ:) *was seen to become even* [*more and more*] *as often as water was poured into it.* (O, Ḳ.) [See also 8, and R.Q. 2.]

R.Q. 2. تَكَظْكَظَ *He erected himself, sitting, as often as he filled his belly*, (Lth, Ḳ,) *becoming filled so that he could not breathe*, (Ḳ,) after being seen to be in a bending posture, (Lth,) while eating. (Ḳ.) — *It* (a skin for water or milk) *became filled*, or *full.* (TA.) [See also 8, and R.Q. 1.]

كَظٌّ [originally an inf. n. — Used as a simple subst.,] ‡ *Grief*, or *disquietude*, or *anxiety, that fills the bosom:* so in the saying of 'Omar Ibn-'Abd-el-'Azeez, in speaking of death, وَكَظٌّ لَيْسَ كَالْكَظِّ, meaning *And grief*, &c., *that is not like* other *grief*, &c., but more vehement. (TA.) [See also غَنْظٌ.] = It is also used as an epithet: you say رَجُلٌ كَظٌّ ‡ *A man whom affairs oppress*, or *distress, and overcome, so that he is unable to perform them.* (Ibn-'Abbád, Ḳ.*) — And رَجُلٌ لَظٌّ كَظٌّ † *A man, hard*, or *difficult, in disposition.* (Ṣ, L: in some copies of the former, كَظٌّ لَظٌّ.) ISd thinks that كظّ is here an imitative sequent. (TA in art. لظ, q. v.)

كِظَّةٌ *Repletion*, or the *state of being much filled, with food* or *drink:* (M, Mgh,* Ḳ:) and *a thing that befalls* (Ṣ, A, Ḳ) *a man*, (Ṣ,) or *an animal*, (A,) *in consequence of impletion* [or *repletion*] *with food:* (Ṣ, A, Ḳ:) pl. أَكِظَّةٌ. (TA.) Hence the trad. of En-Nakha'ee, الأَكِظَّةُ عَلَى الأَكِظَّةِ مَسْمَنَةٌ مَكْسَلَةٌ مَسْقَمَةٌ [*Repletions upon repletions are causes of fattening, rendering heavy* or *lazy, diseasing*]. (TA.)

كِظَاظٌ: see 3, of which it is an inf. n. — Also, † *Difficulty*, or *distress, and fatigue*, (Ḳ, TA,) *in an affair, such as takes away the breath.* (TA.) And † *Grief*, or *disquietude*, or *anxiety, occasioned by war, filling the heart.* (L.)

كَظِيظٌ A man *replete with food.* (Mgh.) — A skin for water or milk *filled so as to be made to stretch;* as also ▼مَكْظُوظٌ. (TA.) — ‡ A man *oppressed*, or *distressed* [*and overcome*, (see كَظٌّ,)] *by affairs, so as to be unable to perform them;* as also ▼مَكْظُوظٌ and ▼مُكَظَّظٌ: (Ḳ:) or all these signify ‡ *grieved, and full of heaviness.* (TA.) — † *Angry*, or *enraged, in the most vehement degree.* (TA.) = *A state of fulness*, or *impletion.* (TA.) — † *A mutual straitening*, or *crowding together.* (TA.) You say, عَلَى بَابِ فُلَانٍ كَظِيظٌ ‡ *At the door of such a one is a crowding together.* (Ḥar, p. 341.)

هٰذَا الطَّعَامُ مَكَظَّةٌ *This food is a cause of indigestion, and heaviness of the stomach.* (TA.)

مُكَظَّظٌ: } see كَظِيظٌ; the latter in two
مَكْظُوظٌ: } places.

كظب

1. كَظَبَ, aor. ـُ, inf. n. كُظُوبٌ, *He became full of fat:* (IAạr, Ḳ:) like حَظَبَ. (TA.)

كظر

1. كَظَرَ القَوْسَ, (Ḳ,) aor. ـُ, (TḲ,) inf. n. كَظْرٌ, (TA,) *He made to the bow a* كُظْر, or *notch to receive the ring of the string.* (Ḳ.) — كَظَرَ الزَّنْدَةَ, (Ḳ,) inf. n. as above, (TA,) *He cut in the* [*piece of wood called*] زندة *a notch* [*from which to produce fire*]. (Ḳ.)

كُظْرُ القَوْسِ *The notch in the curved extremity of the bow, in which is the string;* (Aṣ, Ṣ;) *the notch of the bow, into which falls the ring of the string:* (A, Ḳ:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارٌ and كِظَارَةٌ. (TA.) — كُظْرُ الزَّنْدَةِ *The notch* [*from which the fire is produced*] *in the* [*piece of wood called*] زندة. You say النَّارُ تَسِيلُ مِنْ كُظْرِ الزَّنْدَةِ *Fire flows from the notch of the* زندة. (A.)

كِظْرٌ The *piece of sinew which is tied upon the base of the notch of an arrow.* (IDrd, Ḳ.)

[كظم

See Supplement.]

كعب

كَعَبَ الثَّدْىُ, aor. ـُ and ـِ, (it seems to be implied in one place in the Ḳ, that the aor. is ـَ; but this is not the case; TA,) inf. n. كُعُوبٌ and كَعَابَةٌ (by MF written كُعَابَةٌ) and كُعُوبَةٌ; and ▼كَعَّبَ, inf. n. تَكْعِيبٌ; *The girl's breast swelled*, or *became prominent* or *protuberant*, (Ḳ,) *and round:* (TA:) [or *began to swell*, &c.: see كَاعِبٌ]: or they use the term تَفْلِيكٌ; then نُهُودٌ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتِ الجَارِيَةُ, aor. ـُ, (and ـِ, TA,) inf. n. كُعُوبٌ; and ▼كَعَّبَتْ; [and ▼تَكَعَّبَتْ; (A, TA in art. عج;)] *The girl had breasts beginning to swell*, or *become prominent*, or *protuberant:* (IAth, Ṣ:) [or *had swelling, prominent*, or *protuberant, breasts:* see كَاعِبٌ]. = كَعَبَهُ, inf. n. كَعْبٌ, *He beat him on a hard*, or *tough, part;* as the head, and the like: (TA:) [and so ▼كعّبه: for it is mentioned in the TA, that a certain king was surnamed المُكَعِّبُ from his beating the protuberances of people's heads]. = كَعَبَ, aor. ـُ; (Ḳ;) and ▼كعّب, inf. n. تَكْعِيبٌ; (TA;) *He filled* a vessel (Ḳ) &c. (TA.)

2. [كعّب *It* (a reed, or cane,) *put forth*, or *produced, its jointed stem.* — Hence the phrase:] إِنِّى أَرَى الشَّرَّ كَعَّبَ [† *Verily I see the evil to have grown, like reeds when they put forth their jointed stems.*] (TA, voce نَبَّبَ.) — كعّب لَبَبَهَا *He put to her breast-band* [the pronoun app. referring to دَابَّة "a beast of carriage"] *edges*, or *borders, like* كُعُوب [app. meaning *play-bones*, or *dice*, or *similar things.*]. (TA.) — كعّب, inf. n. تَكْعِيبٌ, *He folded* a garment, or piece of cloth, *hard*, or *firmly*, accord. to some, *in a square form.* (TA.) See also مُكَعَّبٌ. — *He made it square*, (Ḳ,) [or rather *of a cubic form*]. — And see 1 in four places.

4. اكعب, inf. n. إِكْعَابٌ, *He hastened*: (Ḳ:) or *he went away, paying no regard to anything*: (TA:) or, inf. n. كِعَابٌ, *he went away injuriously* (مُضَارًّا [an act. part. n.]) *not caring for what was behind him,* [or *for the people whom he left behind him*]: like كَلَّلَ. (Aboo-Sa'eed.)

كَعْبٌ *Any joint, juncture,* or *place of division, of the bones.* (Ḳ.) —— Also, [and more commonly, The *ankle-bone,* or *talus;*] in a man, *what projects above the tarsus, where the foot is set on;* (TA;) *what projects above the foot;* (Ḳ;) the *bone that projects at the place of junction of the shank and the foot;* (AA, Aṣ, Ṣ, Mṣb;) each foot has two bones thus termed; one on the right and the other on the left; (Mṣb;) *each of the two bones that project on either side of the foot:* (Ḳ, TA:) or the *ankle-joint,* or *tarsal-joint;* the *joint that is between the shank and the foot:* (IAạr, &c., Mṣb:) Aṣ rejected the saying of the [common] people, that *it is in the upper part* (ظَهْر) *of the foot:* (Ṣ:) some persons say, that it is *each of the two bones that are in the upper part* (ظَهْر) *of the foot:* so say the Shee'ah: and in like manner Yaḥyà Ibn-El-Ḥárith speaks of the كِعَاب as *in the middle of the foot:* (TA:) pl. [of pauc.] أَكْعُبٌ and [of mult.] كُعُوبٌ and كِعَابٌ. (Ḳ.) —— جَارِيَةٌ دَرْمَآءُ الكُعُوبِ *A girl the heads of whose bones are not big* [or *prominent*]. —— Also employed with reference to any quadruped; meaning, in a horse, *What is between each* وَظِيف and سَاق: or *between the bone of the* وظيف *and the bone of the* سَاق; *which projects backwards:* [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the *hock:* for it has been shown, voce عُرْقُوب, that the term كَعْب, with reference to quadrupeds, is sometimes applied to what anatomists term the *tarsus*]. (TA.) —— كَعْبٌ and ▼ كَعْبَةٌ [*An ossicle*] *with which one plays;* [*a play-bone; a cockal-bone;* the *superior bone of the tarsus, called by anatomists astragalus* or *os tali, a little bone, somewhat oblong, taken from the foot of a sheep,* or *the like, thrown in play, like a die:*] (Lh, Ḳ:) the *die* (فَصّ) *that is used in the game of tables,* or *backgammon,* (النَّرْد;) (TA;) [*any die that is used in play*]: pl. (of the former word, TA) كِعَابٌ and (of the latter, TA,) كُعْبٌ and كَعَبَاتٌ. (Ḳ: the last so written accord. to the TA; but in the CḲ كَعْبَاتٌ.) The playing with the كعب is forbidden [Ḳur v. 92]. (TA.) —— A conventional term of arithmeticians [*a cube*]. (Ḳ.) —— ‡ *A piece of clarified butter;* (Ṣ;) *such* [*a lump,* or *compact piece*] *as is termed* كُتْلَة, *thereof:* (Ḳ:) and [*a lump*] of dates [compacted together]: (M, voce فِدْرَة:) *a piece of clarified butter,* or *of fat* or *grease.* (TA.) —— ‡ *What is termed a* صُبَّة (or *what is poured out at once,* or *what remains in a vessel, &c.,* or *a small quantity,*) *of milk,* (Ḳ,) or *of clarified butter.* (TA.) —— ‡ [*A knot,* or *joint,* of a reed or cane;] *what is between each two internodal portions* of a reed or cane; (Ḳ;) the *prominent part that is at the extremity of each of the internodal portions* of a spear [of reed or cane]: (Ṣ:) or *an internodal portion,* or *portion that is between each two knots,* or *joints,* of a reed or cane: (Mṣb.:) pl. كُعُوبٌ and كِعَابٌ. (TA.) —— By صاروا كعابا, in the following verse,

• رَأَيْتُ الشَّعْبَ مِنْ كَعْبٍ وَكَانُوا •
• مِنَ الشَّنَآنِ قَدْ صَارُوا كِعَابَا •

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] —— رُمْحٌ بِكَعْبٍ وَاحِدٍ *A spear with equal,* or *uniform, knots,* or *joints; not having one knot,* or *joint, thicker than another.* (TA.) ═══ ‡ *Eminence,* or *nobility, and glory.* (Ḳ.) —— رَجُلٌ عَالِى الكَعْبِ *A man eminent,* or *noble, and successful in his enterprises.* (TA.) —— أَعْلَى ٱللّٰهُ كَعْبَهُ *May God exalt his glory!* (TA, from a trad.) —— لَا يَزَالُ كَعْبُكَ عَالِيًا *May thy glory not cease to be exalted!* See عَالٍ, in art. علو. (TA.) —— عَلَا كَعْبُكَ بِى *Thy nobility,* or *glory, hath exalted me.* (TA.) —— This signification is taken from the كَعْب of a cane: and كَعْبٌ is applied to *Any thing elevated.* (IAth.)

كُعْبٌ *A girl's,* or *woman's, breast,* (Ḳ,) *that is swelling, prominent,* or *protuberant.* (TA.) See also كَاعِبٌ.

كَعْبَةٌ see كَعْبٌ. —— *Any square* [or *cubic*] *house,* or *chamber,* or *the like.* (Ḳ.) —— *A chamber of the kind called* غُرْفَة: (Ḳ:) thought by ISd to be so called because of its square [or cubic] form. (TA.) —— الكَعْبَةُ *The Sacred House;* [*the square,* or *cubic, building, in the centre of the Temple of Mekkeh*]: (Ṣ, Ḳ:) said to be so called because of its square [or cubic] form: (Ṣ:) or because of its height and its square form: also called كَعْبَةُ البَيْتِ [*The Kaabeh of the House* (*of God*)]. (TA.) —— الكَعَبَاتُ, (Ḳ,) or ذُو الكَعَبَاتِ, (Ṣ, Ḳ,) *A house* [or *temple*] *belonging to the tribe of Rabee'ah, who used to compass it,* or *perform circuits round it,* [as is done round the Kaabeh of Mekkeh]. (Ṣ, Ḳ: in one copy of the Ṣ, written ذُو الكَعْبَيْنِ.)

كُعْبَةٌ A girl's *virginity,* or *maidenhead:* (Ḳ:) [the *virgineal membrane:* as shown by a verse cited in the TA].

كُعْكُبٌ: see كُعْكُبَةٌ.

كُعْكُبَةٌ A نُونَة *of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they* (i.e. the plaits, TA) *become* [*what are termed*] ▼ كُعْكُبٌ [a coll. gen. n., of which كعكبة is the n. un.]. (Ḳ.) —— Also, and كُعْكُبِيَّةٌ, *A certain mode of combing,* or *dressing, the hair.* (Ḳ.) —— [These words are inserted in this art. in the Ḳ: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as سِمْسَار &c.]

جَارِيَةٌ كَعَابٌ *A virgin.* (TA.) See كَاعِبٌ.

جَارِيَةٌ كَاعِبٌ, (this is the most common of the epithets here mentioned, TA,) and ▼ كَعَابٌ, (Ṣ, Ḳ,) and ▼ مُكَعِّبٌ, (Ḳ,) and كَاعِبَةٌ, (KL,) and, as written by some, ▼ مُكَعِّبَةٌ, (TA,) *A girl whose breasts are beginning to swell,* or *become prominent,* or *protuberant:* (IAth, Ṣ:) or *having swelling, prominent,* or *protuberant, breasts:* see 1: (Ḳ, TA:) pl. of the first كَوَاعِبُ and [of the first or second] كِعَابٌ; the latter mentioned by Th; the former occurring in the Ḳur lxxviii. 33. (TA.) —— ثَدْىٌ كَاعِبٌ, and ▼ مُكَعَّبٌ, and ▼ مُكَعِّبٌ, (in some copies of the Ḳ, مُكْعَبٌ,) in either case extr., [the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and ▼ مُتَكَعِّبٌ, *A girl's breast that is swelling, prominent,* or *protuberant:* (Ḳ:) [or *beginning to swell, &c.:* see 1, and see also كُعْبٌ].

مُكَعَّبٌ see كَاعِبٌ. —— A بُرْدٌ, (Ṣ, Ḳ,) and a garment, or piece of cloth, *variegated,* or *figured,* (Ṣ, Ḳ,) *with squares.* (Lḥ, Ṣ.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a برد. (TA.) —— A garment, or piece of cloth, *folded hard* or *firmly,* (Ṣ, Ḳ,) accord. to some, *in a square form.* (TA.) —— وَجْهٌ مُكَعَّبٌ *A hard and projecting face.* (TA.) —— مُكَعَّبَةٌ The *kind of basket called* دَوْخَلَّة (Ḳ) and شَوْغَرَة and وَشَخَة. (TA.)

مُكَعِّبٌ: see كَاعِبٌ and 1.

مُتَكَعِّبٌ: see كَاعِبٌ.

كعبر]

See Supplement.]

كعت

4. اكعت, (inf. n. إِكْعَاتٌ, TA,) *He went away quickly.* (TṢ, Ḳ.) ═══ *He sat down.* (TṢ, Ḳ.) ═══ *He mounted* [his beast] *swollen with anger.* (TṢ, Ḳ.)

كَعْتٌ *Short*: fem. with ة (Ṣ, Ḳ:) an epithet applied to a man, and, with ة, to a woman. (AZ, Ṣ.)

كُعْتَةٌ The *cover of a glass bottle*. (Ḳ.) So in the scholia in certain of the copies of the Ṣ, relied upon for accuracy. (TṢ, L.)

كُعَيْتٌ The [*bird called*] بُلْبُل: (Ṣ, Ḳ:) *a small bird* (عُصْفُور) *called by the people of El-Medeeneh* نُغَر: (IAth:) pl. كِعْتَانٌ. (Ṣ, Ḳ.)

كعثب

Q. 2. تَكَعْثَبَتِ العَرَارَةُ *The* عرارة (with an unpointed ع, meftoohah, the name of a certain plant; (TA;) in the CḲ, غِرَارَة, or sack;) *became collected together, and round*. (Ḳ.)

رَكَبٌ كَعْثَبٌ (as also كَثْعَبٌ, TA) *A large* (*and full and prominent*, TA) *pubes*, (Ṣ, Ḳ,) or *pudendum*: (TA:) *a prominent, compact, pubes*. (Fr.) *Pudendum muliebre*. (ISk.) — كَعْثَبٌ (as also كَثْعَبٌ, TA) A woman *having a large* (*and full and prominent*, TA) *pubes*, (Ḳ,) or *pudendum*. (TA.)

كعدب

كَعْدَبٌ and كَعْدَبَةٌ *A base, unmanly*, person. (Ḳ.)

كُعْدُبَةٌ *Bubbles that float upon the surface of water*; (Ḳ;) *resulting from rain*: (TA:) a *bubble floating upon the surface of water &c*. (TA): or *a spider's web*: (AA:) — Also, *Stones*. (TA.) — All these significations are also assigned to جُعْدُبَةٌ. (TA, art. جعدب, q. v.)

[كعر

كعس

See Supplement.]

كعسب

Q. 1. كَعْسَبَ *He ran* (Ḳ) *vehemently*: like كَعْظَلَ: (TA:) *and fled*: (Ḳ:) like كَعْسَمَ: (TA:) or *he ran slowly*: or *he walked quickly*: or *he walked in the manner of a drunken man*. (Ḳ.)

كعكب

كُعْكُبٌ &c.: see art. كعب.

[كعل

كعم

See Supplement.]

كعنب

كَعْنَبٌ *Short*: (Ḳ:) an epithet applied to a man. (Az.) = الكُعْنَبُ and الكُعَانِبُ *The lion*. (Ḳ.) = كَعَانِبُ *Knobs*, or *protuberances*, (عُجَر,) of the head. (Ḳ.) كُعْنُبٌ A man *having knobs*, or *protuberances*, (عُجَر,) *on his head*. (Ḳ.)

تَيْسٌ مُكَعْنَبُ القَرْنِ *A he-goat having the horn curved so as to resemble a ring*: (Ḳ:) like مُشْعَنْب, q. v. (TA.)

كغد

كَاغَدٌ, (Mṣb, Ḳ,) and كَاغِدٌ, (L, TA,) *Paper*; syn. قِرْطَاسٌ [which seems to be properly *paper made of the papyrus*]: (Ḳ:) a Persian word, (L,) arabicized. (L, Ḳ.) The د is sometimes changed into ذ, (Mṣb, TA,) and into ط. (TA.)

[كَاغِدِىٌّ *A maker, or seller, of paper*.]

كغذ

كَاغَذٌ *i q.* كَاغَدٌ. (L, Ḳ.)

كفأ

1. كَفَأَ *He turned* a thing *over*; as a man turns over a cake of bread in his hand until it becomes even. ↓ يَتَكَفَّأُ occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for يَكْفَأُ, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) كَفَأَ, (Ks, Ṣ, Ḳ,) inf. n. كَفْءٌ and كَفَاءَةٌ; (TA;) and ↓ اكفأ, (IAṣr, Ṣ, Ḳ,) and ↓ اكتفأ; (Ṣ, Ḳ;) but the first word is said to be the most chaste; *He inverted*, or *turned upside-down*, (Ṣ, Ḳ,) a vessel &c. (Ṣ, TA.) [You say] كُفِئَتْ جَفْنَتُهُ [*His bowl was turned upside-down*; meaning] ‡ *He was slain*: a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد.) — كَفَأَ (TA) and ↓ اكفأ, (Ks, Ṣ, Ḳ,) the latter of a rare dial., accord. to Ks, and rejected by Aṣ, (TA,) *He inclined*, or *made to turn aside* or *incline*, (Ṣ, Ḳ,) a bow, in shooting with it, and a vessel, (Ks, Ṣ,) &c. (TA.) And كَفَأَ (TA) and ↓ اكفأ, (Ḳ,) and ↓ انكفأ (TA) *He*, or *it, inclined*: intrans. (Ḳ, TA.) — كَفَأَهُ عَنْ شَىْءٍ, (Ṣ,* Ḳ,* TA,) inf. n. كَفْءٌ, (Ṣ, TA,) *He turned him away*, or *back from a thing*; (Ṣ, Ḳ, TA;) as from a thing that he desired to do, to another thing. (Ṣ, TA.) And كَفَأَ عَنْ شَىْءٍ *He turned away*, or *back, from a thing*: intrans. (TA.) [See also 4 and 7.] كَفَأَ القَوْمُ *The people turned away*, or *back*. (Ḳ.) [See also 7.] — كَفَأَ *He drove away* a man, (Ḳ,) or camels. (L.) — كَفَأَ الإِبِلَ *He made an assault upon the camels, and took them away*. (TA.) — كَفَأَ *He followed*, or *pursued*, another. (Ḳ.) — كَفَأَ الغَنَمُ فِى الشِّعْبِ *The sheep entered the ravine*. (Ḳ.) — كَفَأَ لَوْنُهُ, and ↓ اكفأ لونه, and ↓ تكفّأ لونه, (TA,) and ↓ انكفأ لونه, (Ḳ,) (as also انكفت لونه, TA,) ‡ *His*, or *its, colour changed*. (Ḳ.)

3. كَافَأَهُ عَلَى شَىْءٍ, inf. n. مُكَافَأَةٌ and كِفَآءٌ, *He requited, compensated*, or *recompensed, him for a thing*. (Ṣ, Ḳ.) — مَا لِى بِهِ قِبَلٌ وَلَا كِفَآءٌ *I have not power to requite him*. (Ṣ.) — كافأه, (Ḳ,) inf. n. مُكَافَأَةٌ and كِفَآءٌ, (TA,) *He was like him*; *was equal to him*; *equalled him*. (Ḳ.) = كافأه *He watched him*; *observed him*. (Ḳ.) = كافأ, (Ḳ,) inf. n. مُكَافَأَةٌ, (TA,) *He repelled*; *turned*, or *put away*; *kept away*, or *off*; *withstood*, or *resisted*. (Ḳ, TA.) — كافأ بَيْنَ فَارِسَيْنِ بِرُمْحِهِ *He thrust this horseman, and then that, with his spear*. (Ḳ, TA.) — كافأ بين البَعِيرَيْنِ *He stabbed this camel, and then that*. (Z.) = لَا مُكَافَأَةَ عِنْدِى فِى كَذَا *There is no concealment with me in respect of such a thing*; as also لا مُحَاجَاةَ. (TA in art. حجو.)

4. See 1, in four places. — اكفأ فِى سَيْرِهِ عَنِ القَصْدِ, (TA,) or كَفَأَ, (Ḳ,) *He deviated*, or *turned aside, in his journey, from the object he had in view*. (Ḳ,* TA.) = اكفأ الإِبِلَ كَفْأَتَيْنِ *He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next*. It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (Ṣ, TA.) — The same is also said of sheep &c. (TA.) = اكفأه إِبِلَهُ وَغَنَمَهُ (Ṣ,* Ḳ,* TA) *He assigned to him the profits*, (Ḳ,) or *the profits for a year*, (Ṣ,) *of his camels and his sheep* or *goats*; (Ḳ, TA;) i. e., *their hair and wool, milk, and young ones*. (Ṣ, TA.) = اكفأت الإِبِلُ *Many of the camels had young ones in their wombs*. (Ḳ.) = اكفأ البَيْتَ, (Ḳ,) inf. n. إِكْفَآءٌ, (Ṣ,) *He made for the tent a* كِفَآء. (Ṣ, Ḳ, TA.) = اكفأ, (Ḳ,) inf. n. إِكْفَآءٌ, (TA,) in poetry, accord. to a commentary on the Káfee, *He used as the* رَوِىّ *two letters having their places of utterance near to each other*; as ط with د: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Aḥkám el-Asás, *he changed the* رَوِىّ *from* ر *to* ل, or *to* م: or *he made a similar change of one letter to another having its place of utterance near to that of the former*: or it has another signification, given below, accord. to the same authority: (TA:) or *he used different letters in the rhymes*; (Ṣ, Ḳ;) *whether letters having their places of utterance near to each other, or the contrary*; (TA;) or *in some* م *and in some* ن, *and in some* د, *and in some* ط, *and*

in some ح, *and in some* خ, *&c.;* as says AZ; and this is the meaning known to the Arabs: (Ṣ:) or *he used different vowels in the* رَوِىّ: (Fr, Ṣ:) or *i.q.* أَقْوَى: (Ṣ, Ḳ:) or, accord. to the Aḥkám el-Asás, it signifies either as explained above on that authority, (TA,) or *he used different final inflections in the rhymes:* (Ḳ:) or *he changed the final vowel in the rhyme; ending one verse with* ضَمَّة, *and another with* كَسْرَة, [which are the two vowels that resemble each other]: (TA:) [see a verse cited in the first paragraph of art. غيب:] or *he impaired the end of a verse in any way.* (Ḳ.) Eloquent Arabs explained the meaning of the verb in this last manner to Akh, without defining any particular kind of impairment: but one made it to consist in the use of different letters. (TA.)

5. تكفّا *It* (a vessel &c.) *was inverted,* or *turned upside-down.* (TA.) See also 1, in two places. — تكفّا (as also تكفّى, inf. n. تَكَفٍّ; but the original word is that with hemzeh;) *He inclined forwards,* in walking, as a ship inclines in her course. Moḥammad is said to have walked in this manner, which is indicative of strength. (TA.) [And so] تكفّأت *She* (a woman) *moved her body from side to side,* in walking, as the tall palm-tree moves from side to side. (Ṣ.) [And] *She* (a ship) *inclined forwards* in her course. (TA.) [See an ex., voce أَغْرَبَ, in this sense; or, as implied in the Ṣ, in the sense immediately preceding.]

6. تَكَافَأَ *They two were like,* or *equal, each to the other.* (Ṣ, Ḳ.) — تَتَكَافَأُ دِمَاؤُهُمْ *Their blood* (i.e., the blood of the Muslims,) *shall be equally retaliated,* or *expiated:* (A'Obeyd, Ṣ:) i.e., the noble shall have no advantage over the ignoble in the retaliation or expiation of blood. (A'Obeyd.)

7. انكفأ *He turned,* or *was turned, away,* or *back,* from a thing that he desired to do; (Ṣ;) [see also 1;] *he returned,* or *went back,* or *reverted.* (Ṣ, Ḳ.) — Also, (TA,) or ↓ كَفَأَ, (Ḳ,) *It* (a party) *became routed, defeated,* or *put to flight.* (Ḳ, TA.) — See 1, in two places.

8. See 1. — اكتفأ أَهْلِيهِمْ وَأَمْوَالَهُمْ [*He carried off their families and their goods.*] (TA, from a trad.; mentioned next after the explanation of كَفَأَ الإِبِلَ.)

10. استكفاه إِبِلَهُ *He asked him for a year's produce of his camels; i.e., their young ones in the womb in one year;* (Ṣ, TA;) or *their hair and wool, milk, and young ones, of one year.* (TA.) — استكفاه نَخْلَةً *He asked him for a year's produce of a palm-tree.* (TA.)

كَفْءٌ and كُفْءٌ and كِفْءٌ and كُفُؤٌ see كِفَآءٌ, and for كِفْءٌ see also كَفِىْءٌ.

كَفْأَةٌ and ↓ كُفْأَةٌ (Ṣ, Ḳ) *The young ones in the wombs* of camels, *in one year:* or *those after the dams have not conceived for one year* or *more:* (Ḳ:) or *a year's produce* of camels [&c.]; *i.e.,* their *hair and wool, and their milk, as well as their young ones.* (AZ, Ṣ, Ḳ.) You say أَعْطِنِى كَفْأَةَ نَاقَتِكَ *Give me the year's produce, &c., of thy she-camel.* (Ṣ.) — And, both words ‡ *A year's produce* of a palm-tree. (Ḳ.) — ‡ *A year's produce* of a piece of land. (Ḳ.) See also 4.

كُفْأَةٌ: see كَفْأَةٌ.

كَفَآءٌ (Ḳ) and ↓ كَفَآءَةٌ (Ṣ, Ḳ) *Likeness; equality.* (Ṣ, Ḳ.) — كَفَآءٌ *A slight inclination, to one side, of a camel's hump,* and the like. This is the slightest of faults in a camel; for when the camel grows fat, his hump becomes erect. (TA.)

كِفَآءٌ, originally an inf. n. [of 3], and ↓ كُفْءٌ and كُفُوءٌ [&c., as in the following examples,] *Like; equal; a match.* (Ṣ.) — هٰذَا كِفَاؤُهُ, and ↓ كِفْئَتُهُ, and ↓ كَفِيؤُهُ, and ↓ كُفْؤُهُ, and ↓ كُفُؤُهُ, and ↓ كِفْؤُهُ, (in the CḲ, كَفُؤُهُ,) and ↓ كُفُوءُهُ, (in the CḲ, كُفُوُّهُ,) *This is like,* or *equal to, him* or *it:* (Ḳ:) And لَاكِفَآءَ لَهُ *There is no one,* or *nothing, like,* or *equal, to him,* or *it.* (Ṣ.) — Zj says, that the words of the Ḳur-án, وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (cxii. 4,) may be read in four different ways: ↓ كُفُؤًا and ↓ كُفْئًا and ↓ كِفْئًا (in which three ways the word has been read) and كِفَآءً (in which last way it has not been read.) Ibn-Ketheer and AA and Ibn-'Ámir and Ks read كُفُؤًا: Ḥamzeh read كُفْئًا; and, in a case of pause, كُفَا, without hemzeh. (TA.) — Pl. (of كُفْءٌ and كِفْءٌ, and كُفُؤٌ, and perhaps of كَفْءٌ also, MF,) أَكْفَآءٌ and (of all the above forms excepting كِفَآءٌ, MF,) كِفَآءٌ. (Ḳ.) — كِفَآءٌ *As much as is equal to another thing.* (L.) — الحَمْدُ لِلّٰهِ كِفَآءَ الوَاجِبِ *Praise be to God, as much as is incumbent.* (Ḳ.) — كِفَآءٌ *A curtain* (سُتْرَةٌ) *extending from the top to the bottom of a tent, at the hinder part:* or *an oblong piece of stuff at the hinder part of the kind of tent called* خِبَاء: or *a* كِسَآء *that is thrown upon a* خباء, *so as to reach the ground:* (Ḳ:) or *an oblong piece of stuff,* or *two such pieces well sewed together, attached by the kind of wooden pin called* خِلَال *to the hinder part of a* خِبَاء: (Ṣ:) or the *hinder part of a tent:* pl. أَكْفِئَةٌ. (TA.) See مِظَلَّةٌ in art. ظل.

كَفِىْءُ اللَّوْنِ, and ↓ مَكْفُوْءُ اللون, (Ḳ,) and ↓ مُكْتَفِئُ اللون, (TA,) ‡ *Changed in colour:* (Ḳ:) said of the countenance and of other things: as also مُكْتَفِتُ اللون. (TA.) — Also, مُكْفَأُ الوَجْهِ *Changed in countenance.* (TA.) — See كِفَآءٌ. — كَفِىْءٌ and ↓ كَفْءٌ (as in the CḲ and a MS. copy of the Ḳ) or كِفِىْءٌ (as in the TA) *The bottom,* or *interior,* or *inside,* (بَطْن,) *of a valley.* (Ḳ.)

كُفُوءٌ: see كِفَآءٌ.

كَفَآءَةٌ: see كَفَآءٌ. — In marriage, *Equality* of the husband and wife *in rank, religion, lineage house, &c.* (L.)

أَكْفَأُ, fem. كَفْآءُ, A camel *whose hump inclines slightly to one side.* (TA.) — A camel's hump *inclining to one side.* (ISh.)

أَيَّامُ مُكْفِئِ الظُّعْنِ *The last of the days called* العَجُوز. (TA.) [See عجوز.]

كَفِىْءٌ: see مَكْفُوْءُ اللون.

مُكَافِئٌ *Being like,* or *equal to; equalling.* (Ṣ.) — Also, in the following words of a trad., كَانَ لَا يَقْبَلُ الثَّنَآءَ إِلَّا مِنْ مُكَافِئٍ, said to signify *One of known sincerity in professing himself a Muslim:* (IAmb:) or *one not transgressing his proper bounds, nor falling short with respect to that* [*religion*] *to which God hath exalted him.* (Az.) — شَاتَانِ مُكَافِئَتَانِ, (Ṣ, Ḳ,) and مُكَافَأَتَانِ, (Ḳ,) as the relaters of trads. say, (Ṣ,) in a trad. respecting the عَقِيقَة for a male child, (Ṣ, TA,) *Two sheep,* or *goats, of equal age.* (Ṣ, Ḳ.) Some assign to these words meanings slightly differing from the above; as, *similar, one to another:* also, *slaughtered, one immediately after the other:* (TA:) or *slaughtered, one opposite to the other.* (Ṣ.)

كَفِىْءٌ: see مُكْتَفِئُ اللون.

كفت

1. كَفَتَ, [aor. ـِ,] inf. n. كَفْتٌ, *It* (a thing) *turned over,* lit., *back for belly:* (Ḳ:) or, as in a copy of the L, *he turned a thing over, back for belly.* (TA.) — كَفَتَهُ عَنْ وَجْهِهِ, (Ḳ,) or كَفَتَهُ, (Ṣ,) aor. ـِ, (Ḳ,) inf. n. كَفْتٌ; and ↓ كفّته; (TA;) *He turned him away, averted him,* or *diverted him, from his course,* or *design.* (Ṣ, Ḳ.) (You say) كَفَتَهُ عَنْ حَاجَتِهِ *He withheld him, restrained him,* or *debarred him, from the thing that he wanted.* (Aṣ.) — ↓ كفّته اللهُ *God took him;* syn. قَبَضَهُ: meaning he died: and so كفتة الله اليه. (TA.) — كَفَتَ, [aor. ـِ,] (Ṣ, Ḳ) inf. n. كَفْتٌ and كِفَاتٌ and كَفِيتٌ and كَفَتَانٌ, (Ḳ,) *He,* or *it, hastened,* or *was quick,* or *swift:* (Ṣ:) *it* (a bird &c.) *hastened,* or *was quick,* or *swift, in flying, and running, and contracted itself therein:* (Ḳ:) *it* (a solid-hoofed animal) *contracted its fore-legs quickly in running:* (Az:) the kind of running and flying termed كَفَتَانٌ is

like a *turning aside*, or *starting aside*, (حَيَدَانٌ) *with violence*, or *vehemence*. (TA.) = كَفَتَهُ, [aor. ـِ,] inf. n. كَفْتٌ, *He drove him*, or *urged him on, vehemently*. (Ṣ.) — كَفَتَ الشَّىْءَ إِلَيْهِ, (aor. ـِ, inf. n. كَفْتٌ, Ṣ,); and ▼ كفّته; (but the latter has an intensive signification; Ṣ;) *He drew the thing together to himself*, (Ṣ, Ḳ,) *and contracted it, grasped it*, or *took it*. (Ḳ.) [See an ex. of the latter verb in a verse cited voce رَاجِلَةٌ.] — إِكْفِتُوا صِبْيَانَكُمْ بِاللَّيْلِ (Ṣ) *Draw together your boys, and confine them in the houses*, or *tents, at night*. (A'Obeyd.) Said by Mohammad. — نُهِينَا أَنْ نَكْفِتَ الثِّيَابَ فِى الصَّلَاةِ *We have been forbidden to draw together the clothes* [*that are upon us*] *in prayer*: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — كَفَتَ الدِّرْعَ بِالسَّيْفِ, aor. ـِ; and ▼ كفّتها; which latter has an intensive signification; *He hung the coat of mail* [*i.e. the lower part of it*] *by means of*, or *upon, the sword* [*which he was wearing*], *and then drew it together to him*. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

وَمُفَاضَةٍ كَالنِّهْىِ تَنْسِجُهُ الصَّبَا
بَيْضَاءَ كَفَّتَ فَضْلَهَا بِمُهَنَّدِ

[*And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.*] (TA.)

2: see 1, in two places.

3. كافته *He contended with him in running*, or *in a race*. (Ḳ.) = مَاتَ كِفَاتًا, and مُكَافَتَةً, *He died suddenly*. (Ḳ.)

7. انكفت *He turned away*, or *became averted*, or *diverted*, [عَنْ وَجْهِهِ *from his course*, or *design*]. (Ḳ.) — *He returned* [عن وجهه *from his course*, or *design*; and] إِلَى مَنْزِلِهِ *to his abode*. (TA.) = *He*, or *it, became contracted*; (Ḳ;) and so ▼ استكفت. (TA in art. سكف.) — *It* (a garment) *was drawn up*, or *tucked up, and contracted*. (TA.) — *He was compact in make*. (Ḳ, TA.) — *He* (a horse) *was lean, lank, slender, light of flesh*, or *lank in the belly*. (Ḳ.) = انكفت لَوْنُهُ *His*, or *its, colour changed*. (TA, art. كفأ.)

8. اكتفت المَالَ *He took the whole of the property*, (Ḳ,) *and drew it together to himself*. (TA.)

10: see 7.

كَفْتٌ and ▼ كَفِيتٌ (and ▼ كِفْتٌ, Ks) A man *quick* or *swift*, (Ṣ, Ḳ,) *and light, active*, or *agile, and slender*: (Ḳ:) so too a horse. (TA.) — عَدْوٌ كَفِيتٌ ▼, and ▼ كِفَاتٌ, [the latter originally an inf. n.] *A quick*, or *swift, running*: and so a passing by, or through. (L.) — [Hence] كَفْتٌ ‡ *Death*. (Ḳ.) = خُبْزٌ كَفْتٌ *Bread without seasoning; without savoury food*. (Ḳ.) = See also كِفْتٌ.

كِفْتٌ (Ṣ, Z, Ḳ, &c.) and ▼ كَفْتٌ (Fr. Ḳ) and ▼ كَفِتٌ (Z) *A small cooking-pot*. (Ṣ, Ḳ, &c.) It is said, in a proverb, كِفْتٌ إِلَى وَئِيَّةٍ [*A small cooking-pot* (*put*) *next to a large one*]: i.e. a calamity next to which is another calamity. (Ṣ, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] = See كَفِيتٌ.

كَفِتٌ: see كَفْتٌ and كِفْتٌ.

فَرَسٌ كُفَتٌ, and كُفَتَةٌ, *A horse that leaps, springs*, or *bounds, with his whole body and limbs, and so that one cannot get possession of him*, or *obtain the mastery over him*. (Ḳ.) See also art. كلت.

كفت [written without the syll. points] *A certain herb*. (See كَفُّ الكَلْبِ, in art. كلب.)

كِفَاتٌ *A place in which a thing is drawn together*, or *comprehended*, (Ṣ, Ḳ,) *and collected*, or *congregated*. (Ḳ.) So in the words of the Ḳur [lxxvii. 25 and 26,] أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا أَحْيَآءً وَأَمْوَاتًا [*Have we not made the earth a place which comprehends the living and the dead?* meaning كِفَاتَ أَحْيَاءٍ وَأَمْوَاتٍ:] (Ṣ:) Esh-Shaabee, pointing to the houses of El-Koofeh, said, هٰذِهِ كِفَاتُ الأَحْيَاءِ; and then, turning to its tombs, he said, هٰذِهِ كِفَاتُ الأَمْوَاتِ; meaning to explain the above text of the Ḳur: but ISd thinks, that كفاتا in this text is an inf. n., and that احياء and امواتا are governed by it in the acc. case. (TA.)

كَفِيتٌ: see كَفْتٌ. — *One who contends with another in running*, or *in a race*. (TA.) كَفِيتٌ, as used in the following trad., in which Mohammad says, حُبِّبَ إِلَىَّ النِّسَاءُ وَالطِّيبُ وَرُزِقْتُ الكَفِيتَ [*Women and perfumes have been made objects of love*, or *pleasant, to me; and I have been supplied with*, or *have received*, &c.], signifies *Food by which the body is sustained*; or, *sufficient to sustain life*: or *what sustains life*: (TA:) or *that by which food necessary for the support of life is drawn*, or *collected, together*, (Ḳ,) *and properly prepared for use*: (TA:) [or the *means of acquiring subsistence*, &c.:] or *coition*; [meaning *power for coition*;] so accord. to El-Ḥasan: or *strength for coition*: or *certain food that was sent down to Moḥammad from heaven, of which he ate, and whereby he received strength for coition*: he is related to have said, that Gabriel came to him with a cooking-pot called الكَفِيتُ, from which he derived the strength of forty men in coition: but Ṣgh says, in the TṢ, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See كِفْتٌ. = كَفِيتٌ *A traveller's provision-bag that does not lose* [*or suffer to escape*] *anything* (Ḳ) *of what is put into it*: you say جِرَابٌ كَفِيتٌ: (TA:) as also ▼ كِفْتٌ. (Ḳ.)

الكَفَّاتُ *The lion*. (TṢ, Ḳ.)

مُكْفِتٌ *One who wears two coats of mail with a garment between them*: (Ḳ:) or *who wears a long coat of mail, and draws together its skirt by means of hooks*, or *the like, to loops in its middle part, to disencumber himself of the lower part*. (T.)

كفح

1. كَفَحَهُ, (Ṣ, Ḳ,) inf. n. كَفْحٌ; (Ṣ;) and ▼ كَافَحَهُ, inf. n. مُكَافَحَةٌ and كِفَاحٌ; (Ḳ;) [the latter form of the verb the more common;] *He faced him; confronted him; encountered him; met him face to face*: (Ṣ, Ḳ, TA:) or *he met him*, or *encountered him, face to face, suddenly*, or *unexpectedly*. (T, M.) [You say] لَقِيتُهُ ▼ كِفَاحًا, (Ṣ,) and ▼ مُكَافَحَةً, and كَفْحًا, (TA.) *I met him face to face*. (TA.) [And] كَلَّمَهُ ٱللّٰهُ ▼ كِفَاحًا *God spoke to him face to face, without anything intervening between them*. (TA from a trad.) — كَفَحَهَا, (Ḳ,) aor. ـَ; (Ṣ;) and ▼ كَافَحَهَا, inf. n. as above; (Ḳ;) *He kissed her suddenly, unexpectedly*, or *unawares*: (Ḳ:) or *he met her face to face*, or *encountered her, with a kiss*: (Ṣ:) or *he kissed her with full ability, and completely, without snatching the kiss*: (T:) or *he made his skin to meet, and come in contact with hers*. (A'Obeyd.) — ▼ كَافَحُوا (in war) signifies *They contended together with swords face to face*: (L:) or ▼ كَافَحُوهُمْ, *they encountered them in war face to face, having before their faces neither shield nor anything else*. (Aṣ, Ṣ.) — Also ▼ كافح عَنْهُ *He contended for him, and defended him*. (L.) — ▼ كَافَحْتُ السَّمُومَ ‡ [*I faced*, or *encountered, the hot wind called* سَمُوم]. (A.) — ▼ كافحهُ بِمَا سَاءَهُ ‡ [*He encountered him with that which displeased* or *vexed him*]. (A.) — ▼ كافحهُ, inf. n. مُكَافَحَةٌ, ‡ *He refelled him by an argument, a plea, a proof*, or *an evidence*: as though the argument &c. were likened to a sword, or other weapon. (MF.) = كَفَحَ لِجَامَ الدَّابَّةِ, (inf. n. كَفْحٌ, TA,) *He drew*, or *pulled, the bridle and bit of the beast of carriage*; as

also ↑أَكْفَحَهُ: (K:) or, as in the T and M, كَفَحَ الدَّابَّةَ بِاللِّجَامِ *he pulled the beast of carriage by the bridle and bit.* (TA.) [See also 4.]

3. See 1, throughout. — فُلَانٌ يُكَافِحُ الأُمُورَ ‡ *Such a one superintends, manages,* or *conducts, affairs himself,* or *in his own person.* (Ṣ, A.)

4. اكفح الدَّابَّةَ, inf. n. إِكْفَاحٌ, *He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth.* (T, Ṣ.) — See also 1.

5. تَكَفَّحَتِ السَّمَائِمُ ‡ *The hot winds called* سمائم *met,* or *encountered, one another.* (L.)

6. تَكَافَحُوا [*They faced, confronted,* or *encountered, one another;* or *met face to face*]. (A.) — تَكَافَحَتِ الكِبَاشُ [*The rams butted one another.*] (A.) — تَكَافَحَتِ الأَمْوَاجُ ‡ *The waves met and dashed together.*] (A.)

أَصَابَهُ مِنَ السَّمُومِ لَفْحٌ وَمِنَ الحَرُورِ كَفْحٌ ‡ [*A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face*]. (A.)

كَفِيحٌ *A husband:* (K:) so called because he beholds his wife face to face. (TA.) — *A bedfellow,* syn. ضَجِيعٌ, (A, K,) of a woman. (TA.) — *A guest coming suddenly,* or *unexpectedly.* (K, TA.) = *Like;* or *equal;* syn. كُفْءٌ, (Ṣ, K,) and نَدِيدٌ. (TA.)

مُكَافِحٌ ‡ *One who superintends, manages,* or *conducts, affairs himself,* or *in his own person.* (TA.) See 3.

كفر

1. كَفَرَ الشَّىْءَ, (Ṣ, A, Mgh, Mṣb, K, &c.,) aor., in the sense first explained below ـِ; (Ṣ, K, &c.;) [respecting which Fei observes,] El-Fárábee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written ـُ, and this is the proper form, because they say that كَفَرَ النِّعْمَةَ [of which the aor. is ـُ] is borrowed from كَفَرَ الشَّىْءَ in the sense which is first explained below; (Mṣb;) and MF says, that the saying of J, following his maternal uncle Aboo-Naṣr El-Fárábee, that the aor. of this verb is ـِ, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly ـِ, as J and F and other leading lexicologists have said; though the aor. of the verb of كُفْرٌ as meaning the contr. of إِيمَانٌ is ـُ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally ـِ and ـُ, and general usage may have afterwards applied the aor. ـِ to one signification, while the aor. ـُ has been applied by very few persons to that signification, but by all to the significations thence derived;] inf. n. كَفْرٌ; (Ṣ, Mṣb;) and ↑كَفَّرهُ, (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) *He veiled, concealed, hid,* or *covered, the thing:* (Ṣ, A,* Mgh,* Mṣb, K:*) or *he covered the thing so as to destroy it:* (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, *he covered it; covered it over.* (K.) You say كَفَرَ البَذْرَ ٱلْمَبْذُورَ *He covered the sown seed* with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَآءَ *The clouds covered the sky.* (A.) Lebeed says,

• فِى لَيْلَةٍ كَفَرَ النُّجُومَ غَمَامُهَا •

In a night whereof the clouds that covered the sky concealed the stars. (Mṣb.) You say also كَفَرَهُ اللَّيْلُ, and كَفَرَ عَلَيْهِ, *The night covered it* with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمَ *The wind covered the trace* or *mark* [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ *He clad himself with a garment over his coat of mail.* And ↑كَفَّرَ دِرْعَهُ بِثَوْبٍ *He covered his coat of mail with a garment.* (TA.) And كَفَرَ مَتَاعَهُ *He put his goods in a receptacle.* (TA.) And كَفَرَ ٱلْمَتَاعَ فِى الوِعَآءِ *He covered,* or *concealed, the goods in the receptacle.* (A.) And ↑كَفَّرَ نَفْسَهُ بِالسِّلَاحِ *He covered himself with the arms.* (A.) And كَفَرَ الجَهْلُ عَلَى عِلْمِ فُلَانٍ *Ignorance covered over the knowledge of such a one.* (TA.) وَكَيْفَ تَكْفُرُونَ, [thus, with ḍamm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying *And wherefore do ye cover the familiarity and love in which ye were living?* (TA.) — Hence, (Mṣb, TA,) كَفَرَ, (Ṣ,) and كَفَرَ بِالنِّعْمَةِ, and كَفَرَ النِّعْمَةَ; (Mṣb;) and كَفَرَ نِعْمَةَ ٱللّٰهِ, and بِنِعْمَةِ ٱللّٰهِ; (K;) aor. ـُ, (TA,) inf. n. كُفْرَانٌ, (Ṣ, K,) which is the most common form in this case, (El-Baṣáir,) and كُفُورٌ, (Ṣ, K,) and كُفْرٌ; (El-Baṣáir;) *He covered,* or *concealed,* (Mṣb,) *and denied,* or *disacknowledged, the favour* or *benefit* [*conferred upon him*]; (Ṣ, Mṣb;) *he was ungrateful,* or *unthankful,* or *behaved ungratefully* or *unthankfully; contr. of* شَكَرَ; (Ṣ;) and *he denied,* or *disacknowledged, and concealed,* or *covered, the favour* or *benefit of God:* (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا نَكْفُرُكَ, in the prayer [termed القُنُوتُ], means وَلَا نَكْفُرُ نِعْمَتَكَ [*And we will not deny,* or *disacknowledge, thy favour;* or *we will not be ungrateful,* or *unthankful, for it*]. (Mṣb.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] *He denied,* or *disacknowledged.* (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 *a*.] You say كَفَرَ بِالصَّانِعِ *He denied the Creator.* (Mṣb.) — Hence also, (TA.) كَفَرَ, (Ṣ, Mṣb,) aor. ـُ, (Mṣb, TA,) inf. n. كُفْرٌ, (Ṣ, Mṣb, K,) which is the most common form in this case, (El-Baṣáir,) and كَفْرٌ (K) and كُفْرَانٌ (Mṣb, K) and كُفُورٌ, (K,) *He disbelieved; he became an unbeliever,* or *infidel; contr. of* آمَنَ, inf. n. إِيمَانٌ. (Ṣ, K.) You say كَفَرَ بِٱللّٰهِ (Ṣ, Mṣb) *He disbelieved in God:* (Ṣ:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, *He denied God.*] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Ḥajjáj, مَنْ أَقَرَّ بِالكُفْرِ فَخَلِّ سَبِيلَهُ, meaning, *Whosoever confesses the unbelief* of him who opposes the Benoo-Marwán, and goes forth against them, *let him go his way.* (TA.) See also كُفْرٌ, below. — [*He blasphemed:* a signification very common in the present day.] — Also, كَفَرَ بِكَذَا *He declared himself to be clear,* or *quit, of such a thing.* (Mṣb.) In this sense it is used in the Kur xiv. 27. (Mṣb, TA.) — And كَفَرَ also signifies *He was remiss,* or *fell short of his duty, with respect to the law, and neglected the gratitude* or *thankfulness to God which was incumbent on him.* So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) = كَفَرَ لَهُ, inf. n. كَفْرٌ: see 2.

2. كَفَّرهُ, inf. n. تَكْفِيرٌ: see 1, first signification, in three places. = Hence, كَفَّرَ الذَّنْبَ *It* (war in the cause of God [or the like]) *covered,* or *concealed, the crime* or *sin:* (Mgh:) [or *expiated it:* or *annulled it;* for] تكفير with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (Ṣ, K.) The saying in the Kur [v. 70,] لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ means, *We would cover,* or *conceal, their sins, so that they should become as though they had not been:* or it may mean, *We would do away with their sins;* as is indicated by another saying in the Kur [xi. 116,] "good actions do away with sins." (El-Baṣáir.) كَفَّرَ ٱللّٰهُ عَنْهُ الذَّنْبَ signifies *God effaced his sin.* (Mṣb.) — And كَفَّرَ عَنْ يَمِينِهِ [*He expiated his oath;*] *he performed,* (Mṣb,) or *gave,* (K,) *what is termed* كَفَّارَة [i. e. *a fast,* or *alms, for the expiation of his oath*]: (Mṣb, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (Ṣ:) كَفَّرَ يَمِينَهُ is a vulgar phrase. (Mgh.) = كَفَّرَهُ as syn. with أَكْفَرَهُ: see 4. = كَفَّرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) *He did*

obeisance to him, lowering his head, or bowing, and bending himself, and putting his hand upon his breast: (Mgh:) or *put his hand upon his breast and bent himself down to him:* (TA:) or *he made a sign of humbling himself to him; did obeisance to him:* (A:) namely, an عِلْج [or unbeliever of the Persians or other foreigners] (A, Mgh) or a ذِمِّىّ [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his دِهْقَان [or chief]: (TA:) and ▼ كَفَرَ, [aor. ـُ, accord. to the rule of of the Ḳ,] (TḲ,) inf. n. كَفْرٌ, (Ḳ,) *he* (a Persian, فَارِسِىّ, Ḳ, and so in the L and other lexicons, but in the TS فَارِس, without ى, which is probably a mistake of copyists, TA) *paid honour* to his king, (Ḳ, TA,) *by making a sign with his head, near to prostration:* (TA:) تَكْفِيرٌ is a man's *humbling himself* to another, (Ṣ, Ḳ, TA,) *bending himself, and lowering his head, nearly in the manner termed* رُكُوعٌ; *as one does when he desires to pay honour to his friend;* (TA;) or *as the* عِلْج *does to the* دِهْقَان: (Ṣ:) and the تكفير of the people of the scriptures [or Christians and Jews, and Sabians] one's *lowering his head* to his friend, like the تَسْلِيم with the Muslims: or one's *putting his hand, or his two hands, upon his breast:* (TA:) and تكفير in prayer is the *bending one's self much in the state of standing, before the action termed* رُكُوع; the doing of which was disapproved by Mohammad, accord. to a trad. (TA.) It is said in a trad., إِذَا أَصْبَحَ ٱبْنُ آدَمَ فَإِنَّ الأَعْضَآءَ تُكَفِّرُ كُلُّهَا لِلِّسَانِ *When the son of Adam rises in the morning, verily all the members abase themselves to the tongue,* (Mgh, TA,) *and confess obedience to it, and humbly submit to its command.* (TA.) — تَكْفِيرٌ also signifies The *crowning* a king *with a crown,* [because] when he, or it, is seen, obeisance is done to him (إِذَا رُئِىَ كُفِّرَ لَهُ). (Ḳ.) — See also تَكْفِيرٌ below.

3. كَافَرَنِى حَقِّى *He denied,* or *disacknowledged, to me my right,* or *just claim.* (A, Mgh, Ḳ.) Hence the saying of 'Ámir, إِذَا أَقَرَّ عِنْدَ القَاضِى بِشَىْءٍ ثُمَّ كَافَرَ [*When he confesses a thing in the presence of the Kádee, then denies,* or *disacknowledges:* كَافَرَ being thus used in the sense of كَفَرَ]. But as to the saying of Mohammad [the lawyer], رَجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سِنِينَ [*A man who owed to another a debt, and denied to him, in the case of it, for years*], he seems to have made it imply the meaning of المُمَاطَلَة, and therefore to have made it trans. in the same manner as المماطلة is trans. (Mgh.)

4. اكفرهُ, (Ṣ, A, Mgh, Ḳ,) and ▼ كفّرهُ, (A, Mgh, Mṣb,) [the latter of which is the more common in the present day,] *He called him a* كَافِر [i.e. *a disbeliever, an unbeliever,* or *an infidel*]: (Ṣ, Mgh, Ḳ:) *he attributed,* or *imputed to him, charged him with,* or *accused him of, disbelief,* or *infidelity:* (Ṣ, A, Mṣb:) or *he said to him* كَفَرْتَ [*Thou hast become an unbeliever,* or *infidel,* or *Thou hast blasphemed:* in this last sense, "he said to him Thou hast blasphemed," كَفَّرَهُ, to which alone it is assigned in the Mṣb, is very commonly used in the present day]. (Mṣb.) Hence the saying, لَا تُكْفِرْ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ *Do not thou attribute* or *impute disbelief* or *infidelity to any one of the people of thy kibleh;* (Ṣ, TA;) i.e., *do not thou call any such a disbeliever,* &c.; or *do not thou make him such by thine assertion and thy saying.* (TA.) لَا تُكَفِّرُوا أَهْلَ قِبْلَتِكُمْ is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] أَكْفَرْتُهُ, inf. n. إِكْفَارٌ, *I made him a disbeliever, an unbeliever,* or *an infidel; I compelled him to become a disbeliever,* &c. (Mṣb.) And أَكْفَرَ فُلَانٌ صَاحِبَهُ *Such a one compelled his companion by evil treatment to become disobedient after he had been obedient.* (Mgh.) And أَكْفَرَ الرَّجُلُ مُطِيعَهُ *The man compelled him who had obeyed him to disobey him:* (T, TA:) or *he made him to be under a necessity to disobey him.* (TA.) ═ اكفر *He* (a man, TA) *kept,* or *confined himself, to the* كَفْر, (Ḳ,) i.e. قَرْيَة [*town or village*]; (TA;) as also ▼ اكتفر. (IAạr, Ḳ.)

5. تكفّر بِالسِّلَاحِ *He covered himself with the arms.* And تكفّر بِالثَّوْبِ *He enveloped himself entirely with the garment.* (A.)

8: see 4, last signification.

كَفْرٌ The *darkness* and *blackness of night;* [because it conceals things;] as also, sometimes, ▼ كِفْرٌ. (Ṣ, Ḳ.) [See also كَافِرٌ.] See a verse cited voce ذُكَآءُ. ═ *Earth,* or *dust;* because it conceals what is beneath it. (Lḥ.) ═ [Hence also] *A grave,* or *sepulchre:* (Ṣ, Ḳ:) pl. كُفُورٌ. (Ṣ.) Whence the saying, اَللّٰهُمَّ اغْفِرْ لِأَهْلِ الكُفُورِ [*O God, pardon the people of the graves*]. (Ṣ.) ═ [And hence, perhaps,] *A town,* or *village;* [generally the latter;] syn. قَرْيَةٌ: (Ṣ, Mgh, Mṣb, Ḳ:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Ḥarbee, *land that is far from men, by which no one passes:* (TA:) pl. كُفُورٌ: (Ṣ, Mṣb:) in the present day, it is applied in Egypt to *any small* قَرْيَة [or *village*] *by the side of a great* قَرْيَة [or *town*]: they say القَرْيَةُ الفُلَانِيَّةُ وَكَفْرُهَا [*Such a town and its village*]: and sometimes one قَرْيَة has a number of كُفُور. (TA.) Hence the saying of Mo'áwiyeh, أَهْلُ الكُفُورِ هُمْ أَهْلُ القُبُورِ [*The people of the villages are the people of the graves*]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (Ṣ, Mgh:) by الكفور he meant *the villages* (القُرَى) *remote from the great towns and from the places where the people of science assemble,* so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), لَيُخْرِجَنَّكُمُ ٱلرُّومُ مِنْهَا كَفْرًا كَفْرًا [*The Greeks will assuredly expel you from them, town by town,* or *village by village*]; (Ṣ,* TA;) i.e. from the قُرَى of Syria. (Ṣ, TA.) — كَفْرٌ عَلَى كَفْرٍ also signifies *One upon another;* or *one part upon another.* (TA.)

كُفْرٌ: see 1. [As a simple subst., *Ingratitude,* &c. — And particularly *Denial,* or *disacknowledgment, of favours* or *benefits,* and especially of those *conferred by God:* and *disbelief, unbelief; infidelity.*] It is of four kinds: كُفْرُ إِنْكَارٍ *the denial,* or *disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God* [&c.]: and كُفْرُ جُحُودٍ *the acknowledgment with the heart without confessing with the tongue:* [or *the disacknowledgment of God with the tongue while the heart acknowledges Him:*] and كُفْرُ المُعَانَدَةِ the *knowledge of God with the heart, and confession with the tongue, with refusal to accept* [*the truth*]: and كُفْرُ النِّفَاقِ *the confession with the tongue with disbelief in the heart:* all of these are unpardonable: (L, TA:) the greatest كُفْر is the *denial,* or *disacknowledgment, of the unity* [*of God*], or *of the prophetic office* [*of Mohammad and others*], or *of the law of God.* (El-Baṣáïr.) [Also, *Blasphemy.* Its pl., as a simple subst. in all these senses, is said to be كُفُورٌ.] Akh says, that كُفُورًا [in the accus. case] in the Ḳur xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of كُفْرٌ, like as بُرُودٌ is pl. of بُرْدٌ. (Ṣ.) ═ *Tar,* or *pitch,* syn. قِيرٌ; *with which ships are smeared;* (Ḳ;) of which there are three sorts, كُفْرٌ and زِفْتٌ and قِيرٌ: كفر is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] زفت is used for smearing skins for wine, &c. (ISh.)

كِفْرٌ: see كَفْرٌ.

كَفَرٌ: see كَافُورٌ.

كَفْرَةٌ: see كَافِرٌ.

كُفُرَّى, and its variations: see كَافُورٌ.

كَفُورٌ: } see كافر.
كَفَّارٌ: }

كَفَّارَةٌ a subst. from تَكْفِيرُ اليَمِينِ, (Ṣ,) or an intensive epithet in which the quality of a subst. predominates; signifying [*An expiation for a sin or crime or a violated oath;*] *an action, or a quality, which has the effect of effacing a wrong action or sin or crime;* (TA;) *that which covers, or conceals, sins or crimes; such as the* كفّارة *of oaths* [*violated*], *and that of* [*the kind of divorce termed*] ظِهَار, *and of unintentional homicide;* (T, TA;) *an expiation* (مَا كُفِّرَ بِهِ), *such as an alms-giving,* and *a fasting,* and *the like:* (Ḳ:) pl. كَفَّارَاتٌ. (T, TA.)

كَافِرٌ *A sower:* (Ṣ, Ḳ:) or *a tiller of the ground:* (Mṣb:) because he covers over the seed with earth: (Ṣ, Mṣb:*) pl. كُفَّارٌ. (Ṣ, TA.) The pl. is said by some to be thus used in the Ḳur lvii. 19. (TA.) — *Dark clouds,* or *a dark cloud;* (Ḳ;) because it conceals what is beneath it. (TA.) — *Night:* (Ḳ:) or *intensely black night;* because it conceals everything by its darkness. (Ṣ.) — The *darkness;* (Ḳ;) because it covers what is beneath it; (TA;) as also ♦ كَفْرَةٌ, accord. to the copies of the Ḳ; but in the L, كَفْرٌ, q. v. (TA.) — The *sea;* (Ṣ, A, Ḳ;) for the same reason. (TA.) Thaạlabeh Ibn-Ṣo'eyr El-Mazinee says, (Ṣ, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,)

• فَتَذَكَّرَا ثَقَلًا رَثِيدًا بَعْدَمَا •
• أَلْقَتْ ذُكَاءُ يَمِينَهَا فِى كَافِرِ •

[*And they remembered goods placed side by side, after the sun had cast its right side into a sea*]; i.e., the sun had begun to set: or the poet may mean [by كافر] night: (Ṣ, TA:) but Ṣgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, *A great river:* (Ṣ, Ḳ:) used in this sense by El-Mutalemmis: (Ṣ:) and *a great valley.* (Ḳ.) — [A man] *staying,* or *abiding,* [in a place,] *and hiding himself.* (TA.) [See an ex. voce عَرْش.] — [A man] *wearing arms; covered with arms:* (Az, Ḳ:) as also ♦ مُكَفَّرٌ (A, Ḳ) and ♦ مُتَكَفِّرٌ (Ṣ, A) and ♦ مُكَفَّرٌ: (A:) or this last signifies *bound fast in iron;* (Ḳ, TA;) as though covered and concealed by it: (TA:) pl. of the first, كُفَّارٌ. (Ḳ.) Hence the following, (Ḳ,) said by Mohammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (Ḳ) [*Do not ye become again, after me,* i.e., after my death,] *wearers of arms,* preparing yourselves for fight, [*one party of you smiting the necks of others;*] as though he meant thereby to forbid war: (AM, TA:) or [*do not ye become unbelievers, after me,* &c.; i.e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, Ḳ, TA.) — *A coat of mail;* (Ṣgh, Ḳ;) because it conceals what is beneath it. (TA.) — *One who has covered his coat of mail with a garment worn over it.* (Ṣ.) — كَافِرُ الدُّرُوعِ *A garment that is worn over the coat of mail.* (A.) — One *who denies,* or *disacknowledges, the favours* or *benefits of God:* (Ḳ:) [*ungrateful; unthankful;* especially *to God:*] one *who denies,* or *disacknowledges, the unity* [*of God*], *and the prophetic office* [*of Mohammad and others*], *and the law of God,* altogether, accord. to the common conventional acceptation: *a disbeliever; an unbeliever; an infidel; a miscreant; contr. of* مُؤْمِنٌ: (El-Baṣáïr:) because he conceals the favours of God: (Ṣ:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: (IDrd, TA:) or because كُفْر covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (Ṣ, Mṣb, Ḳ:) pl. masc. كَفَرَةٌ, (Ṣ, Mṣb, Ḳ,) the most common pl. of كافر in the first of the senses explained above, (El-Baṣáïr,) and كُفَّارٌ, (Ṣ, Mṣb, Ḳ,) the most common pl. of the same in the last of those senses, as contr. of مؤمن, (El-Baṣáïr,) and كِفَارٌ (Ṣ, Ḳ) and كَافِرُونَ: (Mṣb:) and pl. fem. كَوَافِرُ (Ṣ, Mṣb, Ḳ) and كَافِرَاتٌ: (Mṣb:) and ♦ كَفُورٌ and ♦ رَجُلٌ كَفَّارٌ signify the same as كَافِرٌ: (Ḳ:) or كَفُورٌ is an intensive epithet, meaning *very ungrateful,* or *unthankful,* [&c., especially *to God*]: so in the Ḳur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كَفُورٌ, [meaning *habitually ungrateful,* &c.:] so in the Ḳur l. 23: but sometimes it is used in the sense of كَفُورٌ; as in the Ḳur xiv. 37: (El-Baṣáïr:) ♦ كَفُورٌ is fem. as well as masc.; (TA;) and its pl. is كُفُرٌ, (Ḳ,* TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — Also, simply, *Denying,* or *disacknowledging;* a *denier,* or *disacknowledger:* followed by ب before the thing denied: pl. كَافِرُونَ: (Ṣ, TA;) so in the Ḳur ii. 38, (TA,) and xxviii. 48. (Ṣ, TA.) — [Also, *Blaspheming; a blasphemer.*] — See also كَافُورٌ.

كَافُورٌ The *spathe,* or *envelope of the* طَلْع [or *spadix*], (Aṣ, Ṣ, Ḳ, TA,) or *upper covering thereof,* (TA,) *of a palm-tree;* (Aṣ, Ṣ, Ḳ, TA;) the كِمّ *of a palm-tree:* (Mgh, Mṣb:) as also ♦ كُفُرَّى, (Ṣ, Mgh, Mṣb,) with ḍamm to the ك and fet-ḥ to the ف and teshdeed to the ر, (Mgh, Mṣb,) or كُفُرَّى, [so in the copies of the Ḳ, and so I have found it written in other works, so that both forms appear to be correct,] and كَفَرَّى and كِفَرَّى, (Ḳ,* TA,) and ♦ كَافِرٌ (AḤn, Ḳ) and ♦ كَفْرٌ: (Ḳ:) so called because it conceals what is within it: (Mgh, Mṣb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the *spathe,* for, as is said in the Mgh, it is applied by some to the كِمّ (or *spathe*) *before it bursts open*]: (Ṣ:) [♦ كفرّى is sometimes masc., though more properly and commonly fem.:] IAạr says, I heard Umm-Rabáḥ say, هٰذَا كفرّى and هٰذِهِ كفرّى: (TA:) the pl. of كَافُورٌ is كَوَافِيرُ; and the pl. of كَافِرٌ is كَوَافِرُ. (TA.) — Also ‡ The زَمَع *of the grape-vine;* (Ḳ, TA;) i.e., the *leaves which cover what is within them of the raceme;* likened to the كافور of the طلع; (TA;) the كِمّ [or *calyx*] *of the grapes, before the blossom comes forth;* because they cover the unopened raceme; accord. to IF, as also ♦ كُفُرَّى: (Mṣb:) pl. كَوَافِيرُ and كَوَافِرُ, accord. to the Ḳ; but it is well known that the former is pl. of كافور, and the latter of كافر. (TA.) — And, accord. to some, † The *envelope* [or *calyx*] *of any plant.* (TA.) — [*Camphor;*] *a kind of perfume,* (Ṣ, Ḳ,) *well known, from certain trees* [*the laurus camphora of Linn.*] *in the mountains of the sea of India and China, which afford shadow to many people* or *creatures,* (Ḳ,) *by reason of its greatness and its many spreading branches,* (TA,) *which leopards* or *panthers frequent, and the wood of which is white and easily broken; the* كافور *is found within it, and is of various kinds, in colour red, and becoming white only by* تَصْعِيد [or *sublimation*]. (Ḳ.) — Accord. to the M, *A mixture of perfume, composed of the spathe* (كافور) *of the spadix of the palm-tree.* (TA.) — *A certain spring,* or *fountain, in paradise.* (Fr, Ḳ.) So in the Ḳur [lxxvi. 5,] إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [*Verily the pious shall drink a cup* of wine *whereof the mixture is Káfoor*]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, *whereof the mixture is like* كافور [or *camphor*]: and Zj says, that it may mean that the taste of perfume and كافور is in it, or that it is mixed with كافور. (TA.) — *A certain plant,* (Lth, Ḳ,) [which I believe to be the same as the camphorata Monspeliensis, see my "Thousand and One Nights," ch. xxviii. note 6,] *of sweet odour,* (ISd, Ḳ,) *the flower of which is* (Lth, Ḳ) *white,* (Lth,) *like the flower of the* أُقْحُوَان [or camomile]. (Lth, Ḳ.) — IDrd says, I do not think the كافور is Arabic, because they sometimes say قَفُورٌ and قَافُورٌ. (TA.)

أَكْفَرُ [*More, or most, ungrateful* or *unthank-*

ful, especially *to God*; or *disbelieving* or *unbelieving*]. (TA.)

تَكْفِيرٌ, as a subst., The *crown* of a king. (ISd, Ḳ.)

مُكَفَّرٌ A bird *covered with feathers*. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One *who, though beneficent, is regarded*, or *treated, with ingratitude*; (Ḳ;) a benefactor *whose beneficence is not gratefully acknowledged*. (A.)

مُكَفِّرٌ: see كَافِرٌ.

رَمَادٌ مَكْفُورٌ *Ashes upon which the wind has swept the dust so that it has covered them*. (Ṣ.) See also مُكَفَّرٌ.

مُتَكَفِّرٌ: see كَافِرٌ.

[كفل

كفن

كفى

See Supplement.]

ككب

Q. Q. 1, كَوْكَبَ, (Ṣ, Ḳ,) inf. n. كَوْكَبَةٌ (Ḳ) *It* (iron) *glistened*; *was lustrous*, or *bright*. (Ṣ, Ḳ.) See also مُكَوْكِبٌ.

كَوْكَبٌ i.q. نَجْمٌ, *A star*; *an asterism*; *a constellation*: as also ▼ كَوْكَبَةٌ: (Ṣ, Ḳ:) or الكوكبة is an appellation given to the planet *Venus*; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبُ.] — Accord. to Lth, كوكب is a quadriliteral-radical word; the و being a radical letter: it is also said to be from وكب, or from كوب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כּוֹכָב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — ذَهَبُوا تَحْتَ كُلِّ كَوْكَبٍ *They became dispersed* [as though under every tract of heaven]. (AO, Ṣ, Ḳ.) — كَوْكَبٌ † *Drops* [*of dew*] *that fall upon herbage in the night*, (Ḳ,) *and become like stars*. (TA.) — The *source*, or *spring*, of a well. (Ḳ.) — *Water*. (El-Muärrij, Ḳ.) — † *The lustre*, or *brightness*, or *glistening*, of iron. (Ṣ, Ḳ.) — † *A sword*. (Ḳ.) — *A nail*: (Ḳ:) [or more probably, † *its head*, as in Golius] — كَوْكَبٌ (AZ, Ḳ) and ▼ كَوْكَبَةٌ (TA) † *A whiteness in the eye*: (Ḳ:) *a whiteness in the black part of the eye, whether the sight be gone in consequence thereof*, or not. (AZ.) — كَوْكَبٌ *A tract, such as is termed* خِطَّة, *differing in colour from the land in which it lies*. (Ḳ.) — † *A youth nearly of the age of puberty*: (Ḳ:) *a youth who has attained the period of adolescence, and whose face has become beautiful*, is called كَوْكَبٌ مُمْتَلِئٌ (a full star), like as he is called بَدْرٌ. (TA.) [See شَادِخٌ, and مُطَبَّخٌ.] — † The *chief, lord*, or *prince, and horseman*, or *cavalier*, of a people. (Ḳ.) — † *A man with his arms*; *an armed man*. (Ḳ.) — † *What is tall* of plants. (Ḳ.) — *A mountain*: (Ḳ [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, *horses and horsemen*, or *a troop of horse*:]) or the *main part thereof*. (TA.) — The *greater part, chief part, main, gross, mass*, or *bulk*, of a thing: (Ṣ, Ḳ:) as of herbage, water, an army. (TA.) — ‡ The *flower*, or *flowers*, of a garden, or meadow. (TṢ, Ḳ.) — The فُطْر [*toadstool*, or *mushroom*], *a well-known plant*: (AḤn, Ḳ:) I do not mention it, says AḤn, from a learned man: but كوكب is [explained by lexicologists only as] the *name of a well-known plant, called* كَوْكَبُ الأَرْضِ: (L:) *perhaps a species of the* فُطْر. (El-Makdisee, cited by MF.) — *Vehemence of heat*: (Ḳ:) the *greater part of the heat*. (TA.) — The *medicament called* طَلْق, q.v., [which defends the person who is anointed therewith from the burning of fire]. (Ḳ: explained by the words الطَّلْقُ مِنَ الأَدْوِيَةِ: in some copies of the Ḳ, مِنَ الأَوْدِيَةِ. [This is wrong: كَوْكَبُ الأَرْضِ means *Talc*: see طَلْق.]) — يَوْمٌ ذُو كَوَاكِبَ *A day of difficulties, distresses*, or *calamities*. (Ḳ.) — كَوْكَبٌ *A place of confinement*. (Ḳ.)

كَوْكَبَةٌ see كَوْكَبٌ. — *An assembly*; *a company*; *a congregated body*. (Ḳ.) Said by some to be figurative in this sense.

دَعَوْا دَعْوَةَ كَوْكَبِيَّةَ [*They uttered an imprecation like that of Kowkebeeyeh*]: a proverb. الكَوْكَبِيَّةُ was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (Ḳ.)

أَمْعَزُ مُكَوْكِبٌ † *A hard tract with glistening pebbles*: also called ضُحًى مُكَوْكِبٌ. (TA.)

[كل

See Supplement.]

كلأ

1. كَلَأَهُ, (Ṣ, Ḳ,) aor. َ, inf. n. كَلْءٌ (Ḳ) and كِلَاءَةٌ (Ṣ, Ḳ) and كِلَآءٌ (Ḳ) [but respecting this last see a verse of Jemeel cited below], *He* (i.e. God, Ṣ) *guarded him*, or *kept him*, or *kept him safely*. (Ṣ, Ḳ.) — إِذْهَبُوا فِى كِلَاءَةِ اللهِ *Go ye in the safe keeping of God*. (Ṣ, TA.) — In the following verse of Jemeel,

فَكُونِى بِخَيْرٍ فِى كِلَآءٍ وَغِبْطَةٍ •

وَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِى وَبِغْضَتِى •

[*Then be thou in prosperity, in safe keeping* (*of God*), *and in happy condition, even if thou have firmly resolved to cut me and to detest me*], كِلَآء may be an inf. n.; or it may be pl. of كِلَاءَةٌ; or it may be put for كِلَاءَةٌ, the ة being elided by a necessary poetical licence. (Abu-l-Ḥasan.) — The verb is also used without hemzeh, thus; كَلَاتُ, يَكْلُوكُمْ; and كَلَيْتُ, يَكْلَاكُمْ; in the dial. of Ḳureysh; inf. n. كِلَايَةٌ: as the pass. part. n. of both, مَكْلُوٌّ is more commonly used than مَكْلِىٌّ, which is correctly used as the pass. part. n. of كَلَيْتُ. (TA.) — كَلَأَ القَوْمَ † *He acted as a scout* (رَبِيئَة) *for the party*, or *people*. (TA.) — كَلَأَ بَصَرَهُ فِى شَىْءٍ, (Ḳ, TA, [in the CḲ نَظَرَهُ,]) or ▼ أَكْلَأَهُ, (Ṣ,) *He repeatedly turned his eye to a thing*; *looked at it again and again*. (Ṣ, Ḳ.) — كَلَأَ النَّجْمَ ‡ *He watched the star, to see when it would rise*. (A.) — كَلَأَ الدَّيْنُ, (Ṣ, Ḳ,) or كَلُؤَ, inf. n. كُلُوْءٌ, act. part. n. كَالِئٌ, (A,) *The debt*, or *its payment, was put off*, or *postponed*, or *delayed*. (Ṣ, A, Ḳ.) — كَلَأَ عُمْرُهُ ‡ *His life came to an end*: (Ḳ:) or *was long, and was delayed*. (A.) — كَلَأَ [unless this be a mistake for ▼ كَلَّأَ] *He postponed*, or *delayed*, a thing. (TA, art. نَسَأَ.) — كَلَأَ, (Ḳ,) inf. n. كَلْءٌ, (Aṣ,) *He beat with a whip*. (Aṣ, Ḳ.) — كَلَأَتِ النَّاقَةُ, (Ṣ, Ḳ,) and ▼ اكلأت, (Ṣ,) *The she-camel ate* كَلَأ, or *herbage*. (A'Obeyd, Ṣ, Ḳ.) — كَلَأَتِ الأَرْضُ, (Ḳ,) and كَلِئَتْ, and ▼ اكلأت, (Ṣ, Ḳ,) inf. n. إِكْلَاءٌ, (TA,) and ▼ استكلأت, (Ḳ,) *The land contained*, (Ṣ,) or *abounded with*, (Ḳ,) كَلَأ, or *herbage*. (Ṣ, Ḳ.)

2. كَلَّأَ, inf. n. تَكْلِىءٌ and تَكْلِئَةٌ, *He brought* a ship *near to the bank of the river*, (Ḳ,) *and moored it*. (TA.) — كَلَّأَ † *He retained, detained*, or *confined*, a person: (Ḳ:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَّأَ, (Ḳ,) inf. n. تَكْلِىءٌ, (TA,) *He came* to a place, *and stopped* there. (TA.) — كَلَّأَ, inf. n. تَكْلِئَةٌ, *He came to a place sheltered from the wind*. (Ṣ) — كَلَّأَ *He came* to a person (Ḳ) on an affair. (TA.) — كَلَّأَ فِى أَمْرٍ ‡ *He looked into*, or *considered attentively, a thing*. (Ḳ.) See 4. — كَلَّأَ فِيهِ ‡ *He regarded him attentively, and was pleased with*

him. (TA.) ═ كَلَأَ فِى الطَّعَامِ وَغَيْرِهِ, inf. n. تَكْلِئٌ; (Ṣ,* TA;) and ↑ اكلأ, (Ṣ, Ḳ,) inf. n. إِكْلَآءٌ; (Ṣ;) *He paid in advance* (أَسْلَمَ, Ḳ, and أَسْلَفَ, Ṣ, Ḳ) *for corn or other food, &c.* (Ṣ, Ḳ, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAạr cites the following verse:

• فَمَنْ يُحْسِنْ إِلَيْهِمْ لَايُكَلِّئْ •
• إِلَى جَازٍ بِذَاكَ وَلَا كَرِيمِ •

[*So that he who does a good action to them does not pay in advance to one who will recompence for that (action), nor to him who is generous*]. (TA.) See 1 and 5.

3. كالأ, inf. n. مُكَالَأَةٌ, and كِلَآءٌ, *He watched, or observed.* (TA.)

4. See 1 in three places. ═ اكلأت عَيْنُهُ ‡ *His eye was sleepless,* or *wakeful.* (A.) — اكلأ عَيْنَهُ, and ↑ كلّأ, ‡ *He made his eye sleepless,* or *wakeful.* (A.) ═ اكلأ عُمْرَهُ ‡ *He brought his life to its close.* (Ḳ.) See 1.

5. تكلّأ; and ↑ كلّأ, inf. n. تَكْلِئٌ; *He bought on credit.* [This is the explanation given in the TḲ, and it appears to be correct. It is also there said, that أَخَذْتُهُ نَسِيئَةً signifies تَكَلَّأْتُهُ, *I took it,* or *bought it, on credit:* and كَلَّأْتُ فِى الطَّعَامِ, اخذته بالنَّسِيئَةِ, *I took,* or *bought, the food on credit,* but the latter I render differently. (See 2, above.) In the Ḳ we read الكَالِئُ والكُلْأَةُ بالضَّمِّ النَّسِيئَةُ والعُرْبُونُ وتَكَلَّأْتُ وكَلَّأْتُ تَكْلِئًا أَخَذْتُهُ. IbrD thinks that the last word should be أَخَّرْتُ "I postponed, or delayed": but I rather think that it should be أَخَذْتُهَا, meaning أَخَذْتُ نَسِيئَةً *I took,* or *bought, on credit.* In the TA we read, AO says, تَكَلَّأْتُ كُلْأَةً وكَلَّأْتُ تَكْلِئًا إِسْتَنْسَأْتُ نَسِيئَةً أَىْ أَخَذْتُهُ وَالنَّسِيئَةُ التَّأْخِيرُ وَكَذٰلِكَ إِسْتَكْلَأْتُ كُلْأَةً: but the words اى اخذته seem to have been added by SM; for in the Ṣ we find, on the authority of AO, تَكَلَّأْتُ أَىْ ٱسْتَنْسَأْتُ نَسِيئَةً وَكَذٰلِكَ ٱسْتَكْلَأْتُ كُلْأَةً بِالضَّمِّ وَهُوَ مِنَ التَّأْخِيرِ: whence it seems, that تكلّأ, (or تكلّأ كُلْأَةً, and ↑ كلّأ كُلْأَةً, see above,) and ↑ استكلأ كُلْأَةً, signify *He asked for a delay of the period of the payment of a debt.*] See 8.

8. اكتلأ مِنْهُ † *He preserved,* or *guarded, himself from him* or *it; had a[wa]re of,* or *was cautious of, him* or *it.* (Ṣ, Ḳ.*) — اكتلأت عَيْنِى † *My eye was wakeful, vigilant,* or *cautious.* (Ṣ.) ═ اكتلأ كُلْأَةً, and ↑ تكلّأها, *He received a* كُلْأَة [i.e., *an earnest,* or *money paid in advance*]. (Ḳ.)

10: see 1 and 5.

كَلَأٌ *Fresh herbage;* syn. عُشْبٌ: (Ṣ, Ḳ:) applied to the عُرْوَة, نَصِىّ, and صِلِّيَان: (Az:) or *pasture,* or *what cattle &c. feed upon:* (TA:) or *herbage, whether fresh* or *dry,* either *fresh pasture* or *fodder:* (Ṣ, Ḳ:) or it comprises the نَصِىّ, صِلِّيَان, حَلَمَة, شِيح, عَرْفَج, *the various kinds of* عُرْوَة, *and what are termed* عُشْب, بَقْل, *and the like:* or it is *applied to the herbs called* بقل, *and to trees:* a gen. n., having no sing.; or its sing. is كَلَأَةٌ. (TA.)

كُلْأَةٌ: see 5 and كَالِئٌ.

أَرْضٌ كَلِئَةٌ, (Ṣ, Ḳ,) and ↑ مُكْلِأَةٌ, (Ḳ,) and ↑ مُكْلِئَةٌ, (Ṣ,) *A land containing,* (Ṣ,) or *abounding with,* (Ḳ,) كَلَأ, or *herbage.* (Ṣ, Ḳ.) — The ↑ last is also said to signify *A land with the pasture of which its camels have been satiated.* (TA.) — See a trad. quoted in art. فَضْل.

عَيْنٌ كَلُوْءٌ ‡ *A strong eye, which sleep does not overcome.* (TA.) — كَلُوْءُ العَيْنِ ‡ A man, or a camel, (male or female,) *having a strong eye, which sleep does not overcome:* (Ḳ:) or, *a sleepless,* or *wakeful, eye.* (A.) — مَرْأَةٌ كَلُوْءُ اللَّيْلِ ‡ [*A woman who is sleepless at night*]. (TA.) See 4.

كَلَّآءٌ and ↑ مُكَلَّأٌ *A station of ships,* (Ṣ, Ḳ,) *near the bank of a river,* or *near what is called the* جُدّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَّالٌ; and therefore masc., and perfectly declinable: (Ṣ:) so called because it keeps the vessels safe (يَكْلَؤُهَا) from the wind: but accord. to Th, it is of the measure فَعْلَآءُ; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or *a place where ships are moored, near the bank of a river:* (TA:) or *a place sheltered from the wind.* (Ṣ.) — Also, The *bank of a river.* (Ṣ, Ḳ.) — Dual of كَلَّاء, كَلَّآنِ and كَلَّاوَانِ: pl. كَلَّاوُونَ. (TA.) — مَنْ عَرَّضَ عَرَّضْنَا لَهُ وَمَنْ مَشَى عَلَى الكَلَّاءِ أَلْقَيْنَاهُ فِى النَّهْرِ, (TA,) or قَذَفْنَاهُ (Ḳ in art. عرض,) or فِى المَآءِ, (TA in that art.) ‡ *Him who indirectly calumniates we will treat in a similar manner;* (meaning, we will inflict upon him a chastisement less than that termed الحَدّ;) *and him who walks upon the bank of the river* (i.e., who openly calumniates, and so, as it were, embarks on the river of the حُدُود, [pl. of حَدّ,]) *we will cast into that river;* meaning, we will inflict upon him the chastisement termed الحَدّ. (TA; and Ḳ* in art. عرض.)

كَالِئٌ (Ṣ, Ḳ) and ↑ كُلْأَةٌ (Ḳ) i.q. نَسِيئَةٌ, [app. bearing both of the two significations immediately following, and clearly shown in the Ṣ &c. to bear the latter of them: *A postponement,* or *delay,* in the time of the payment of a debt, &c. See also نُسْأَة, and كَلَأ. — Also, both words, like نَسِيئَة, *A debt of which the payment is deferred by a creditor to a future period.*] (Ṣ, Ḳ.) — Ex., نَهَى عَنِ الكَالِئِ بِالكَالِئِ, i.e., النَّسِيئَة بالنَّسِيئَة, *He* (Moḥammad) *forbade* [*exchanging*] *a debt to be paid at a future time for a similar debt.* (Ṣ, TA.) [See the Jámi' eṣ-Ṣagheer, and Mishkát el-Maṣábeeḥ, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TḲ:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat; etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mṣb.) See أَجَل.] كَالٍ is also used for كَالِئ. (Ṣ.) [See an ex. voce نَاجِز.] The pl. of the latter is كَوَالِئُ. (TA.) — Also ↑ كُلْأَةٌ, *Money paid at a period after the purchase, for food.* (Ṣ.) — Also كَالِئٌ and ↑ كُلْأَةٌ, *An earnest,* or *money paid in advance.* (Ḳ.)

أَكْلَأُ ‡ *Longer,* or *longest; more,* or *most, protracted.* (TA.) — بَلَّغَ اللّٰهُ بِكَ أَكْلَأَ العُمُرِ, (Ṣ, A) i.e. ‡ [*May God cause thee to reach,* or *attain,*] *the extreme,* or *most distant, period of life!* (Ṣ, TA.)

مُكْلِئَةٌ and مُكْلِأَةٌ: see كَلِئَةٌ.

لِلْعَيْنِ فِيهَا مَكْلُوءٌ ‡ *The eye is constantly fixed upon her:* [or *has in her an object that is watched* (*by it*):] as though watching her because pleased with her. (A.)

مُكَلَّأٌ: see كَلَّآءٌ.

كلب

1. كَلِبَ, aor. ـَ, inf. n. كَلَبٌ, *He* (a dog) *was seized with madness, in consequence of eating human flesh.* (Ḳ.) See also كَلْبٌ and كَلِبٌ. — كَلِبَ, inf. n. كَلَبٌ, *He* (a man) *was seized with madness like that of dogs, in consequence of his having been bitten by a* [*mad*] *dog;* [*was seized with hydrophobia*]. (Ḳ.) So also a camel. (Ṣ, Ḳ.) See also كَلْبٌ and كَلِبٌ. — كُلِبَ, like عُنِىَ, [i.e., pass. in form, but neut. in signification,] *He lost his reason by the kind of madness termed* كَلَب. (Ḳ.) See كِلَابٌ. — كَلِبَ عَلَيْهِ, inf. n. كَلَبٌ, † *He was angry* (Ḳ) *with him;* and thus resembled one afflicted with

the disease called كَلَب. (TA.) — كَلِبَ, inf. n. كَلَبٌ, † *He was light-witted; weak and stupid,* or *foolish; ignorant; deficient in intellect:* syn. سَفِهَ: (Ḳ:) *and thus resembled one afflicted with the disease called* كَلَب. (TA.) — كَلِبَ, inf. n. كَلَبٌ, † *He thirsted.* (Ḳ.) From كَلِبَ signifying "he was seized with the disease of dogs, and died of thirst:" for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — كَلِبَ عَلَى شَىْءٍ, (TA,) inf. n. كَلَبٌ, ‡ *He was eager for,* or *desired with avidity, a thing.* (Ḳ, TA.) — In like manner, تَكَالَبَ ▼ النَّاسُ عَلَى الأَمْرِ ‡ *The people were eager for the thing, as though they were dogs.* — كَلِبَ, inf. n. كَلَبٌ, ‡ *He ate voraciously, without* * *becoming satiated.* (Ḳ.) — كَلِبَ, inf. n. كَلَبٌ, *He* (a person bitten by a mad dog) *cried out,* [or *barked*]. (Ḳ.) — كَلِبَ, inf. n. كَلَبٌ; (so accord. to the TA; but accord. to some copies of the Ḳ, كَلَبَ;) and ▼ استكلب; *He* (a dog) *had the habit of eating men.* (TA.) — كَلِبَ, aor. ـَ; (Ḳ: but in some copies, كَلَبَ, aor. ـِ; [which is evidently the right reading;]) and ▼ استكلب; *He* (a man in a desert place, TA,) *barked, in order that dogs might hear him and bark, and that one might be guided thereby to him* [*to receive* or *direct him*]. (Ḳ.) — كَلَبَ, inf. n. كَلْبٌ and مَكْلَبَةٌ, † *He performed the office of a pimp.* (Aṣ, IAạr, Ḳ.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — كَلِبَ, inf. n. كَلَبٌ, † *It* (a tree), *not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog.* (ADḳ, Ḳ.*) — كَلِبَ † *It* (a tree) *became stripped of its leaves, and rugged,* or *scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog.* (TA.) ═ كَلَبَ المَزَادَةَ, aor. ـُ, (inf. n. كَلْبٌ, TA,) *He inserted a strap, thong,* or *strip of leather,* (شَىْء,) *between the two edges of the* مزادة, *in sewing them:* (Ṣ:) or الكَلْبُ is *the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a doubled thong, and puts through it* [*i.e. through the loop thus formed*] *the end of the deficient thong, and then makes it to come out* [*on the other side of the skin, by pulling the loop through*]. (IDrd.) See كُلْبَةٌ. — كَلَبَتِ السَّيْرَ, aor. ـُ, inf. n. كَلْبٌ, *She* (a female sewer of skins or the like), *finding the thong* [*with which she was sewing*] *too short, doubled a thong, through which she put the end of the deficient thong* [*in order to draw it through*]: (TA:) or كَلَبَ السَّيْرَ, aor. and inf. n. as above, signifies *he sewed the thong,* or *strip of leather, between two other thongs,* or *strips.* (IAạr.) ═ كَلِبَ عَلَيْهِ القِدُّ ‡ *The strap* or *thong of untanned hide pressed painfully upon him,* by his being exposed with it to the sun or air, and its drying. (TA.) — كَلِبَ عَلَيْهِ الدَّهْرُ, inf. n. كَلَبٌ, ‡ *Fortune pressed severely upon him.* (TA, from a trad.) See also كَلِيبٌ, and 6. — كَلِبَ, inf. n. كَلَبٌ, ‡ *It* (winter, Ṣ, Ḳ, cold, &c., Ṣ,) *became severe,* or *intense:* (Ṣ, Ḳ:) *he* (an enemy) *pressed hard,* or *vehemently,* upon him. (TA.) ═ كَلِبَ, inf. n. كَلْبٌ, *It* (a rope) *fell between the cheek and wheel of the pulley.* (Ḳ.) ═ كَلَبَهُ, aor. ـُ, *He struck him with a* كُلَّاب, or *spur.* (Ṣ, Ḳ.)

2. كلّب, inf. n. تَكْلِيبٌ, *He trained* a dog *to hunt:* and sometimes, *he trained* a فَهْد, or a bird of prey, *to take game.* (L.) See the act. part. n.

3. كالبهُ, inf. n. مُكَالَبَةٌ (Ṣ, Ḳ, TA) and كِلَابٌ, (TA,) † *He acted in an evil manner,* or *injuriously, towards him;* or *contended against him:* (Ṣ, Ḳ:) *he straitened,* or *distressed, him,* (Ḳ,) *as dogs do, one to another, when set upon each other:* (TA:) *he acted with open enmity,* or *hostility, to him:* (Mṣb:) and ▼ تَكَالَبَ (inf. n. of 6) is syn. with مُكَالَبَةٌ. (Ṣ.) ═ كَالَبَتِ الإِبِلُ, (inf. n. مُكَالَبَةٌ, TA,) *The camels fed upon* كَلَالِيب, i.e., the *thorns of trees.* (Ḳ.) — Also sometimes signifying *The camels pastured upon dry,* or *tough,* حش [app. a mistake for خَشّ "what is very rough"]. (TA.)

4. أَكْلَبَ *His camels became affected with the disease called* كَلَب; (Ṣ, Ḳ;) i.e., *with a madness like that which arises from the dog.* (TA.)

6. See 3 and 1. — هُمْ يَتَكَالَبُونَ عَلَى كَذَا *They leap,* or *rush, together upon such a thing* [*in an evil,* or *injurious,* or *contentious, manner*]. (Ṣ.) التَّكَالُبُ is syn. with التَّوَاثُبُ: (Ṣ, Ḳ:) [and so also, accord. to the CḲ, is التِّكْلَابُ, which I suppose to be an intensive inf. n. of كَلِبَ].

8. اكتلب *He made use of a* كُلْبَة, i.e., *a thong of leather, &c. in sewing a skin &c.* [See كُلْبَة.] (Lḥ.)

10: see 1 ═ and see 10 in art. سعل.

كَلْبٌ a word of well-known signification, [*The dog:*] (Ṣ:) or *any wounding animal of prey:* (L, Ḳ, &c.:) but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shiháb El-Khafájee:) and especially applied to the *barking animal* [or *dog*]: (Ḳ:) or rather, this is its proper signification; and it admits no other: (MF:) sometimes used as an epithet; as in the ex. إِمْرَأَةٌ كَلْبَةٌ [*A woman like a bitch; a woman who is a bitch*]: (Ṣ:) pl. [of pauc.] أَكْلُبٌ and (of mult., TA,) كِلَابٌ (Ṣ, Ḳ) and كَلِيبٌ, which is a rare [form of] pl., like عَبِيدٌ, pl. of عَبْدٌ, [or rather a quasi-pl. n.,] (Ṣ,) and (pl. of أَكْلُبٌ, Ṣ,) أَكَالِبُ (Ṣ, Ḳ) and (pl. of كِلَابٌ, TA,) كِلَابَاتٌ (Ḳ) and (also pl. of كِلَابٌ) أَكَالِيبُ: (Mṣb:) كِلَابٌ is also used as a pl. of pauc.; ثَلَاثَةُ كِلَابٍ being said for ثَلَاثَةٌ مِنَ الكِلَابِ; or كلاب being used in this case for أَكْلُبٌ: (Sb:) كَلِيبٌ and ▼ كَالِبٌ signify *a pack,* or *collected number, of dogs:* (Ḳ:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the Ṣ:] accord. to some, the former, if masc., is a quasi-pl. n.; and if fem., a pl.: (MF:) the latter is like جَامِلٌ and بَاقِرٌ [which are both quasi-pl. ns.]. (L.) The pl. of كَلْبَةٌ [the fem.] is كِلَابٌ and كَلَبَاتٌ. (Mṣb.) — فُلَانٌ بِوَادِى الكَلْبِ ‡ [*Such a one is in the valley of the dog:*] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — كَفَّ عَنْهُ كِلَابَهُ ‡ *He left reviling him, and injuring* or *annoying him:* [lit., restrained from him his dogs]. (A.) See also كَلْبٌ. — الكِلَابُ على البَقَرِ, (Ṣ, Ḳ,) the first word being in the nom. case as an inchoative, (TA,) and الكِلَابَ, (Ṣ, Ḳ,) put in the acc. case as governed by a verb understood, (TA,) or الكِرَابُ and الكِرَابَ; (Kh, Ṣ, art. كرب, Ḳ;) of which readings, that of الكلاب is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read الكِلَابَ,] *Send the dogs against the wild oxen:* i.e., leave a man and his art: (Ṣ, Ḳ:) [but accord. to MF, this is the meaning if we read كراب; but if we read كلاب, the signification is, as explained above, "Send the dogs &c.," and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A'Obeyd.) If we read الكِلَابُ, the meaning is *The dogs are upon,* or *against, the wild oxen:* and in like manner, if we read الكِرَابُ, the meaning is "The turning over of the soil is the work of the oxen:" if الكِرَابَ, "Leave the turning over of the soil to the oxen." (MF, from expositions of the Fṣ.) — [كَلْبٌ seems also to signify *A fierce,* or *furious, dog.* See عَقْنَبَاةٌ.] كَلْبُ البَرِّ *The dog of the desert;* i.e. *the wolf.* (Ḳ, voce ذِئْبٌ.) — كَلْبٌ is also especially applied to *A lion.* (Ḳ, TA.) — The *first increase of water in a valley.* (Nh, Ḳ.) — *A piece of iron at the head of the*

pivot, or *axis*, *of a mill*. (Ḳ.) — *A piece of wood by which a wall is propped*, or *supported*. (Ḳ.) — *A certain fish* (Ḳ) *in the form of a dog*. (TA.) [الكَلْبُ البَحْرِىُّ and كَلْبُ البَحْرِ are appellations now applied to *The shark*.] = كَلْبٌ *A strap*, or *thong*, *cut from an untanned skin*, and ↓ مُكَلَّبٌ is A man *bound with a* كَلْب, i.e., with a *strap*, or *thong*, *cut from an untanned skin*. (TA.) = The *extremity of a hill of the kind called* أَكَمَة. (Ḳ.) = كَلْبٌ (and ↓ كُلَّابٌ, TA,) *The nail that is in the hilt of a sword*, (Ṣ, Ḳ,) *in which is* [*fixed*] *the* ذُؤَابَة [or *cord* or *other ligature by which the hilt is occasionally attached to the guard*]: (Ṣ:) or *a nail in the hilt of a sword, with which is another* [*nail*] *called* العَجُوزُ: (L:) and (so accord. to the Ḳ: but accord. to the TA, the [*cord or ligature*, itself, *which is called the*] ذؤابة, *of a sword*. (Ḳ.) = كَلْبٌ *A strap, thong*, or *strip of leather*, (or *a red* أَحْمَر [probably a mistake for آخَر, *another*] *strap*, *&c.*, Ḳ,) *which is put between the two edges of a skin* (Ṣ, Ḳ) *when it is sewed*. (Ṣ.) = كَلْبُ الفَرَسِ *The line*, or *streak*, *that is in the middle of the horse's back*. (Ṣ, Ḳ.) — إِسْتَوَى عَلَى كَلْبِ فَرَسِهِ *He sat firmly upon the line*, or *streak*, *in the middle of his horse's back*. (Ṣ.) — كَلْبٌ (Ṣ, Ḳ) and ↓ كُلَّابٌ (Ḳ) *An iron at the edge of a camel's saddle of the kind called* رَحْل: (Ḳ:) *a bent*, or *crooked*, or *hooked*, *iron, by which the traveller hangs, from the saddle* (رحل), *his travelling-provisions* (Ṣ,) *and his* أَدَاوِى. (TA.) See also فَهْدٌ. — كَلْبٌ *Anything with which a thing is made firm*, or *fast*, or *is bound*: syn. كُلُّمَا وُثِّقَ بِهِ شَىْءٌ, (as in some copies of the Ḳ,) or أُوثِقَ (as in others): so called because it holds fast a thing like a dog. (TA.) — كَلْبٌ i.q. شَعِيرَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (Ṣ.) — لِسَانُ الكَلْبِ *A certain plant*; (Ḳ;) [*cynoglossum*, or *dog's tongue*]. — كَفُّ الكَلْبِ *A certain spreading herb*, (Ḳ,) *which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called* كفت. (TA.) — أُمُّ كَلْبٍ *A certain small thorny tree*, (Ḳ,) *which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell*: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) = أُمُّ كَلْبَةَ *Fever*. (Ḳ.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — لَقِيتُ مِنْهُ آسْتَ الكَلْبَةِ, a prov.: see اِسْتٌ in art. سته. = الكَلْبُ الأَكْبَرُ *The constellation of Canis Major: and its principal star, Sirius*. (El-Ḳazweenee &c.) — الكَلْبُ المُتَقَدِّمُ, also called الكَلْبُ الأَصْغَرُ, *The constellation of Canis Minor: and its principal star, Procyon*. (El-Ḳazweenee &c.) — الكَلْبُ [or كَلْبُ الرَّاعِى] *A certain star, over against* الدَّلْوُ (q.v.), [*which is*] *below; in the path of which is a red star, called* الرَّاعِى: (TA:) كلب الراعى is a name given to *a star between the feet*, or *legs, of Cepheus*; and الرعى, to that which is upon his left foot, or leg; (El-Ḳazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — كلب الرعى is [likewise] a name given to The *star which is on*, or *in*, *the head of Hercules*; [for الحاوى, an evident mistake in my MS. of El-Ḳazweenee, I read الجاثى;] that in the head of Ophiuchus (الحَوَّاء) being called الراعى. (El-Ḳazweenee.) — [الكَلْبَانِ, accord. to Freytag, *A name of the two stars* υ *and* κ *which belong to Taurus*: but accord. to my MS. of El-Ḳazweenee, the two stars that are near together on the ears of Taurus are called الكُلَيْبَانِ.] — كِلَابُ الشِّتَاءِ *The stars*, or *asterisms*, *of the beginning of winter*; *namely*, الذِّرَاعُ and النَّثْرَةُ and الطَّرْفُ and الجَبْهَةُ [*the 7th, 8th, 9th, and 10th, of the Mansions of the Moon*: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَازِلُ القَمَرِ, in art. نزل]. (TA.)

كَلَبٌ (Ṣ, Ḳ) and ↓ كُلَابٌ (Lth) *Madness which affects a dog in consequence of eating human flesh*. (Ḳ.) — Also, *Madness like that of dogs, which affects a man in consequence of his having been bitten by a* [*mad*] *dog*: (Ḳ:) [*a disorder*] *resembling madness*, or *diabolical possession*: (Ṣ:) *a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness*, or *diabolical possession, so that whomsoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst*: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaḍḍal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Moḥammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — دِمَاءُ المُلُوكِ أَشْفَى مِنَ الكَلَبِ [*The blood of kings has cured of canine madness*]: or, accord. to another reading, دِمَاءُ المُلُوكِ شِفَاءُ الكَلَبِ [*The blood of kings is the cure for canine madness*]. A proverb, explained by what is quoted from Lḥ, voce كَلِبٌ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كَلِبٌ and كَلِبَ. — [Also كَلَبٌ *A madness like that of the dog, affecting camels*. (See 4.)] — كَلَبٌ and ↓ كُلْبَةٌ ‡ *Vehemence; severity; pressure; affliction*: (Ḳ, TA:) *severity*, or *intenseness* of cold &c.; like جُلْبَةٌ: (Ṣ:) *severity and sharpness* of winter: (Ḳ, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] *severity*, or *pressure*, of him or fortune, and of everything: (TA:) and the latter, *straitness*, or *difficulty*, (Ḳ,) of life: (TA:) and *drought*: (Ḳ:) or *distress arising from drought* or *from government &c*. (AḤn.) — دَفَعْتُ عَنْكَ كَلَبَ فُلَانٍ ‡ *I have averted from thee the evil*, or *mischief*, *and injurious conduct, of such a one*. (Ṣ.) See also كَلْبٌ.

كَلِبٌ A dog or man *affected with the disease called* كَلَبٌ: (Ṣ, TA:) — A dog *accustomed to eating human flesh, and in consequence seized with what resembles madness*, or *diabolical possession, so that when it wounds a man, he also becomes in like manner affected* (Lth, Ṣ) *by the disease called* كُلَابٌ, *barking like a dog, rending his clothes upon himself, wounding others, and at last dying of thirst, refusing to drink*. (Lth.) — A man thus affected is termed كَلِبٌ and ↓ كَلِيبٌ: pl. of the former كَلِبُونَ, and of the latter (or of the former accord. to the Ṣ) كَلْبَى. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lḥ.) See also كَلْبٌ and كَلِبَ. — كَلِبٌ A dog *habituated to eating men*. (TA.) — ‡ An *importunate* beggar. (A.) — دَهْرٌ كَلِبٌ ‡ *Fortune that presses severely and injuriously upon its subjects*. (TA.) — كَلِبٌ A tree *of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog*. (ADḳ.)

كَلْبَةٌ † *A thorny tree, destitute of branches*: (Ḳ:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) *a rugged tree, with branches standing out apart, and tough thorns*. (TA.) — *A small thorny plant, of the kind called* شِرْس, *resembling*

the شكاعا [or شُكَاعَى, or شُكَاعَة], *of the description termed* ذُكُور: (TA:) or *a certain thorny tree*, (K,) *of the kind called* عضاه, *having* [*what is termed*] جراء; (TA;) as also ▼ كَلْبَةٌ. (K.) ═ كَلْبَتَانِ The *implement with which the blacksmith takes hold of hot iron;* [*his forceps*]. (S, K.) — حَدِيدَةٌ ذَاتُ كَلْبَتَيْنِ [*An iron with two curved ends, forming a forceps*]. You also say حَدِيدَتَانِ ذَوَاتَا كلبتين, and حَدَائِدُ ذَوَاتُ كلبتين. (TA.)

كُلْبَةٌ The *shop of a vintner.* (AHn, K.) ═ The *hairs that grow upon each side of the fore part of the nose and mouth* of a dog or cat: (Z, K:) wrongly explained as signifying the *nails* of a dog. (Z.) ═ *A thong*, or *a strand* (طَاقَة) *of the fibres of the palm-tree* (ليف), *with which skins and the like are sewed:* (K, TA:) [see إِقْتَفَا:] or *a thong*, or [so in the O and in the TA, art. قفا; but here, in the latter, instead of "or," "behind," which is evidently a mistake;] *a strand* (طَاقَة) *of the fibres of the palm-tree, used in the same manner as the shoe-maker's awl that has, at its head, a perforation* ثَقْبٌ [so in the O, in the TA حجر a strange mistranscription: what is meant is doubtless *an eye*, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كلبة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the إِدَاوَة [q.v., i.e., the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كلبة. (L, TA.) [See كَلَبَ.]

أَرْضٌ كَلِبَةٌ ‡ *Land which has not sufficient watering, and of which the plants, in consequence, become dry:* (S:) or *rugged land, and such as is termed* قُفّ, *in which there are neither trees nor herbage, and which is not a mountain.* (Aboo-Kheyreh.) — أَرْضٌ كَلِبَةُ الشَّجَرِ *Land upon which the rain called* الرَّبِيع *does not fall:* (TA:) or *rugged, dry, land, upon which that rain does not fall, and which does not become soft.* (ADk.) — See كَلْبَةٌ.

كَلَابٌ [perhaps inf. n. of كُلِبَ] The *departure of reason by the kind of madness termed* كَلَب. (K.)

كَلَابٌ: see كُلَّابٌ.

كَلِيبٌ: see كَلْبٌ and كَلْبٌ. — Respecting this word in the following verse of Taäbbata-Sharran,

إِذَا الحَرْبُ أَوْلَتْكَ الكَلِيبَ فَوَلِّهَا
كَلِيبَكَ وَٱعْلَمْ أَنَّهَا سَوْفَ تَنْجَلِي

[*When war sets over thee &c.*] there are two opinions: one, that by كليب is meant مُكَالِب (see 2): the other, that it is an inf. n. of كَلِبَتِ الحَرْبُ ["The war became vehement, severe, or fierce"]: the former is the more valid. (IM.)

كَلَّابٌ: see كَلْبٌ and مُكَلِّبٌ.

كُلَّابٌ (S, K) and ▼ كَلُّوبٌ (K) *A spur;* (S, K;) *the iron instrument that is in the boot of him who breaks in a horse.* (S.) — كُلَّابٌ and ▼ كَلُّوبٌ (and ▼ كُلُّوبٌ, MF, art. سبح q.v.,) [*A flesh-hook;*] *an iron implement with which meat is taken out of the cooking-pot:* pl. كَلَالِيبُ: (S:) *an iron flesh-hook, with prongs:* (R, which gives this as the explanation of the latter word:) *a hooked iron; like* خُطَّاف: (Fr. &c.) *a piece of wood at the head of which is a hook,* ('Eyn,) *of the same* or *of iron:* (T:) *an iron instrument for roasting flesh-meat:* syn. سَفُّود. (Lh.) See كَلْبٌ. — كَلَالِيبُ ‡ The *talons* of a falcon: (K:) pl. of كَلُّوبٌ. (TA.) — ‡ The *thorns* of a tree. (K.)

كَلُّوبٌ and كُلُّوبٌ: see كُلَّابٌ.

كَلْتَبَانٌ *A pimp:* from كَلِبَ, q. v., (As, IAar, K) Sb, however, does not mention the measure فَعْتَلَانٌ. ISd thinks it most probable that كَلِبَ is a triliteral-radical, and كلتبان a quadriliteral-radical [or rather a quasi-quadriliteral-radical], like زَوِمَ and إِزْرَأَمَّ &c. (L.) See also قَرْطَبَانٌ and قَلْتَبَانٌ, and art. كلتب.

كَالِبٌ: see كَلْبٌ, and مُكَلِّبٌ.

تِكِلَّابَةٌ A *clamourous, very noisy, very garrulous,* woman, *of evil disposition.* (TA, voce جِلَّابَة.)

مُكَلَّبٌ A dog *trained and accustomed to hunt.* (L.) See the verb. ═ A captive, or prisoner, (S,) *having the feet shackled,* or *bound;* (S, K;) i.q. مُكَبَّل, from which it is formed by transposition, (S,) accord. to some. (TA.)

مُكَلِّبٌ *One who trains dogs to hunt;* (S, K;) as also ▼ كَلَّابٌ: and sometimes signifying *one who trains the* فَهْد, *and birds of prey, to take game:* see Kur v. 6: *one who possesses dogs trained to hunt, and hunts with them;* (L;) as also ▼ كَالِبٌ, pl. كُلَّابٌ: (R:) or كَالِبٌ and كَلَّابٌ (S, L, K) signify *an owner,* or *a possessor, of dogs;* (L, K;) the former being similar to تَامِرٌ &c. (S.)

مُتَكَالِبٌ an appellation given by the people of El-Yemen to ‡ *A deputy,* or *an agent;* because of his acting injuriously, or contentiously, towards them over whom he is appointed as such. (TA.)

كلبث

كَلْبَثٌ and كُلَابِثٌ A *hard and strong* man. (IDrd, L.) — Also, and كَلْبَثٌ and كُلَبِثٌ, *Niggardly,* or *stingy, and contracted* [*in disposition*]. (K.) [See also كُنْبُثٌ.]

كلت

1. كَلَتَهُ, aor. ـِ, inf. n. كَلْتٌ, IF,) *He collected it together:* (IF, K:) like كَلَدَهُ. (IF.) — كَلَتَهُ فِى الإِنَاءِ, aor. ـِ, *He poured it into the vessel.* (Az, K.) ═ كَلَتَ شَيْئًا (or كَلَتَ بِهِ, Sgh) *He threw,* or *cast, a thing.* (K.) ═ كَلَتَ, [aor. ـِ,] *He urged* a horse *to run, by striking him with his feet;* syn. رَكَضَ. (Aboo-Mihjen, K.)

7. انكلت *It* (beverage, TA) *poured out,* or *forth;* or *was,* or *became, poured out,* or *forth.* (K.) ═ *He* (a man, TA) *shrunk;* or *became contracted.* (K.)

8. اكتلتهُ *He drank it.* (Fr, K, TA.)

كُلْتَةٌ *A lot, portion,* or *set portion,* of food (K) &c. (TA.) — *A little; a small portion; somewhat;* syn. نُبْذَةٌ; (K;) of a thing. (TA.)

فَرَسٌ فُلْتَةٌ كُلْتَةٌ *A horse that leaps, springs,* or *bounds, with his whole body and limbs.* (K, TA.)

كلتة (probably a mistake for كُلْبَةٌ, TA,) *Vehemence; severity; pressure; affliction.* (TS.)

إِمْرَأَةٌ كَلُوتٌ *i.q.* جَمُوعٌ. (TA.)

كَلِيتٌ and ▼ كِلِّيتٌ *An oblong stone* (resembling a بِرْطِيل, TA) *with which the hole of a hyena is stopped up:* (K:) so (يُسَدُّ بِهِ) accord. to IDrd.: or, as in some copies يُسْبَرُ بِهِ, *is probed:* or, as in the TS, يُسْتَرُ بِهِ, *is covered:* after this is applied, the earth is dug away to find the hyena: mentioned by IAar. (TA.)

فَرَسٌ فُلَتٌ كُلَتٌ, and فُلَتٌ كُلَتٌ, *A swift horse.* (K.)

كِلِّيتٌ: see كَلِيتٌ.

رَجُلٌ مِصْلَتٌ مِكْلَتٌ *A man who is sharp, acute,* or *penetrating, in the transacting of affairs.* (TS, L.) [See also مِكْلَتٌ.]

كلتب

Q. 1. كَلْتَبَ, inf. n. كَلْتَبَةٌ, *He acted as a pimp.* (IAar.) See كَلْتَبَانٌ. — [Freytag assigns to this verb the signification *Dissimulatione, astutia, usus est in rebus;* as from the K,

with the same inf. n.: but I do not find it in any copy of that work. See, however, the next para.]

كَلْتَبٌ and كُلْتُبٌ *Dissimulation*, or *craftiness*, or *deceit, in affairs*: (Ḳ:) [or *i.q.* كَلْتَبٌ, q.v.]

كَلْتَبَانٌ *A pimp*: (Ḳ:) from الكَلْبُ: [see كَلِبَ]. (TA.)

كلث

7. انكلث *He advanced: preceded*: syn. تَقَدَّمَ. (Ḳ.)

مِكْلَثٌ A man (TA) *penetrating* (مَاضٍ) *in affairs*. (Ḳ.) See مِكْلَتٌ.

كلثب

كَلْثَبٌ and كُلَاثِبٌ *Contracted* [*in hand* or *mind*]: *avaricious*: (Ḳ:) *dissembling*, or *using craft*, or *deceit, in affairs*: app. a dial. syn. of كَلْتَبٌ. (TA.) See also كَلْبَثٌ.

كلج

كَيْلَجَةٌ, (Ṣ, and so accord. to the Mgh and the Mṣb and Es-Sakháwee, TA, but in some copies of the Ḳ كَيْلَجَةٌ,) as also كيلقة and كيلكة, (Shifà el-Ghaleel,) *A certain measure*, مِكْيَالٌ, (Ṣ, Ḳ,) *used in El-'Irák, consisting of two menns and seven-eighths of a menn; the menn* (مَنّ) *being two pounds*; [consequently, *five pounds and three quarters*]: (Mṣb:) or *half a* صَاع: (Az, in Mgh and Mṣb, voce كُرّ:) [from the Persian كَيْلَهْ:] pl. كَيْلَجَاتٌ (Mṣb) and كَيَالِجُ and كَيَالِجَةٌ, (Ṣ, Ḳ,) in which last the ة is added because it is a foreign word. (Ṣ.)

كلح

1. كَلَحَ, aor. ـَ, inf. n. كُلُوحٌ and كُلَاحٌ; (Ṣ, Ḳ;) and ▼ تكلّح, and ▼ اكلح, (Ḳ,) and ▼ اكلوّح; (A;) *He* (a man, Ṣ) *grinned*, or *displayed his teeth*, (M, rendered in the Ṣ and Ḳ by تَكَشَّرَ), *frowning*, or *contracting his face*, or *looking sternly, austerely*, or *morosely*. (Ṣ, M, Ḳ.) — كَلَحَ فِى وَجْهِهِ *He frightened him*; namely a child, and a madman. (A.)

2. كلّح وَجْهَهُ *He contracted his face much*. (A.)

3. مُكَالَحَةٌ [inf. n. of كالحهُ *He contended with him for superiority in strength*;] *i.q.* مُشَادَّةٌ. (Ṣ.) [And so مُجَالَحَةٌ.]

4. أَكْلَحَهُ *He* (or *it*, L) *made him to grin*, or *display his teeth, frowning*, or *contracting his face*, or *looking sternly, austerely*, or *morosely*. (L, Ḳ.) — See 1.

5. تكلّح ‡ *He smiled*: see 1. (Ḳ.) — Hence, (TA,) تَكَلَّحَ البَرْقُ ‡ *The lightning flashed in continued succession*: (Ṣ, L, Ḳ:) also, *it continued, and became concealed, in a white cloud*. (L.)

13: see 1.

كَلَحَةٌ ‡ The *mouth and parts around it*. So in the phrase مَا أَقْبَحَ كَلَحَتَهُ *How ugly is his mouth with the parts around it!* (Ṣ, Ḳ.)

كَلَاحِ: see كُلَاحٌ.

كُلَاحٌ (Ṣ, Ḳ) and ▼ كَلَاحِ, the latter [indecl.] like قَطَامِ, (Ḳ,) ‡ *A year of dearth, scarcity, drought, sterility*, or *barrenness*. (Ṣ, Ḳ.) You say أَصَابَتْهُمْ سَنَةٌ كُلَاحٌ *A year of dearth, &c., befell them*. (TA.) See كَالِحٌ.

كَالِحٌ, act. part. n. of 1. — Also, *Having the lip withdrawn from the teeth*. (Zj, L.) So in the Ḳur xxiii. 106, accord. to Zj. (L.) ═ دَهْرٌ كَالِحٌ ‡ *Severe, distressing*, or *afflictive, fortune*, or *time*; (Ṣ, Ḳ;) as also ▼ كُلَاحٌ. (TA.)

كَوْلَحٌ *Foul, unseemly*, or *ugly*; syn. قَبِيحٌ: (Ḳ;) an epithet applied to a man. (TA.)

بَلَآءٌ مُكْلِحٌ *A trial*, or *an affliction, which, by its severity, makes men grin and frown*. (L, from a trad.)

كلحب

Q. 1. كَلْحَبَهُ *He struck him* with a sword. (Ḳ.)

كَلْحَبَةٌ: of this word, Az says, It is not known what it is: but it is related, on the authority of IAạr, that it signifies The *sound, and flame*, of fire; or its *sounding, and flaming*: (as explained in the Ḳ:) or, accord. to the RA, it signifies its *sound*, or *sounding, in what is slender*, or *small, as a lamp and the like*. (TA.) [See also حَدَمٌ.]

كلد

5. تكلّد *He* (a man) *was*, or *became, thick and firm in flesh*. (L.) — See also Q. Q. 3.

R. Q. 3. إِكْلَنْدَدَ: see Q. Q. 3.

Q. Q. 3. إِكْلَنْدَى *He* (a man, Lḥ, and a camel, Ṣ, L) *was*, or *became, thick, big, gross*, or *coarse, and strong*; (Lḥ, Ṣ, L, Ḳ;) like إِعْلَنْدَى; (Ṣ, L;) as also ▼ إِكْلَنْدَدَ (Lḥ, L) and ▼ تَكَلَّدَ: (Ḳ:) *he*, or *it, was*, or *became, hard*; (Ḳ;) *and strong*; as also ▼ إِكْلَنْدَدَ. (TA.)

كَلَدٌ [a coll. gen. n.] *Rugged lands*: (Mṣb, Ḳ:) n. un. with ة: (Mṣb, Ḳ:) or [*hills such as are termed*] إِكَام: n. un. with ة: and ▼ كَلَنْدَى also signifies *a hill of this kind*: (Ḳ:) also, *a hard place without pebbles*; (Ṣ, Ḳ;) as also كَلَدَةٌ and ▼ كَلَنْدَى: (TA:) or the last two words signify *a piece of rugged ground* or *land*. (Ṣ.) The Arabs use the expression ضَبُّ كَلَدَةٍ, because the ضبّ burrows only in hard ground. (L.) — أَبُو كَلَدَةٍ [in some copies of the Ḳ, كَلَدَةٌ] a surname of *The male hyena*. (L, Ḳ.)

كَلَنْدَى: see كَلَدٌ.

مُكْلَنْدٌ *Strong, and thick, big, gross*, or *coarse*, as also ▼ مُكْلَنْدِدٌ: (Ḳ:) and the ▼ latter, *hard*: (Ṣ, L:) and *strong in make, and big*: and, the former, accord. to some, *strong*; applied in a general manner: or a *hard and strong* camel; (L;) as also the latter. (TA.)

مُكْلَنْدِدٌ: see مُكْلَنْدٌ.

كلس

1. كَلَسَ: see 2.

2. كلّس, inf. n. تَكْلِيسٌ, *He plastered* (طَرَّ) a building *with* كِلْس; as also ▼ كَلَسَ, inf. n. كَلْسٌ: *he made smooth* [*with plaster*]: when a thing is thickly plastered, it is termed مُقَرْمَدٌ. (TA.) See كِلْسٌ. — As used by the alchemists, [*He calcined* a substance;] *he dissolved* a body *so that it became like* كِلْس. (TA.)

كِلْسٌ (Ṣ, Ḳ) and by poetic licence ▼ كِلِسٌ (IJ) *i.q.* صَارُوجٌ [i.e. *Quick lime, and the mixtures thereof, with which are plastered tanks*, or *cisterns, and baths, &c.*], (Ṣ, Ḳ,) or *the like thereof*, (TA,) *with which one builds*: (Ṣ, TA:) or *that with which a wall*, or *the inside of a palace* or *the like, is plastered, resembling* جصّ [or *gypsum*], *without baked bricks*. (TA.) A poet says, (Ṣ,) namely 'Adee Ibn-Zeyd, describing El-Haḍr, a city between the Tigris and Euphrates, (TA,)

• شَادَهُ مَرْمَرًا وَجَلَّلَهُ كِلْـ •
• ـسًا فَلِلطَّيْرِ فِى ذُرَاهُ وُكُورُ •

[*He raised it high, of marble, and covered it with quick lime, and there were nests for the birds in its tops*]: or, accord. to Aṣ, the right reading is وَخَلَّلَهُ كِلْسًا, with خ, meaning, *and put* صاروج *into the interstices of its stones*; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.

كِلِسٌ: see كِلْسٌ.

مُكَلَّسٌ: see كَلَّاسٌ.

[كَلَّاسَةٌ *A lime-kiln*: so in the present day.]

كَيْلُوسٌ [*Chyle*; from the Greek χυλός;] a term applied by the physicians to the *food when it is digested in the stomach before it departs thence and becomes blood*; also called كَيْمُوسٌ.

(L.) [But the latter word more properly signifies "chyme," and in this sense is used by modern physicians.]

مُكَلِّسٌ *A lime-burner;* (Golius, on the authority of Meyd;) [as also ▼ كَلَّاسٌ: or this latter signifies *a seller of quick lime.*]

كلع]
كلف
كلم
كلى
كم
See Supplement.]

كمأ

1. كَمَأَ, aor. ـَ, inf. n. كَمْءٌ; (Ṣ, Ḳ;) and ▼ اكمأ; (Ḳ;) *He fed* people *with* [*the truffles called*] كَمْء. (Ṣ, Ḳ.) ═ كَمِئَ, aor. ـَ, inf. n. كَمْأَةٌ, *He walked barefoot, and had no shoes,* or *sandals;* حَفِىَ وَلَمْ تَكُنْ عَلَيْهِ نَعْلٌ: (accord. to some copies of the Ṣ, on the authority of Ks, and so in the L: or, accord. to the Ḳ, and an excellent copy of the Ṣ, حَفِىَ وَعَلَيْهِ نَعْلٌ, which may signify *He became thin in the feet,* from much walking, *though wearing shoes,* or *sandals:*]) كَمَأٌ in the foot is the same as قَسَطٌ; [i.e., the *being naturally stiff in the tendons*]. (TA.) ═ كَمِئَتْ ‡ *It* (his foot, Ṣ, A, Ḳ, or hand, A) *became much cracked* (Th, Ṣ, Ḳ) *by reason of cold.* (A.) Also written in a copy of the A كَمَأَتْ; app. by a mistake of the transcriber. (TA.) ═ كَمِئَ عَنِ الأَخْبَارِ (Ḳ) inf. n. كَمْءٌ, (TA,) *He was ignorant of, and understood not,* or *minded not, the news.* (Ḳ.)

4. اكمأ *It* (a place) *abounded with* [*the truffles called*] كَمْء. (Ṣ, Ḳ.) — See 1. ═ أَكْمَأَتْهُ السِّنُّ *Age rendered him a* شَيْخ, or *an old man.* (Ṣ, Ḳ.)

5. تكمّأ *He gathered* [*the truffles called*] كَمْء. (Ṣ.) ═ تكمّأ عَلَيْهِ الأَرْضُ *The earth hid him* [as in a grave]. (Ḳ.) ═ تكمّأهُ *He detested him,* or *it;* syn. تَكَرَّهَهُ. (Ḳ.)

6. تكامأنا فى أَرْضِهِمْ [*We, together, gathered the truffles called* كَمْء *in their land*]. (A.)

كَمْءٌ *A well-known vegetable,* (Ḳ,) [the *truffle,*] *which comes forth from the earth like the* فُطْر: or *what is called* شَحْمُ الأَرْضِ [the *fat of the earth*]; and the Arabs also call it جُدَرِىُّ الأَرْضِ [the *small-pox of the earth*]: it is also said that the name of كَمْأَةٌ is given to those [*truffles*] *that incline to dust-colour and black;* and جبأة (q. v.) to those that incline to red: كُحْل and تُوتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَاة [as used for كَمْأَة]. (TA.) The dual of كَمْءٌ is كَمْأَانِ; (Ṣ;) the pl. (of pauc., Ṣ) أَكْمُؤٌ; (Ṣ, Ḳ;) and [pl. of mult.] كَمْأَةٌ: (Ḳ:) this last is not a pl. of كمء, but a quasi-pl. n.: (Sb, Ḳ:) [or كَمْأَةٌ is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبْءٌ:)] in speaking of many, you say كَمْأَةٌ, contr. to analogy: (Ṣ:) or كَمْأَةٌ is the sing., and كَمْءٌ pl.: or [accord. to some,] كَمْأَةٌ is both sing. and pl.: (Ḳ:) AḤn mentions كَمْأَةٌ as sing., and كَمْأَتَانِ as dual, and كَمْأَاتٌ as pl.: but the right opinion is that of Sb. (TA.) [كَمْأَةٌ also signifies *Any kind of fungus, such as the mushroom, and toadstool.* See فُطْرٌ.]

كَمَّآءٌ *One who sells, and who gathers for sale,* [*the truffles called*] كَمْء. (Ḳ.)

مَكْمَأَةٌ and مَكْمُوءَةٌ *A place in which* [*the truffles called*] كَمْء *grow.* (Ḳ.)

كمت

1. كَمُتَ, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِلَ, MF,) aor. ـُ, inf. n. كُمْتَةٌ and كُمْتَةٌ (in the CḲ كَمْتَةٌ) and كَمَاتَةٌ; and ▼ اكمتّ, inf. n. إِكْمَاتٌ; (Ḳ;) and ▼ اكمتّ, inf. n. إِكْمِتَاتٌ; and ▼ اكماتّ, (in the CḲ إِكْمَاتٌ,) inf. n. إِكْمِيتَاتٌ; (Ṣ, Ḳ;) *He* (a horse, Ṣ, Ḳ, [and a camel, &c.]) *was,* or *became, of the colour called* كُمَيْتٌ. (Ṣ, Ḳ.) ═ كَمَتَ الغَيْظَ, [aor. ـُ,] *He concealed,* or *hid in his bosom, rage,* or *wrath.* (Ṣgh, Ḳ.)

2. كمّت ثَوْبَهُ ‡ *He dyed his garment of the colour of* [*fresh ripe*] *dates;* i.e., *of a red colour inclining to black.* (A.) — كُمِّتَتْ *She was rendered artificially of the colour called* كُمَيْتٌ, (Ḳ,) or *was dyed of that colour.* (So in a copy of the Ḳ.)

4: }
9: } see 1.
11: }

كُمْتٌ: see أَكْمَتُ.

كُمْتَةٌ [*A dark bay colour:*] *a red colour mixed with blackness:* (Kh, Sb:) or *a red colour mixed with* قُنُوء, (Aṣ, Ṣ, Ḳ,) which latter is *blackness that is not pure,* or *clear:* (see كُمَيْتٌ:) or *a colour between black and red:* (ISd:) there are two kinds of كمتة; namely كُمْتَةٌ صُفْرَةٌ [*yellow bay,* or *gilded bay,*] and كُمْتَةٌ حُمْرَةٌ [*red bay,* or *chestnut-bay*]. (IAạr.)

كُمَيْتٌ, masc. and fem., (Ṣ, Ḳ,) [*A bay,* or *dark bay,* or *brown,* horse &c.:] *of a red colour mixed with blackness:* (Kh, Sb:) or *of a red colour mixed with* قُنُوء, (Aṣ, Ṣ, Ḳ,) which latter is *blackness that is not pure,* or *clear:* (TA [app. from Aṣ]:) [see كُمْتَةٌ, above:] a camel is called أَحْمَرُ if of an unmixed red; but if of a red colour mixed with قنوء, it is called كميت: (Aṣ, Ṣ:) the difference between كميت and أَشْقَرُ, as applied to horses, is in the mane and the tail: if these are red, the animal is called اشقر [i.e. sorrel]; and if they are black, it is called كميت; (AO, Ṣ, TA;) and the وَرْدٌ is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce "bay":)] an epithet applied to the horse and the camel and other animals: (ISd:) you say فَرَسٌ كميتٌ, and نَاقَةٌ, بَعِيرٌ كميتٌ, and مُهْرَةٌ كميتٌ, and كُمَيْتٌ: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (Ṣ.) In a marginal note in the Ṣ, it is said to be a foreign word arabicized. (TA.) [Perhaps from the Persian كُمَيْزَهْ: Freytag says, accord. to some from the Persian كُميته.] See also أَكْمَتُ, and كُمْتَةٌ. The Arabs say, that the كميت is the most powerful of horses, and the strongest in the hoofs. (TA.) تَمْرَةٌ كُمَيْتٌ — ‡ *A date of the colour called* كُمَيْتٌ; [or, *red tinged,* or *mixed, with black,* or *of a blackish red colour*]: it is *one of the kinds hardest,* or *toughest, in* لِحَآء [i.e. *pulp,* or *flesh*], *and sweetest to chew.* (AM.) — تِينٌ كُمَيْتٌ ‡ *A fig of that colour.* (AḤn.) — كُمَيْتٌ ‡ a name of *Wine;* because there is in it blackness and redness: (Ṣ:) or *wine in which is blackness and redness:* (M, Ḳ:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — كُمَيْتٌ is also applied as an epithet to waste, or unowned, land. (ISd.) — كُمَيْتٌ *A long, complete,* month, or year. (IAạr.)

أَخَذَهُ بِكَمِيتَتِهِ *He took it by its root.* (Ṣgh, Ḳ.)

كَمَاتِىُّ: see next paragraph.

أَكْمَتُ — [خَيْلٌ كُمْتٌ —, and ▼ كَمَاتِىُّ, (Ḳ,) and كَمَاتَى, of the same measure as عَذَارَى, (TA,) *Horses of the colour of that which is called* كُمَيْتٌ, (Ḳ.) كمت is a pl. formed from أَكْمَتُ; though this sing. has not been used: (L:) and كماتى is a pl. formed from كَمْتَاءُ [fem. of أَكْمَتُ] regarded as a subst.; though this sing. also has not been used. (TA.)

كمثر

Q. 1. كَمْثَرَ, inf. n. كَمْثَرَةٌ, *It became compact,*

one part of it entering into another, or *parts into parts*: (Ḳ: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, Ḳ,) if it be Arabic. (IDrd.)

كُمَّثْرَى (Ṣ, Mṣb, Ḳ,) a [coll.] gen. n., with tenween, and, accord. to some, كُمَثْرَى, without teshdeed, but others disallow this, (Mṣb,) *A certain kind of fruit*; (T, Ṣ;) *well known*; [namely, the *pear*;] called by [some of] the vulgar إِجَّاص: (T:) [it is called by this latter name, and also إِنْجَاص and إِنْجَاس, in Syria; but in Egypt and some other countries, كُمَّثْرَى:] n. un. كُمَّثْرَاةٌ: (Ṣ, Mṣb, Ḳ:) pl. كُمَّثْرَيَاتٌ: (Ḳ:) [here I find added in the TA, it is fem., imperfectly decl.; and in the Ḳ, "and sometimes it is masc.": but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written كُمَّثْرَى, without tenween: for it is added,] and one says, هٰذِهِ كُمَّثْرَى وَاحِدَةٌ [*this is one pear*: in the copies of the Ḳ in my possession erroneously written كُمَّثْرًى]: and هٰذِهِ كُمَّثْرَى كَثِيرَةٌ [*these are many pears*]. (Ḳ.) Its dim. has the following forms: كُمَيْمِثْرَةٌ, (Ḳ,) which is the most agreeable with analogy, (ISd, TA,) and كُمَيْمِثْرِيَةٌ, (Ḳ,) which is the form adopted by those who make the pl. كُمَّثْرَيَاتٌ, (ISk, TA,) and كُمَيْثِرَةٌ, (Ḳ,) which is the best form, (ISk, TA,) and كُمَيْمِثْرَاةٌ. (Ḳ.) Az says, I have asked a number of Arabs of the desert respecting the كُمَّثْرَى, but they knew it not. (TA.)

كمح

1. كَمَحَ الدَّابَّةَ, [aor. ـَ ,] (inf. n. كَمْحٌ; M) and ▼أَكْمَحَهَا; *i.q.* كَبَحَهَا (A'Obeyd, Ḳ) and أَكْبَحَهَا: (A'Obeyd:) or كَمَحَ الدَّابَّةَ بِاللِّجَامِ signifies *He pulled in the horse*, or *the like*, *by the bridle and bit, in order that it might stop, and not run*: (M:) and ▼اكمحها, *he pulled its bridle so that its head became upright*, or *erect*. (Aṣ, Ṣ, M.)

4. See 1. = اكمح الكَرْمُ *The grape-vine became in a state of commotion preparatory to its putting forth its leaves.* (Ṣ, Ḳ.) — اكمحت الزَّمَعَةُ *The gem, or knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it.* (Az, on the authority of Eṭ-Ṭáïfee.) — See also اكمخ and أُقْمِحَ.

كَوْمَحٌ (and كُومَحٌ, L) A man (Ṣ) *having large buttocks.* (Ṣ, L, Ḳ.) — Also كَوْمَحٌ, A man (TA) *whose teeth fill his mouth so that his speech is thick*: (Ḳ:) or a man *whose teeth are crowded together, one upon another, so that his mouth seems to be straitened by them.* (IDrd.) — فَمٌ كومح A mouth *straitened by the great number of the teeth and by the swelling of the gums.* (IDrd.)

كمخ

1. كَمَخَ بِأَنْفِهِ, (Ṣ, L, Ḳ,) aor. ـَ ; (Ḳ;) and ▼اكمخ بانفه; (L;) *He magnified himself*, or *was proud*; (Ṣ, L, Ḳ;) *elevated his nose, from pride*: (L:) or اكمخ *he elevated his head, from pride*; (L;) *i.q.* اقمح [in the CḲ with خ]: (Ḳ:) or *he sat in the manner of him who magnifies himself* (Ṣ, L) *in his own mind.* (L.) أُكْمِخُوا بَأْوًا *They flourished and increased in self exaltation*: or تَرَادُوا. (L.) — كَمَخَهُ بِاللِّجَامِ *He pulled him in* [i.e. a horse or the like] *by the bridle and bit, in order to check* or *stop him*; (L;) *i.q.* كَبَحَهُ; (Ḳ;) [or *he pulled up his head by the bridle and bit*]. See كَمَحَ. = كَمَخَ بِهِ, (Ḳ,) aor. ـَ , (L,) inf. n. كَمْخٌ, (Ṣ, L,) *He voided it*, namely his excrement, or ordure; or *voided it in a thin state*; syn. سَلَحَ. (Ṣ, Ḳ.) Some bread and كَامَخ [q.v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, "This is كامخ;" whereupon he said, "I know that it is كامخ;" and added, أَيُّكُمْ كَمَخَ بِهِ "*which of you voided it?*" ايكم سَلَحَ به. (Ṣ.) — كَمَخَ بِسَلْحِهِ, aor. and inf. n. as above, *He* (a camel) *voided his excrement, or ordure, in a thin state.* (L.)

4. See 1. = اكمخ *It* (a vine) *put forth its gems when about to put forth its leaves.* (AḤn.) [See also أَكْمَحَ.]

كُمَاخٌ *The magnifying one's self*; *pride.* (Abu-l-'Abbás, Ḳ.)

كَامَخٌ, (Ṣ, Mgh, Mṣb, Ḳ,) sometimes written and pronounced كَامِخٌ, (Mṣb, and written in both these ways in a copy of the Ṣ) but the former is better known, and more common, (TA,) an arabicized word, (Ṣ, Mgh, Mṣb,) from the Persian كَامَهْ, (Mgh, Shifá el-Ghaleel,) *A kind of seasoning*, or *condiment, eaten with bread to render it pleasant*, or *savoury*; (Ṣ, Mṣb, Ḳ;) [*a thing used to give relish to food*, or *to quicken the appetite*;] accord. to some, *prepared with vinegar, and used to quicken the appetite*; (TA;) *also called* مُرِّيٌّ: (Mṣb:) or it is *a bad sort of* مُرِّيّ: (Mgh, Mṣb:) pl. كَوَامِخُ, (Mṣb,) or كَوَامِيخُ. (Mgh.)

مَلِكٌ كَيْمَخٌ *A king having his head elevated, from pride.* (L.)

كمد

1. كَمِدَ, aor. ـَ , inf. n. كَمَدٌ, *It* (a thing) *became changed in colour*, (L,* Mṣb, Ḳ,*) *and lost its clearness*, (L, Ḳ,) *the traces thereof remaining.* (L.) — كَمِدَ لَوْنُهُ *His*, or *its, colour became changed.* (L.) — كَمِدَ الثَّوْبُ *The garment became worn-out*, (A, Ḳ,) *and smooth*, (Ḳ,) *so that its colour changed.* (A.) — كَمَدَ, (aor. ـُ , Ḳ, inf. n. كَمْدٌ and كُمُودٌ, TA,) *He* (a fuller, L) *beat* a garment, or piece of cloth. (L, Ḳ.) — كَمِدَ, aor. ـَ , inf. n. كَمَدٌ, ‡ *He* (a man) *was affected with concealed grief* or *sorrow*: (Ṣ, Mṣb:) or, *with grief* or *sorrow which he could not dispel*: (L:) or, *with intense grief* or *sorrow*: (Ḳ:) or, *with most intense grief* or *sorrow*: (L:) and, *with disease of the heart from intense grief* or *sorrow.* (Ḳ.)

2. كَمَّدَهُ, inf. n. تَكْمِيدٌ, *He heated it* (a limb) *with a* كِمَادَة; (Ḳ;) *heated it with rags and the like*; (Ṣ, L;) *applied to it a* كِمَادَة. (A.) كِمَادٌ [which see below] signifies the same as تَكْمِيدٌ. (Ṣ, L.) — *He heated for him a garment* or *piece of cloth* or *some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease.* You also say ▼أَكْمَدَهُ; and مَكْمُودٌ is used as the pass. part. n. of this verb, anomalously. (L.)

4. اكمدهُ *He* (a fuller, Ṣ, A, L, and a washer, L) *failed of cleaning it*, (Ṣ, A, L,) *and of making it white*, (A,) namely, a garment, or piece of cloth. (Ṣ, &c.) — اكمدهُ *He*, or *it, affected him with intense grief* or *sorrow*: and, *with disease of the heart from intense grief* or *sorrow*: (Ḳ:) *it* (grief) *rendered him sorrowful.* (A.) — See 2.

كَمْدٌ: see كَمَدٌ.

كَمَدٌ (L, Ḳ) and ▼كَمْدٌ (Ḳ) and ▼كُمْدَةٌ, (Ṣ, L, Mṣb, Ḳ,) the last a simple subst., (Mṣb,) *Change of colour*, (Ṣ, L, Mṣb, Ḳ,) *and loss of its clearness*, (L, Ḳ,) *the traces thereof remaining.* (L.) — كَمَدٌ *Concealed grief* or *sorrow*: (Ṣ, A, L, Mṣb:) or *grief* or *sorrow which one cannot dispel*: (L:) or *intense grief*; as also ▼كَمْدٌ and ▼كُمْدَةٌ: (Ḳ:) or *most intense grief* or *sorrow*: (ISd, L:) and *disease of the heart from intense grief* or *sorrow.* (Ḳ.)

كَمِدٌ A thing *changed in colour*; (Mṣb;) see 1; and ▼أَكْمَدُ اللَّوْنِ [the same]: (A:) and ▼كَامِدُ الوَجْهِ [*changed in countenance*]. (A.) — *Affected with concealed grief* or *sorrow*; as also ▼كَمِيدٌ: (Ṣ, Mṣb:) or, both words, *with grief* or *sorrow which cannot be dispelled*: (L:) or, *with intense grief* or *sorrow*; as also ▼كَامِدٌ and ▼مَكْمُودٌ [which see below]: (Ḳ:) or, *with most intense grief* or *sorrow*: (L:) and, *with disease of the heart from intense grief* or *sorrow*; as also ▼كَامِدٌ and ▼مَكْمُودٌ. (Ḳ.) — *Frowning*,

or *contracting his face; looking sternly, austerely,* or *morosely;* as also ▼ كَامِدٌ. (L.)

كُمْدَةٌ: see كَمَدٌ.

كِمَادٌ (a subst. Ḳ) The *act of beating* a garment, or a piece of cloth, by a fuller. (L, Ḳ.*) — كِمَادٌ (Ḳ) and كِمَادَةٌ (A, L, Ḳ) *A greasy,* (A,) or *dirty,* (Ḳ,) or *greasy and dirty,* (L,) *piece of rag, which is heated, and put upon a pained part, as a means of cure,* (A, L, Ḳ,) *for pain* (A, Ḳ) *of the belly,* (Ḳ,) or *flatulence.* (A, Ḳ.) — كِمَادٌ *i.q.* تَكْمِيدٌ; see 2; (Ṣ, L;) [The *application of a* كِمَادَة;] the *taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling.* (Sh, L.) It is said in a trad., الكِمَادُ أَحَبُّ إِلَىَّ مِنَ الكَيِّ [*The application of a* كِمَادَة *is more pleasing to me than cauterization*]. (Ṣ, L.)

كَمِيدٌ and كَامِدٌ: see كَمِدٌ.

مَكْمُودٌ, which is extr., being from أَكْمَدَهُ: (TA:) see 4, and كَمِدٌ.

كمر

1. كَمَرَ *He* (a circumciser) *missed the place of circumcision* [*and hurt,* or *wounded, the glans of the penis*]. (IḲṭṭ.)

كَمَرَةٌ The *head* [or *glans*] *of the penis;* (Ḳ;) or *i.q.* حَشَفَةٌ: (Mṣb:) pl. كَمَرٌ: (Ṣ, Mṣb, Ḳ:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الكَمَرُ أَشْبَاهُ الكَمَرِ; alluding to the likeness of one thing to another. (Ḳ.) — Hence, by synecdoche, ‡ The *penis,* altogether. (Mṣb.)

مَكْمُورٌ A man (Ṣ) *having the head* [or *glans*] *of his penis,* (Mṣb, Ḳ,) or *the extremity of the head of his penis,* (Ṣ,) *hurt,* or *wounded, by the circumciser.* (Ṣ, Mṣb, Ḳ.)

كمس

كَيْمُوسٌ [*Chyme;* from the Greek χυμός;] a term applied by the physicians to the *food when it is digested in the stomach before it departs thence and becomes blood;* also called كَيْلُوس: (L, TA:) [but the latter word more properly signifies "chyle," and in this sense is used by modern physicians:] *a certain mixture* or *humour* (خِلْط): a Syriac word: (Ḳ:) [or Greek, as mentioned above:] Az says, that كَيْمُوسَاتٌ, as used by the physicians, signifies *the four humours;* and is not Arabic, but ancient Greek. (TA.)

كَيْمُوسِيَّةٌ *Want,* or *requirement, of food,* or *nourishment.* Occurring in a trad. of Ḳuss, where it is said to be not an attribute of God. (ISd, TA.)

كمش

1. كَمُشَتْ, aor. ـُ, inf. n. كَمَاشَةٌ, *She* (a woman) *was,* or *became, small in the breast.* (TA.) — كَمُشَتِ الخُصْيَةُ, inf. n. كُمُوشَةٌ, [*The testicle,* or *the scrotum,*] *was,* or *became, short, and cleaving to the inner skin.* (TA.) See also 5. — كَمُشَ, inf. n. كَمَاشَةٌ, *He* (a man) *was,* or *became, quick;* (Ḳ;) as also ▼ تكمّش (Ṣ, Ḳ, TA) and ▼ انكمش; (Ḳ, TA;) and ▼ اكمش, in relation to pace and to work: (IḲṭṭ:) or *quick and sharp* or *vigorous* or *effective:* (Ṣ:) or *determined* or *resolute, and sharp* or *vigorous* or *effective,* (A, TA,) *and quick,* in his affairs: (TA:) or *courageous.* (Sb, ISd.) You say, ▼ تكمّش and ▼ انكمش فِى سَعْيِهِ [*He was quick,* &c., *in his walking,* or *running,* or *working*]. (A.) And ▼ انكمش الفَرَسُ فِى سَيْرِهِ [*The horse was quick,* &c., *in his going,* or *pace.*] (A.) And ▼ انكمش فِى أَمْرِهِ *He hastened,* or *was sharp* or *vigorous* or *effective, in his affair.* (Aṣ.) And ▼ انكمش فِى الحَاجَةِ *He was quick and vigorous in* executing *the needful affair;* syn. اِجْتَمَعَ فِيهَا. (TA.) — And كَمَشَ *He determined, resolved,* or *decided,* upon an affair; as also كَمِشَ, [aor. ـَ,] inf. n. كَمْشٌ. (TA.)

2. كمّش ذَيْلَهُ, (A, TA,) inf. n. تَكْمِيشٌ, (TA,) *He contracted,* or *tucked up, his skirt.* (A, TA.) — كمّشهُ, (inf. n. as above, Ṣ, Ḳ,) *He hastened him; made him quick;* (Ṣ, A, Ḳ;) [and so app. ▼ اكمشهُ: see شَمَّرَ.] — And كمّش, (Ḳ,) or كمّش الإِبِلَ, inf. n. as above, (TA,) *He* (a man singing to camels to urge or excite them) *was vigorous in driving* [*so that he made the camels quick*]. (Ḳ, TA.)

4. اكمش: see 1. — اكمشهُ: see 2. — اكمش بِالنَّاقَةِ *He bound all the teats of the camel with the* صِرَار, q.v. (Ṣ, Ḳ.)

5. تكمّش *It* (skin) *contracted,* or *shrank,* (A, Ḳ,) *and became drawn together;* (Ḳ;) and so ▼ انكمش, said of a garment, or piece of cloth, after washing; (Ḳ, art. قلص;) and of an udder. (TA.) See also 1. — See again 1, in two places.

7. انكمش: see 5. — See also 1, in five places.

كَمْشٌ *Short and small;* applied to an udder: and [the fem.] with ة, applied to a testicle, or a scrotum, (خُصْيَة) *short, and cleaving to the inner skin.* (TA.) — Applied to a horse, *Small in the veretrum;* as also ▼ كَمِيشٌ: (Ṣ, Ḳ:) or *short therein:* [contr. of سَابِغٌ:] pl. [of mult.] كِمَاشٌ and [of pauc.] أَكْمَاشٌ: (A'Obeyd:) or, applied to a beast of carriage, *short and small therein:* ('Eyn:) but when applied to a female, *having a small udder;* as also ▼ كَمِيشٌ, (Ḳ,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمْشَةٌ, applied to a she-camel, (Ks, Ṣ,) and ▼ كَمُوشٌ, thus applied: (TA:) or كَمِيشَةٌ [so in the Ḳ accord. to the TA, but in some copies of the Ḳ ▼ كَمْشَةٌ,] and كَمُوشٌ have this signification when applied to a ewe or she-goat: (Ḳ:) or the former of these two epithets, (Aṣ,) or each of them, (Ḳ,) thus applied, signifies *short in the teat,* (Aṣ, Ḳ,) *so as to be milked only with the ends of three fingers,* or *with the thumb and forefinger:* (Aṣ:) and كَمْشَةٌ, applied to a woman, *having a small breast.* (TA.) — Also, and ▼ كَمِيشٌ, applied to a man, (Ṣ, A, Ḳ,) *Quick:* (A, Ḳ:) or *quick and sharp* or *vigorous* or *effective:* (Ṣ:) or *determined* or *resolute, and sharp* or *vigorous* or *effective,* (A, TA,) *and quick* in his affairs: (TA:) and ▼ كَمِشٌ [app. applied to a man, being the part. n. of كَمِشَ, q. v.] is syn. with كَمْشٌ: (TA:) or ▼ كَمِيشٌ signifies *courageous.* (Sb, ISd.)

كَمِشٌ: fem. with ة: see above, in two places.

كَمُوشٌ: see above, in three places.

كَمِيشٌ: fem. with ة: see above, passim. — رَجُلٌ كَمِيشُ الإِزَارِ [lit.] *A man having his* ازار [or *waist-wrapper*] *tucked up;* (Ḳ, TA;) [meaning,] *vigorous, laborious,* or *sedulous, in his affair.* (TA.)

[كمع
كمل
كمن
كمه
كمى
كن
See Supplement.]

كنب

1. كَنَبَ, aor. ـُ, inf. n. كُنُوبٌ; and ▼ اكنب; *He,* or *it, was,* or *became, gross; thick, coarse;* or *rough:* syn. غَلُظَ. (Ḳ.) See 4. — كَنَبَ *He was,* or *became, possessed of plenty,* or *riches:* syn. اِسْتَغْنَى. (Ḳ.) — كَنَبَهُ فِى جِرَابِهِ, aor. ـِ, inf. n. كَنْبٌ, *He stowed it,* or *deposited it, in his provision-bag.* (Ḳ.)

4. أَكْنَبَتْ يَدُهُ; and ▼ كَنِبَتْ, aor. ـَ, inf. n. كَنَبٌ; (Ḳ;) or the former verb only is used; not the latter; (Aṣ, Ṣ;) *His hand was,* or *became, callous,* or *hard,* (Ṣ,) or *coarse,* or *rough,* (Ḳ,) *by reason of work.* (Ṣ, Ḳ.) See 1. — اكنب لِسَانُهُ *His tongue was impeded,* or *tied up.*

(K.) — اكنب عَلَيْهِ بَطْنُهُ *His belly* [meaning its contents] *oppressed him,* or *gave him pain:* syn. اِشْتَدَّ. (K.)

كَنَبٌ *Callousness,* or *hardness,* of the hand, resulting from work: (S:) or *coarseness,* or *roughness,* of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (K.) = See كَنِبٌ.

كَنِبٌ, of the same measure as كَتِفٌ, (K,) or ▾ كَنَبٌ, (as in the copies of the S in my hands) *A certain plant:* (S, K:) or *a certain tree:* (Lth:) AHn says, *It resembles the* قَتَاد *growing in our country, where, sometimes, sandals* or *shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew,* or *rain:* and in one place he says, I asked one of the Arabs of the desert respecting the كنب, and he shewed me *a scattered, small, thorny plant, with white twigs* or *branches, abounding with thorns, having, at the extremities,* بَرَاعِيم [or *calyxes,* or *flowers,* or *flower-buds,*] *from each of which grew forth three thorns.* (TA.)

كِنَابٌ i.q. شِمْرَاخٌ [i.e. *the fruit-stalk of the raceme of a palm tree*]. (S, K.)

كَنِيبٌ What is *dry,* of trees: or *having its thorns broken.* (K.)

كُنْتُبٌ and كُنَاتِبٌ *Short:* (K:) or *thick,* or *coarse, and short:* (TA:) or *hard and strong:* (see كُنْتُبٌ:) but the ت is augmentative, (TA,) [and therefore the proper art. is كنب].

كَانِبٌ *Full to satiety; glutted with food.* (K.)

مُكْنَبٌ and مِكْنَبٌ: see next paragraph.

مُكْنِبٌ and ▾ مِكْنَبٌ *A coarse,* or *rough,* hoof; (IAar, K;) and the same words, and ▾ مُكْنَبٌ, the same as applied to a camel's foot. (IAar.)

مُكْنْتِبٌ *Thick,* or *coarse, and strong, and short.* (K)

كنبت

Q. 2. تَكَنْبَتَ *He* (a man) *became contracted* [*in disposition;* or *niggardly,* or *stingy*]. (L, as from IDrd.) But see art. كنبث. (TA.)

كُنْبُتٌ, (or this should be كُنْتُبٌ, TA) *A hard, strong, robust,* man. (L.) But see كُنْبُثٌ. (TA.) — Also, and كُنَابِتٌ, A man *contracted* [*in disposition*]; *niggardly,* or *stingy.* (L.) But see art. كنبث. (TA.)

كنبث

Q. 1. كَنْبَثَ and ▾ تَكَنْبَثَ *He became hard and strong:* (L:) *he became contracted;* syn. تَقَبَّضَ: (K:) [app. *in disposition;* see كُنْبُثٌ: or *in make;* the second verb being also expl. in the L, with reference to a man, by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ].

Q. 2: see Q. 1.

كُنْبُثٌ and ▾ كُنْبُوثٌ and ▾ كُنَابِثٌ *Hard* (L, K) *and strong.* (L.) [Epithets applied to a man.] — Also, all the three words, *Contracted* [*in disposition*], *and niggardly,* or *stingy.* (K.) — Mentioned before in art. كبث; and like كُلْبُثٌ. (TA.) — [Accord. to the L, these epithets seem also to apply to a man *Contracted in make:* the first and third being expl. by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ.]

كُنْبُوثٌ: see كُنْبُثٌ.

كُنَابِثٌ: see كُنْبُثٌ and art. كنثب.

كنت

1. كَنَتَ فِى خَلْقِهِ, (aor. ـُ, inf. n. كُنُوتٌ, TK,) *He* (a man) *was strong in his make.* (IAar, TS, K.) = كَنِتَ, aor. ـَ, *It* (a skin, TA) *became foul with the grease of milk* [*and so retained the water,* or *milk, well*]; syn. خَشِنَ: (TS, and SM's copy of the K: in the CK and a MS. copy of the K, خَشُنَ: in another copy of the K, حَسُنَ.)

8. اكتنت *He was lowly; humble; submissive.* (K.) [See اِقْتَنَتَ.] — *He was content,* or *well pleased; acquiesced.* (K.)

كُنْتٌ: see كُنْتِىٌّ.

سِقَآءٌ كَنِيتٌ [as also قَنِيتٌ] *A skin that retains* [*the water,* or *milk,*] *well.* (K.)

كُنْتِىٌّ *Strong; robust.* (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كُنْتُ "I was"; because an old man speaks of himself in time past saying كُنْتُ كَذَا وَكُنْتُ كَذَا. (MF.) — Also, [and ▾ كُنْتٌ, as implied in the TA, and in the S in art. عجن,] and ▾ كُنْتُنِىٌّ, i.q. كَبِيرٌ [app. *Great in age; old; aged*]. (AZ, K.) A poet says,

• وَمَا كُنْتُ كُنْتِيًّا وَمَا كُنْتُ عَاجِنًا •
• وَشَرُّ الرِّجَالِ الكُنْتُنِىُّ وَعَاجِنُ •

[*And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so*]. (TA.)

كُنْتُنِىٌّ: see كُنْتِىٌّ.

كنتب

كُنْتُبٌ and كُنَاتِبٌ: see art. كنب.

كنث

كُنْثَةٌ *A* نَوْرَدَجَة (in the TA, نَوْرَدَحَة, with ح unpointed,) *made of myrtle, and of the branches of the* [*kind of willow called*] خِلَاف (*spread out,* TA), *upon which sweet-smelling plants are arranged,* or *disposed, in regular series, and which is then folded:* (Lth, K:) the Nabathean word is كُنْثَا. (L.) It is *a circular thing* (دَائِرَةٌ) *of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed,* or *arranged, and which is then folded like a volume,* or *roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the spring-season, and amuse themselves with it.* نوردجة is an arabicized word, from the Persian نَوْرْدَهْ, pass. part. n. of نَوَرْدِيدَنْ, and meaning "folded," or "twisted." (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear].)

كنثب

كَنْثَبٌ and كُنْثُبٌ and كُنَاثِبٌ *Hard and strong:* (K:) but the ث in this case is corrupted from ت: see كُنْتُبٌ in art. كنب. (TA.)

كَنَّابٌ [in the TA written كنابث] *Sand pouring down.* (IAar, K.)

كند

1. كَنَدَ, (S, &c.), aor. ـُ, (A, MS,) or ـِ, (El-Basáïr,) or كَنَدَ نِعْمَةً, (TA,) inf. n. كُنُودٌ, (S, K, &c.,) *He was ungrateful; he disacknowledged a benefit.* (S, A, K.) — إِنْ سَأَلْتَهُ نَكَدَ وَإِنْ أَعْطَيْتَهُ كَنَدَ *If thou ask of him, he refuseth; and if thou give him, he is ungrateful.* (A.) — كَنَدَ أَبَاهُ النِّعْمَةَ (K) *He disacknowleged his father's beneficence.* (TA.) — كَنَدَهُ, (S, L,) inf. n. كَنْدٌ, (K,) *He cut,* or *severed, it.* (S, L, K.)

كُنُدٌ: see كَنُودٌ.

كِنْدَةٌ *A portion of a mountain.* (K.)

كَنُودٌ *Ungrateful; who disacknowledges benefits;* (El-Kelbee, S, A, L, K;) as also ▾ كَنَّادٌ: (L, K;) or *a denier:* (L:) the former applied also to a woman; and so ▾ كُنُدٌ: (S, A, L:) *an unbeliever:* (Zj, L:) *a blamer* of his Lord, (El-Hasan, L, K,) *who takes account of evil accidents and forgets benefits:* (El-Hasan, L:) *rebellious,* or *disobedient,* (K,) in the dial. of Kindeh: (TA:) *niggardly; tenacious; avaricious;* (K;) in the dial. of the Benoo-Málik: (TA:) *who eats alone, and withholds his drinking-bowl* (رِفْدَهُ), *and beats his slave:* (Kh, L, K:) all these meanings are assigned to it in the verse [6 of ch. c.] of the Kur-án, إِنَّ ٱلْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ: but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with لربّه. (L, TA.) — A woman *ungrateful for friendship, and for loving communion, commerce,* or *intercourse;* (As, L, K;) as also ▾ كُنُدٌ. (As, L.) — أَرْضٌ كَنُودٌ ‡ *Land that produces nothing.* (S, A, L, K.)

كَنَّادٌ: see كَنُودٌ. — Also, One *who cuts,* or *severs; who is wont to do so.* (S, L.)

كندث

كُنْدُثٌ and كُنَادِثٌ *Hard and strong:* (K, L:) [as also كُنْبُثٌ and كُنَبِثٌ, &c.].

كندر

كُنْدُرٌ [Greek χόνδρος λιβανωτοῦ, or λιβάνου χόνδρος] *i. q.* لُبَانٌ [q.v., i.e. *Frankincense*], (Ṣ, in art. كدر; TA;) accord. to the physicians; (TA;) *a kind of* عِلْك [or *resin*], *very useful for stopping phlegm,* (K,) *and a dispeller of forgetfulness, and having other properties:* n. un. with ة. (TA.)

كنز

1. كَنَزَ المَالَ, aor. ـِ, (T, Ṣ, M, Mgh, Mṣb, K, &c.,) and, accord. to MF, ـُ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Mṣb,) *He buried the property,* or *treasure,* (Ṣ, K, TA,) *in the earth:* (TA:) *he collected the property together,* (Mgh, Mṣb,) *and treasured it, hoarded it, laid it up, reposited it, stowed it,* or *stored it, in secret:* (Mṣb:) and ↓ اكتنز المَالَ signifies the same as كَنَزَهُ. (TA.) — كَنَزَ الشَّىْءَ, (K,) aor. ـِ, inf. n. كَنْزٌ, (TA,) *He pressed the thing,* meaning anything, (K,) *with his hand* or *foot,* (TA,) *in a receptacle,* or *in the earth.* (K.) — كَنَزَ التَّمْرَ, (Ṣ, A, Mṣb, K,) aor. ـِ, (K,) inf. n. كَنْزٌ, (Mṣb, TA,) and, accord. to Az, كَنَازٌ and كِنَازٌ, [but see the former of these two words below,] (Mṣb,) *He stowed,* or *packed, the dates,* (TA,) فِى الوِعَآءِ *in the receptacle,* (A, Mṣb,) or فِى الجِلَالِ *in the large receptacles of palm-leaves,* [pl. of جُلَّة,] *by throwing* [*the contents of*] *a bag* (جِرَاب) *into the bottom of the* جُلَّة *and pressing them with the feet until they became compacted,* or *commixed in a mass, and then bag after bag until the* جلّة *was pressed full, when it was sewed up with palm-leaf cord.* (TA.) — كَنَزَ البُرَّ فِى الجِرَابِ [*He stored up,* or *packed, the wheat in the bag*]. (TA.) [See an ex. of the pass. part. n. voce دُرٌّ.] — كَنَزَ الجِرَابَ *He filled the bag very full.* (A.) And كَنَزَ السِّقَآءَ *He filled the skin of milk* or *water.* (TA.) And شَدَّ كَنْزَ القِرْبَةِ *He filled the water-skin.* (TA.) — كَنَزَ الرُّمْحَ, (Ṣgh, TA,) inf. n. كَنْزٌ, (Ṣgh, K,) *He stuck the spear into the ground.* (Ṣgh, K,* TA.)

8. اكتنز *It* (a thing, Ṣ, Mgh, Mṣb,) *became collected together,* or *compacted; and full.* (Ṣ, Mgh, Mṣb, K.) — اكتنز التَّمْرُ [*The dates became closely packed,* or *pressed together so as to be compact or commixed in a mass:* see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) — اكتنز اللَّحْمُ *The flesh became compact,* or *hard.* (From an explanation of the part. n. in the A; &c.) — اكتنز الجِرَابُ *The bag became very full.* (A.) And اكتنز السِّقَآءُ *The skin of milk* or *water became full.* (TA.) — اكتنز المَالَ: see 1.

كَنْزٌ *Treasure; property buried* (Ṣ, A, Mgh, Mṣb, K) *in the earth:* (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Mṣb.) — Hence, (TA,) it is applied in a trad. to ‡ *Any property whereof the portion that should be given in alms is not given.* (Ṣ, TA.) — *Property that is preserved in a receptacle.* (TA.) — *Anything abundant, collected together, that is desired with emulation.* (Sh, TA.) — *Gold:* and *silver.* (K.) It is said in a trad., أُعْطِيتُ الكَنْزَيْنِ مِنَ الأَحْمَرِ وَالأَبْيَضِ *I have been given gold and silver.* (TA.) — ‡ [*A treasure of knowledge* or *science*]. You say, مَعَهُ كَنْزٌ مِنْ كُنُوزِ العِلْمِ ‡ [*With him is a treasure of the treasures of knowledge* or *science*]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but ‡ *Science* and *books.* (TA.) And it is said in like manner in a trad., أَلَا أُعَلِّمُكَ كَنْزاً مِنْ كُنُوزِ الجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ‡ [*Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God*]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — Aboo-'Alee El-Kálee says, that it is used in a verse of 'Alkamah, which he does not quote, as signifying ‡ *Fat;* as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) — Also, *That in which property is preserved,* or *guarded:* (K,* TA:) and ↓ مَكْنِزٌ [or rather both] *that in which property is buried, treasured, hoarded, laid up, reposited,* or *stored, in secret:* pl. of the latter, مَكَانِزُ. (A, TA.)

كِنْزٌ: see مُكْتَنِزٌ.

كَنَازٌ and ↓ كِنَازٌ: see كَنَزَ التَّمْرَ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هٰذَا زَمَنُ الكَنَازِ, (Ṣ, Mṣb, K.*) and ↓ الكِنَازِ, (K,) *This is the time of packing the dates.* (K,* TA.) And El-Umawee says, أَتَيْتُهُمْ عِنْدَ الكَنَازِ, and ↓ الكِنَازِ, *I came to them when they were packing the dates.* (TA.) ISk says, that it has been heard only with fet-ḥ; (Ṣ, Mṣb;) but some say, that it is like جَدَادٌ and جِدَادٌ, and صَرَامٌ and صِرَامٌ. (Ṣ.) — Also, sometimes, [The *storing,* or *packing,*] of wheat. (TA.)

كِنَازٌ: see كَنَازٌ: — and see also مُكْتَنِزٌ, throughout.

كَنِيزٌ Dates *packed in* [*the receptacles called*] قَوَاصِر [pl. of قَوْصَرَّةٌ] (K, TA) *and* جِلَال [pl. of جُلَّةٌ]. (TA,) *for winter;* (K, TA;) as also ↓ مَكْنُوزٌ. (TA.) See كَنَزَ التَّمْرَ. — See also مُكْتَنِزٌ.

كَنَّازٌ *One who takes extraordinary pains in treasuring,* or *hoarding, gold and silver.* (TA.)

مَكْنِزٌ: see كَنْزٌ.

مُكْتَنِزٌ: see كَنِيزٌ: — and مَكْنُوزٌ.

مُكْتَنِزُ اللَّحْمِ, and ↓ كَنِيزُهُ, (A, TA,) and ↓ كِنْزُهُ, and ↓ مَكْنُوزُهُ, (TA,) *Compact,* or *hard, in flesh:* (A:) and [in like manner] ↓ كِنَازٌ *compact and strong in flesh.* (TA.) You say, نَاقَةٌ كِنَازٌ, (Ṣ, K,) or كِنَازُ اللَّحْمِ, (A,) and جَارِيَةٌ كِنَازٌ, (K,) and هَنٌ كِنَازٌ, (TA,) *A she-camel,* (Ṣ, A, K,) and *a girl,* (K,) and *a woman's pudendum,* (TA,) *compact,* (مُكْتَنِزَة, Ṣ, or كَنِيزَة, or, as in the K, *abundant,* كَثِيرَة, TA,) *in flesh,* (Ṣ, K,) *and hard,* or *firm:* (K:) pl. كُنُزٌ and كِنَازٌ; the latter being like the sing.; (K;) but the two vowels [namely the two kesrehs] and the two alifs are regarded as different; for the word is not, as some assert, of the same class as جُنُبٌ, since it has a dual form, namely كِنَازَانِ. (TA.) — كِتَابٌ مُكْتَنِزٌ بِالفَوَائِدِ ‡ [*A book,* or *writing, stored with useful things*]. (A, TA.)

كنس

1. كَنَسَ, (Ṣ, A, Mgh, Mṣb,) aor. ـُ, (Ṣ, Mṣb,) or ـِ, (Mgh,) inf. n. كَنْسٌ, (Ṣ, Mgh, Mṣb,) *He swept* (Mgh, TA) a house, or chamber, (Ṣ, A, Mgh, Mṣb,) or place, (TA,) with a مِكْنَسَة [or broom]. (A, Mgh.) — مَرُّوا بِهِمْ فَكَنَسُوهُمْ ‡ *They passed by them and swept them away,* or *destroyed them;* syn. كَسَحُوهُمْ. (A, TA.) = كَنَسَ, (Ṣ, A, Mgh, Mṣb, K,) aor. ـِ, (Ṣ, Mṣb, K,) or ـُ, (Mgh,) inf. n. كُنُوسٌ, (Mgh, Mṣb,) *He* (an antelope) *entered his* كِنَاس, (Ṣ, A, Mgh, Mṣb, K,) i.e., his *covert,* or *hiding-place, among trees;* (Ṣ, K;) or *abode;* (Mṣb;) or *cave;* (TA;) as also ↓ تكنّس (Ṣ, A, Mgh, K) and ↓ اكتنس; (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.) [Hence,] ↓ تكنّس also signifies ‡ *He* (a man, TA) *entered the tent:* (K:) or *hid himself, and entered the tent.* (TA.) And ↓ تكنّست ‡ *She* (a woman) *entered the* هَوْدَج [or *camel-litter*]: (K:) app. taken from the saying of Lebeed, فَتَكَنَّسُوا قُطُناً, meaning, *and they entered* هَوَادِج [or *camel-litters*] *covered with cloths of cotton.* (TA.) — [Hence also,] كَنَسَتِ النُّجُومُ, (Zj,) aor. ـِ, (AO, Zj, Ṣ, K,) inf. n. كُنُوسٌ, (Lth, Zj,) ‡ *The stars hid themselves* in their place, or places, of setting, (AO, Zj, Ṣ, K,*) like antelopes in their كُنُس [or coverts]: (K:) [or] *continued in their courses and then departed, returning:* (Zj:) or *the stars* [here meaning *planets*] *became stationary in their circuiting* or *revolving.* (Lth.) See كَانِسٌ.

5: } see 1; the former, in four places.
8: }

كِنَاسٌ A gazelle's *covert*, or *hiding-place, among trees:* (Ṣ, Ḳ:) so called because he sweeps (يكنس) the sand, or in the sand, [accord. to different copies of the Ḳ,] until he reaches the soil, or moist earth: (Ḳ,* TA:) or his *abode:* (Mṣb:) or *cave:* (TA:) and [in like manner] ▼ مَكْنِسٌ *a place into which a gazelle* or *a wild bull* or *cow enters to protect itself therein from the heat:* (TA:) pl. [of pauc.] أَكْنِسَةٌ (TA) and [of mult.] كُنُسٌ and كُنْسٌ (Ḳ) and [pl. pl., i.e., pl. of كُنْسٌ,] كُنْسَاتٌ. (TA.)

كُنَاسَةٌ *Sweepings;* (Ṣ, Mgh, Mṣb, Ḳ;) the *dust* of a house *that is swept and thrown into a heap.* (Lḥ.) — Also, The *place of sweepings;* (Mgh;) the *place where sweepings are thrown.* (TA.)

كَنِيسَةٌ *A place of worship* (Ḳ) *of the Christians;* [*a Christian church:*] (Ṣ A, Ḳ:) or *of the Jews;* (Ṣgh, Ḳ;) i.e., *of the Jews only;* [*a Jewish synagogue;*] that of Christians being called بِيعَةٌ: (Ṣgh:) [Chald. כְּנִישְׁתָּא: (Golius:)] or *both;* (Mgh, Mṣb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Mṣb:) or *of unbelievers,* (Ḳ,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] كُنِشْتُ (Az, Mgh) or كَنِشْتُ (TA) [signifying "a fire-temple"]: pl. كَنَائِسُ. (A, Mṣb.) ═ *A thing resembling* [*the kind of camel-litter called*] *a* هَوْدَج, *composed of twigs,* or *branches, stuck in a* مَحْمِل *or a* رَحْل, *with a cloth thrown over them, in which the rider sits in the shade and conceals himself:* (Mgh, Mṣb:) of the measure فَعِيلَةٌ from كُنُوسٌ [an inf. n. of كَنَسَ]: (Mgh:) pl. as above. (Mṣb.)

كَنَّاسٌ One *who sweeps* حُشُوش [meaning *privies*]. (A, TA.)

كَانِسٌ An antelope, (Ṣ, A, TA,) and a wild bull, (TA,) *entering his* كِنَاس, (Ṣ, A, TA,) i.e., his *covert,* or *hiding-place, among trees:* (Ṣ:) fem. with ة: (Zj:) pl. كُنَّسٌ, both of the masc. and fem., (Zj,) and كَوَانِسُ, of the masc., (A,) [and of the fem. also accord. to rule,] and كُنُوسٌ. (TA.) — [Hence,] الكُنَّسُ, (Ṣ,) or الجَوَارِى الكُنَّس, (Ḳ,) [in the Ḳur, lxxxi. 16,] ‡ *The stars;* because they hide themselves in their place of setting: (AO, Ṣ:) or *the stars that rise running their course, and hide themselves in their places of setting:* (Zj:) or *all the stars;* because they appear by night and lie hidden by day: (Ḳ:) or *i.q.* الخُنَّسُ, (Ḳ, TA,) i.e., السَّيَّارَةُ, (TA,) or السَّيَّارَاتُ, (Bḍ,) or الخُنَّسُ السَّيَّارَةُ, (Ṣ,) *the five stars,* [or *planets,*] *Saturn, Jupiter, Mars, Venus, and Mercury;* (TA;) because they hide themselves in their place of setting, like antelopes in their كُنُس [or coverts]; (Ḳ;) or because they become hidden beneath the light of the sun: (Bḍ:) or *the stars* [meaning *planets*] *that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit* [*again*]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or *the angels:* (Ḳ:) or *the wild bulls* or *cows,* and *the wild antelopes,* (Zj, Ḳ,) *that enter their* كُنُس [or *coverts*] *when the heat is vehement.* (Zj.)

مَكْنِسٌ: [pl. مَكَانِسُ:] see كِنَاسٌ. — [Hence,] مَكَانِسُ الرِّيَبِ † *The places of suspicion.* (TA.)

مِكْنَسَةٌ *A broom; a thing with which one sweeps:* (Ṣ, A, Mṣb:) pl. مَكَانِسُ. (A, TA.)

مُكَنِّسٌ *A maker of brooms.* (Golius, from Meyd.)

[كنش

كنع

See Supplement.]

كنعت

كَنْعَتٌ *A species of fish;* (AO, TṢ, L, Ḳ;) as also كَنْعَدٌ; from which it appears to be formed by the substitution of ت for د. (TṢ, L.)

كنعث

Q. 2. تَكَنْعَثَ *It* (a thing) *became collected together.* (L.)

كنعد

كَنْعَدٌ *A kind of sea-fish;* (Ṣ, L, Ḳ;) as also كَنْعَتٌ, in which the ت seems to be a substitute for the د. (L.)

[كنف

See Supplement.]

كنفث

كُنْفُثٌ and كُنَافِثٌ *Short.* (Ḳ.)

[كنه

كنى

كه

See Supplement.]

كهب

1. كَهِبَ, (Ṣ, Ḳ,) and كَهُبَ, (Ḳ,) inf. n. كَهَبٌ and كُهْبَةٌ, (TA,) *He* (a camel, Ṣ,) *was,* or *became, of the colour called* كُهْبَة. (Ṣ, Ḳ.)

Q. Q. 4. إِكْهَابَّ لَوْنُهُ *His complexion was,* or *became, changed,* [or *darkened by the sun &c.*]. (TA.)

كَهْبٌ A buffalo (or camel, A; and so in the CḲ;) *advanced in years.* (Ḳ.)

كُهْبَةٌ: see كَهَبٌ.

كُهْبَةٌ The *colour which is also called* قُهْبَة: (Aṣ, Ṣ, Ḳ:) or *that which is called* دُهْمَة: or *dust-colour intermixed,* or *tinged over, with black:* (Ḳ:) used absolutely, (TA,) or only with reference to camels, (Ḳ,) i.e., to their colours: (TA:) or *a colour not purely red,* but applied specially to *a red colour:* (AA, Ṣ:) or *any colour inclining to that of dust:* (Yaḳoob, who does not particularize anything [to which it is applied] exclusively: TA): Az says, I have not heard كهبة as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that ▼ كَهَبٌ signifies the *colour of the buffalo.* (IAạr, cited by Az.)

بَنُو كُهَيْبَةَ, an expression used by the poet Ḥassán Ibn-Thábit, meaning ‡ *Sons of a base,* or *an ignoble, woman:* كهيبة being thus used as though it were a proper name. (RA.)

أَكْهَبُ: see كَاهِبٌ.

أَكْهَبُ (Az, Ṣ, Ḳ) and ▼ كَاهِبٌ (Ḳ) A camel (Az, Ṣ) *of the colour called* كُهْبَة: (Az, Ṣ, Ḳ:) fem. of the former كَهْبَآءُ, (Az,) [and pl. كُهْبٌ]. — رَجُلٌ أَكْهَبُ اللَّوْنِ ‡ *A man whose complexion is changed,* [or *darkened by the sun &c.*]. (TA.)

كهد

1. كَهَدَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. كَهْدٌ (Ḳ) and كَهَدَانٌ, (Ṣ, Ḳ,) *He was quick; made haste;* (L, Ḳ;) in his pace: (L:) *he* (an ass) *ran;* syn. عَدَا. (Ṣ, L.) — كَهَدَ and ▼ اكهد *He was quick in service.* (TA.) — كَهَدَ *He was importunate, persevering,* or *urgent, in petitioning,* or *seeking,* or *desiring.* (Ḳ.) — كَهَدَ and ▼ اكهد *He was,* or *became, fatigued, tired,* or *weary.* (Ḳ.) — كَهَدَ and ▼ اكهد *He became jaded, harassed,* or *fatigued, by labour,* or *toil:* as also كَدَهَ and أَكْدَهَ. (L.) — كَهَدْتُهُ (so in the copies of the Ḳ; but differently in the Ṣ: [see 4:] TA:) *I made him to be quick,* or *to hasten.* (Ḳ.)

4. أَكْهَدْتُهُ *I made him* (an ass) *to run.* (Ṣ, L.) See also 1. — اكهد *He fatigued, tired,* or *wearied,* (L, Ḳ,) his companion. (L.)

Q. Q. 4. إِكْوَهَدَّ *It* (a young bird) *trembled,* or *fluttered, before its mother, that she might feed it:* (Ṣ, L:) and *he* (an old man) *trembled:* (L:) *i.q.* إِقْمَهَدَّ. (Ḳ.)

كَهْدٌ *Distress; trouble; fatigue; weariness;* *i.q.* جَهْدٌ. (TA.) You say أَصَابَهُ جَهْدٌ وَكَهْدٌ [*Distress, &c., befell him*]. (L, Ḳ.)

كَهْدَآءُ *A female slave:* (Ḳ:) so called because of her quickness in service. (TA.)

كَهُودُ اليَدَيْنِ A she-ass *quick in the fore legs.* (L, Ḳ.)

كَاهِدٌ and ▼ مُكْهَدٌ *Fatigued; tired; weary.* (L.)

كَوْهَدٌ One *who trembles by reason of old age.* (Ḳ.)

مُكْهَدٌ : see كَاهِدٌ.

كهدب

كَهْدَبٌ A *heavy,* or *dull,* man: syn. ثَقِيلٌ وَخْمٌ. (Ḳ.)

كهر

1. كَهَرَهُ, aor. ـَ, inf. n. كَهْرٌ, *He chid him with rough speech,* (Ṣ, Mgh, Ḳ,) *to show him contempt.* (TA.) — *He reviled him.* (Az, TA.) — *He encountered him with a frowning face,* (Ḳ,) *to show him contempt:* (TA:) or *he frowned at him.* (TA.) — *He oppressed him;* i. q. قَهَرَهُ. (Ṣ, Ḳ.) So in the Ḳur, [xciii. 9,] فَأَمَّا ٱلْيَتِيمَ فَلَا تَكْهَرْ [*Therefore, as to the orphan, thou shalt not oppress* him]; accord. to the reading of Ibn-Mes'ood. (Ks, Ṣ.) Yaạkoob says, that the ك in كَهَرَهُ is a substitute for the ق in قَهَرَهُ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبَا [or كَهْرُبَا] *A well-known yellow substance;* [*yellow amber*]: from the Persian كَاهْ رُبَا, i.e., "carrying off straw," [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حُورٌ.

[كهف

See Supplement.]

كهكب

كَهْكَبٌ and كَهْكَمٌ i. q. بَاذِنْجَانٌ [The *egg-plant,* or *melongena*]. (IAạr, T, Ḳ.) Mentioned in the T in art. كهكم; whence it seems that the ب is a substitute for م. (TA.)

[كهل

كهم

كهن

كهى

See Supplement.]

كوأ

See art. كيأ.

كوب

1. كَابَ, aor. يَكُوبُ; and ▼ اكتاب; *He drank with a* كُوب, the kind of mug or cup so called. (IAạr, Ḳ.)

2. كوّب, inf. n. تَكْوِيبٌ, *He pounded,* or *brayed,* a thing *with a* فِهْر [or كُوبَة, q. v.] (Ḳ.)

8: see 1.

كُوبٌ *A mug,* or *drinking-cup,* (كُوز,) *without a handle:* (Fr, Ṣ, Ḳ:) or *one* (*with a round top,* TA,) *that has no spout:* (Ḳ:) or *a vessel,* (Bḍ in lvi. 18,) or *drinking-cup,* (Jel. ibid.) *having neither handle nor spout:* (Bḍ, Jel. ibid.:) pl. أَكْوَابٌ. (Ṣ, Ḳ.)

كَوَبٌ *Slenderness of the neck with bigness of the head.* (L, Ḳ.)

كَوْبَةٌ *A sighing,* or *grief,* or *regret, for something that has past,* or *escaped one.* (Ḳ.) Probably formed from the mahmooz word [كَأْبَةٌ]. (TA.) [Perhaps an inf. n.]

كُوبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The *game called* نَرْد; (Ḳ;) an appellation given to that game by the people of El-Yemen: (A'Obeyd, on the authority of Moḥammad Ibn-Ketheer; and IAth) or *that called* شِطْرَنج: (Ḳ:) or *a small drum, slender in the middle:* (Ṣ, Ḳ:) accord. to some, (TA,) the *musical instrument called* بَرْبَط; (Ḳ;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.) — Also, i.q. فِهْرٌ; (Ḳ;) i.e., *A small stone, such as fills the hand.* (TA.)

كوت

كُوتِيٌّ *Short:* (Ḳ:) or a *short and deformed* or *ill-shapen* man. (So in a marginal note in two copies of the Ṣ.)

كوث

2. كوّث, inf. n. تَكْوِيثٌ, *It* (growing corn or the like) *became composed of four leaves, and of five.* (En-Naḍr, Ḳ.) = كوّث بِغَائِطِهِ, inf. n. تَكْوِيثٌ, *He voided his excrement* [*in form*] *resembling the heads of hares, or rabbits.* (Ḳ.)

كَاثٌ i.q. كَاثٌّ, [q.v. in art. كث]. (Ḳ.)

كَوْثٌ *A* قَفْش, or *kind of short boot:* (AM, Ḳ:) app. an arabicized word. (AM, L.)

كَوْثَةٌ *What is composed of four leaves, and of five:* referring to growing corn and the like: n. un. of كَوْثٌ. (TA.) = كُوثَةٌ, or ▼ كُوثَةٌ, [as in different copies of the Ḳ, the latter being the reading in the TA, which mentions كويثة as another reading,] *Abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life; plenty; fruitfulness.* (Ḳ.)

كُوثَةٌ : see كَوْثَةٌ.

كُوثِىٌّ *Short:* like كُوتِيٌّ [q.v.]. (T.)

كوح

1. كَاحَهُ, [aor. يَكُوحُ,] inf. n. كَوْحٌ; and ▼ كوّحهُ, and ▼ اكاحهُ, and ▼ كاوحهُ; *He fought with him and overcame him:* (Ḳ:) so Az, explains كاوحهُ, inf. n. مُكَاوَحَةٌ: or, accord. to the M, ▼ كاوحهُ signifies *he fought with him;* and كاحهُ, *he overcame him;* (TA;) and ▼ كوّحهُ, inf. n. تَكْوِيحٌ, also has this last signification; (IAạr, Ṣ, TA;) and so ▼ اكاحهُ, inf. n. إِكَاحَةٌ. (IAạr, TA.)

2. See 1. — Also كوّحهُ, (inf. n. تَكْوِيحٌ, TA,) *He abased him; rendered him abject;* syn. أَذَلَّهُ. (Ḳ.) — *It* (the nose-rein) *rendered him* (a camel) *submissive,* or *tractable.* (TA.)

3. See 1. — Also كاوحهُ *He reviled him,* or *vilified him, mutually; and treated him in an open manner* (Ṣ, Ḳ) *with opposition* or *altercation.* (TA.)

4. اكاحهُ *He destroyed him.* (T, in this art.; and Ḳ in art. كيح.) See 1.

6. تَكَاوَحَا *They two laboured,* or *strove, each with the other, to do evil,* or *mischief.* (Ṣ, Ḳ.)

كَاحٌ and ▼ كِيحٌ The *foot, or base,* (عُرْض,) *of a mountain:* (Ṣ, Ḳ:) [or] *its face,* or *part facing the spectator, above its foot,* or *base;* syn. سَنَدُ جَبَلٍ: (Ṣ:) or *its foot,* or *base,* (عرض) *and most rugged part:* or *its* سَفْح [i.q. عُرْض]; and the *foot,* or *base, of its face;* syn. سَفْحُ سَنَدِهِ: or كِيحٌ signifies the *side* (نَاحِيَة) *of a mountain:* and *any rugged face of a mountain, above its foot,* or *base:* and in some cases, the *side of a valley, when it is rugged,* but not unless *consisting of the hardest and roughest of stones:* (Aṣ, TA:) pl. of كَاحٌ, أَكْوَاحٌ; (M;) and (of ▼ كِيحٌ, TA,) أَكْيَاحٌ and كُيُوحٌ (Ḳ) and كِيَحَةٌ. (Aṣ, T.) — ▼ كِيحٌ أَكْيَحُ *A rough* or *rugged* [*foot, or base,* or *face above the foot* or base, &c., *of a mountain*]; an expression similar to يَوْمٌ أَيْوَمُ; (Ḳ, art. كيح;) the latter word being a corroborative; for the سَنَد of a mountain is called كيح only because of its ruggedness and roughness. (TA.)

كَاحٌ : see كِيحٌ.

كوخ

كَاخٌ : see كُوخٌ.

كُوخٌ, (Ṣ, L, Ḳ,) a Persian word, (L,) and ▼ كَاخٌ, (Ḳ,) *A house* [or *hut*] *with a gibbous roof:* (L, TA:) *a house* [or *hut*] *of reeds or canes,* (*with a gibbous roof,* Ḳ,) *without an aperture for the admission of light:* (Ṣ, L, Ḳ:) *any place which a husbandman or a gardener prepares in which to guard his growing corn or his garden:* and the people of Marw give the name of ▼ كاخ *to a pavilion* (قَصْر) *made in a garden* or *other place:* (L:) pl. أَكْوَاخٌ (Ṣ, Ḳ) and كُوخَانٌ and كِيخَانٌ and كِوَخَةٌ: (Ḳ, TA:) [the last, in the CḲ, written كُوَخَةٌ].

كود

1. كَادَ يَفْعَلُ كَذَا, (Ṣ, Ḳ,* &c,) [originally كَوِدَ,] first pers. كِدْتُ, accord. to the usage of most of the Arabs, (IḲṭṭ,) aor. يَكَادُ, (Ṣ, Ḳ, &c.,) the form used by all the Arabs, (IḲṭṭ.) or يَكُودُ [is also used, by some of those who make the pret. to be originally كَوُدَ,] (Lth,) inf. n. كَوْدٌ (Lth, Ṣ, M, Ḳ, &c) and كَادٌ (M, IḲṭṭ) and مَكَادَةٌ (Lth, Ṣ, M, Ḳ, &c.) and مَكَادٌ; (Lth, M, Ḳ;) and كَادَ, originally كَوُدَ, deviating from constant rule, (MF,) first pers. كُدْتُ, (Ṣ, IḲṭṭ, MF,) in the dial. of the Benoo-'Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (Ṣ,) aor. يَكَادُ, (IḲṭṭ,) deviating from constant rule, (MF,) [and يَكُودُ, mentioned above, agreeably with rule;] as also كَادَ, (Mṣb, Ḳ, art. كيد,) originally كَيِدَ, first pers. كِدْتُ, aor. يَكَادُ, (Mṣb, art. كيد,) inf. n. كَيْدٌ; (L, art. كيد;) and كِيدَ, (Ṣ, Ḳ, &c.,) a form mentioned by Abu-l-Khaṭṭáb to Sb, as used by some of the Arabs, who in like manner said مَا زِيلَ يَفْعَلُ كَذَا, for كَادَ and زَالَ; (Ṣ;) *He was near to doing so; he nearly, well nigh,* or *almost, did so; he wanted but little of doing so;* (Akh, Ṣ, M, Ḳ, &c.;) *he purposed,* or *intended, doing so;* (Lth, M, IḲṭṭ;) *but did it not,* [or *did it not immediately*]. (Akh, Ṣ, Ḳ, &c.) كَادَ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (Ṣ.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (Ṣ, Ḳ.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itḳán) an incomplete [i. e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

• قَدْ كَادَ مِنْ طُولِ البِلَى أَنْ يَمْصَحَا •

[*It had nearly come to nought from length of wear*]. (Ṣ.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعَلُ means [*Zeyd was near to doing; but*] *he did not* [or *did not immediately*]; as is shown by the expression [in the Ḳur xvii. 75, where إِنْ is a contraction of إِنَّ,] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [*And verily they were near to seducing thee*]: and مَا كَادَ يَفْعَلُ means [*He was not near to doing; but*] *he did;* as is shown by the expression [in the Ḳur ii. 66,] وَمَا كَادُوا يَفْعَلُونَ [*And they were not near to doing (it); but they afterwards did (it)*]. I'Ab is related to have said, that wherever كَادَ and أَكَادُ and يَكَادُ occur in the Ḳur-án, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعَلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Ḳur xxiv, 40,] لَمْ يَكَدْ يَرَاهَا [*He is not near to seeing it*]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies *He was near to doing; but did not* [or *did not immediately*]: and مَا كَادَ يَفْعَلُ *He was not near to doing; much less did he do* [or *do immediately*]; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Ḳur, وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Ḳur xvii. 76,] لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ [*Thou hadst certainly been near to inclining to them*], the Prophet's not inclining to them little or much is understood from لَوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Aboo-Bekr says, that مَا كَادَ فُلَانٌ يَقُومُ means [*Such a one hardly,* or *scarcely,* or *tardily, rose;* like وَقَدْ قَامَ ; كَادَ لَا يَقُومُ, and لَمْ يَكَدْ يَقُومُ, being understood; or] *he rose after being slow,* or *tardy:* (L:) and accord. to Az and others, مَا كِدْتُ أَفْعَلُ means [*I hardly,* or *scarcely,* or *tardily, did;* or] *I did after being slow,* or *tardy:* but sometimes it means *I was not near to doing.* (Mṣb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صِلَة) of the members of a sentence; (Ḳuṭr, Akh, AḤát, Ḳ;) as in لَمْ يَكَدْ يَرَاهَا [quoted above], meaning, *He does not see it:* (Ḳ:) or this means *he is not near to seeing it:* or, as some say, *he sees it after his having been not near to seeing it* by reason of the intenseness of the darkness: [or *he hardly,* or *scarcely,* or *tardily, sees it:*] and Fr says, with reference to the verse in which this phrase occurs, that it is allowable to say لَمْ يَكَدْ يَقُومُ [meaning, *He hardly,* or *scarcely,* or *tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, لَمْ يَكَدْ يَفْعَلُ and مَا كَادَ يَفْعَلُ sometimes signify *He hardly,* or *scarcely,* or *tardily, did:* and sometimes, *he was not near to doing; he never did; he did not at all:* so that it may be rendered *he hardly* or *scarcely,* or *nowise* or *in nowise* or *never, did:* or *he could hardly do,* or *he could not at all,* or *could not nearly,* or *he could nowise* or *in nowise, do.*] — Aṣ asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذٰلِكَ وَلَا كَوْدًا [*I will not do that, nor will I be near to doing it*]. (Ṣ.) — كَادَ also signifies *He desired;* syn. أَرَادَ. (Akh, Ṣ, Ḳ.) So in the verse

• كَادَتْ وَكِدْتُ وَتِلْكَ خَيْرُ إِرَادَةٍ •
• لَوْ عَادَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى •

[*She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned*]. (Akh, Ṣ.) So, too, in the saying in the Ḳur [xx. 15,] أَكَادُ أُخْفِيهَا *I desire* (Ṣ, Ḳ) *to conceal it:* or, *to manifest it:* (Beyd:) for, like as it is allowable to put أُرِيدُ in the place of أَكَادُ, as in the saying in the Ḳur [xviii. 76,] جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, so it is to use اكاد [in the place of اريد]: Akh says, that the words of the verse in question mean *I will conceal it,* أُخْفِيهَا: and some say, that the meaning is *I will manifest it:* (TA:) but most hold, that اكاد should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كاد to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — عَرَفَ مَا يُكَادُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him.* (Ṣ, Ḳ.) — You say to him who seeks of you a thing, when you do not desire to give him it, لَا وَلَا مَكَادَةً وَلَا مَهَمَّةً, (Lth, Ṣ,* L, Ḳ,*) and لَا مَكَادًا وَلَا مَهَمًّا, and لَا كَوْدًا وَلَا هَمًّا, (Lth, L,) i.e. لَا أَكَادُ وَلَا أَهُمُّ [*No, nor do I desire, nor do I purpose,* or *intend*]. (Lth, L, Ḳ.) — You also say, in the same sense, لَا مَهَمَّةَ لِي وَلَا مَكَادَةَ [*I have no purpose* or *intention, nor any desire*]. (Ṣ) — See also كَادَ in art. كيد.

كوذأ

See دأدأ.

كوذ

2. كَوَّذَ, inf. n. تَكْوِيذٌ, *It* (an إِزَار [or a wrapper for the lower part of the body and the thighs]) *reached to the part called the* كَاذَة (L, Ḳ) *only.* (L.) — *He* (a man in the act of concubitus) *thrust against the sides of the pubes.* (Ḳ.) — *He beat* or *struck,* with a staff, or stick, *upon the posteriors,* (Ḳ,) *between the thigh and the hip.* (TA.)

كَاذَةٌ *What surrounds the vulva, of the exterior of the two thighs:* (L, Ḳ:) or the *portion of flesh of the inner side of the thigh;* the two together are called the كَاذَتَانِ: (Aṣ, L:) or the *flesh of the hinder part of the thigh:* (L, Ḳ:) or the *part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass;* so in a man &c.: (L:) or the كَاذَتَانِ are *two compact portions of flesh in the upper part of each thigh* of an ass, the *place that is cauterized, between the thigh and the haunch:* (T, L:) or the *flesh of the outer sides of the two thighs,* below the جَاعِرَتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the *prominent flesh in the upper parts of the thigh:* (Ṣ, L:) pl. كَاذَاتٌ and [quasi-pl., or coll. gen. n.,] كَاذٌ. (L.)

مُكَوَّذٌ An إِزَار [or a wrapper for the lower part of the body and the thighs] *reaching to the part called the* كَاذَة (L, Ḳ) *only;* or, *to the* كَاذَتَانِ, *when it is put on.* (L.)

كور

1. كَارَ العِمَامَةَ عَلَى رَأْسِهِ, (Ṣ, A, Mṣb,*) aor. يَكُورُ, (Ṣ, Mṣb,) inf. n. كَوْرٌ, (Ṣ, Mṣb, Ḳ,) *He wound round the turban upon his head;* (Ṣ, A, Mṣb, Ḳ;) as also ♦ كَوَّرها, inf. n. تَكْوِيرٌ: (Ṣ, A, Ḳ:) or the latter has an intensive signification [app. meaning *he wound it round many times upon his head;* or *in many folds*]: and hence you say, كَوَّرَ ♦ الشَّىْءَ *he wound the thing in a round form.* (Mṣb.) ══ Hence the saying, حَارَ بَعْدَ مَا كَارَ, (Zj, in TA, art. حور,) † *He became in a bad state of affairs after he had been in a good state:* or *he became in a state of defectiveness after he had been in a state of redundance.* (TA, art. حور.) See also كَوْرٌ, below. ══ كَارَ, (TA,) inf. n. كَوْرٌ, (Ḳ,) *He carried a* كَارَة, q.v., (Ḳ, TA,) upon his back; (TA;) as also ♦ اِسْتَكَارَ. (Ḳ, TA.)

2: see 1, in two places. ══ إِذَا الشَّمْسُ كُوِّرَتْ, in the Ḳur [lxxxi. 1,] *When the sun shall be wound round* [*with darkness*] *like a turban:* (AO, Ṣ:) or *shall be wrapped up and effaced:* (AO accord. to the Ṣ, or Akh accord. to the TA:) or *shall be wrapped up and have its light taken away:* (Jel:) or *shall have its light collected together and wrapped up like as a turban is wrapped:* (TA:) or *shall be folded up like as a* سِجِلّ [*or scroll*] *is folded up:* (Mṣb:) or *shall lose its light:* (Fr, Ḳatádeh, Ṣ:) or *shall be divested of its light:* ('Ikrimeh:) or *shall be blinded;* syn. عُوِّرَتْ: (I'Ab, Ṣ:) or *shall pass away and come to nought:* or *shall be collected together and cast down into the depth below;* syn. دُهْوِرَتْ: (both of which are explanations given by Mujáhid:) or *shall be cast away.* (Er-Rabeea Ibn-Kheythem.) ══ يُكَوِّرُ ٱللَّيْلَ عَلَى ٱلنَّهَارِ (Ḳur xxxix. 7) *He maketh the night to be a covering upon the day:* or *He addeth of the night to the day:* (Ṣ:) or *He maketh the night to overtake the day:* (TA:) or *He bringeth in the night upon the day:* (Ḳ:) from كَوَّرَ العِمَامَةَ: all of which meanings are nearly alike. (TA.) ══ كَوَّرَ المَتَاعَ, (A, Ḳ:) inf. n. تَكْوِيرٌ, (Ṣ,) *He collected together the goods and bound* or *tied them:* (Ṣ, Ḳ:) or *he put the goods one upon another.* (A.) ══ طَعَنَهُ فَكَوَّرَهُ, (inf. n. as above, TA,) *He smote and pierced him* [with his spear], *and threw him down gathered together,* or *in a heap.* (Ṣ, Mṣb, Ḳ.*) — ضَرَبَهُ فَكَوَّرَهُ *He smote him, and threw him down prostrate:* (Ḳ,* TA:) [like جَوَّرَهُ:] or كَوَّرَهُ signifies *he prostrated him,* whether he smote him or not. (TA.)

5. تكوّر *He fell upon his side, and drew himself together;* syn. تَقَطَّرَ وَتَشَمَّرَ: (Ṣ, Ḳ:) or *he wrapped himself up, and tucked up his garment,* or *skirt,* or *the like;* syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.) — *He fell; fell down.* (Ṣ, Ḳ.) — *He became prostrated;* as also ♦ اِكْتَارَ: (Ḳ:) or اكتار signifies *he prostrated* a thing, *one part upon another.* (TA.)

8. اكتار *He turbaned himself; attired himself with a turban.* (Ṣgh, Ḳ.) ══ See also 5.

10: see 1, last signification.

كَوْرٌ, (Ṣ, Mṣb,) an inf. n. used as a subst., (Mṣb,) or ♦ كُوْرٌ, (ISh, T, A,) *A turn,* or *twist,* of a turban: (ISh, T, A, Mṣb:) pl. أَكْوَارٌ. (A, Mṣb.) You say, العِمَامَةُ عِشْرُونَ كَوْرًا [*The turban is* composed of *twenty turns*], and عَشَرَةُ أَكْوَارٍ [*ten turns*]. (A.) ══ *Increase;* or *redundance.* (Ṣ, A, Mṣb.) Hence the saying, نَعُوذُ بِاللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْرِ (Ṣ, A, Mṣb) *We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundance:* (Ṣ, Mṣb:) or, as it is also related, بَعْدَ الكَوْنِ, which means the same: or the meaning is, *from return to disobedience after obedience:* (Mṣb:) or *from return after pursuing a right course.* (TA.) See also حَوْرٌ.

كُورٌ: see كَوْرٌ. ══ *A camel's* [*saddle of the kind called*] رَحْل: (Ḳ, TA:) as also ♦ مَكْوَرٌ (Ḳ) and ♦ مُكْوَرٌّ, the latter with ḍamm to the م and teshdeed to the ر: (TṢ, L:) or *a* رَحْل *with its apparatus:* (Ṣ, Mṣb, Ḳ:) pronounced by many كَوْرٌ; but this is a mistake: (IAth:) pl. [of pauc.] أَكْوَارٌ (Ṣ, Mṣb, Ḳ) and أَكْوُرٌ, (Ḳ,) and (of mult., TA) كِيرَانٌ (Ṣ, Mṣb, Ḳ) and كُورَانٌ and كُؤُورٌ, which last, says ISd, is extr. as a pl. form of a sing. such as كور with an infirm letter. (TA.) ══ *A blacksmith's fire-place;* (Ṣ,* A, Mṣb;) *his* مِجْمَرَة; (Ḳ;) *constructed of clay:* (Ṣ, Mṣb, Ḳ:*) and also said to signify the *skin* [*with which he blows his fire*]: (Mṣb, TA:) or this latter is called [only] كِير: (A, in the present art.; and Ṣ, Mṣb, Ḳ, art. كير:) an arabicized word. (Mṣb.) ══ [*A hornets',* or *bees', nest;*] the *place,* (Ṣ, Ḳ,) or *structure,* (TA,) *of hornets:* (الزَّنَابِير, Ṣ, Ḳ [in the CḲ, الدَّنَانِير, which is a mistake:]) or *of bees:* (accord. to a trad. cited in the TA:) pl. أَكْوَارٌ. (TA.) See also كُوَارَةٌ.

كَارَةٌ *A bundle* (حَالٌ) *which a man carries on his back:* or *a bundle* (عِكْمٌ) *of clothes, put in one piece of cloth* [*and tied up*]: such is that of the قَصَّار [or beater and washer and whitener of clothes]: (TA:) or the كارة is *what is carried on the back,* [*being a bundle*] *of clothes:* (Ṣ:) or *what are put together and tied up* [*in a wrapper*] *of clothes:* (Mṣb:) or *a certain quantity of wheat;* (Ḳ, TA;) *which a man carries on his back:* (TA:) pl. كَارَاتٌ. (A, Mṣb.) [See also عَجَلَةٌ.]

كُورَةٌ *A province, district,* or *tract of country; a quarter,* or *region;* syn. صُقْعٌ: (Ṣ, Mṣb, Ḳ:) a مِخْلَاف [q.v.] of a country; i.e., a قَرْيَة [which properly signifies *a town* or *village*] of the قُرَى of El-Yemen: (M, TA:) [but مخلاف is generally used in the first of the senses here assigned to كورة:] and also *a city:* (Ṣ, Mṣb, Ḳ:) [or *a provincial city:* but the first of these significations is the most common, as is implied in the Mṣb: see also بَنْدٌ:] pl. كُوَرٌ, (Ṣ, Mṣb, Ḳ,) like as غُرَفٌ is pl. of غُرْفَةٌ. (Mṣb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek χώρα.]

كِوَارٌ and كِوَارَةٌ: see كُوَارَةٌ.

كُوَارَةُ نَحْلٍ, (Ṣ, Mṣb, Ḳ,) and ♦ كُوَارَةٌ, (Mṣb, Ḳ,) written in both these ways in the T, in explanation of the word عُمَيْرَة, (Mgh,) and ♦ كِوَارَةٌ, (T, TṢ, L, Ḳ,) and ♦ كِوَارٌ, (T, TṢ, L, Mṣb,) *A bee-hive;* or *habitation of bees;* syn. خَلِيَّةٌ: (Mṣb:) or *a bee-hive,* when *made of clay:* (El-Ghooree, in Mgh:) or *a bee-hive,* or *habitation of bees,* when *containing honey:* (Mṣb:) or *a thing made for bees, of twigs,* (T, Mgh, TṢ,) or *of clay,* (TṢ, Ḳ,) or *of twigs and clay,* accord. to most copies of the Ḳ, or *of twigs only,* accord. to most of the lexicologists, (TA,) *like a* قِرْطَالَة [*an asses' pannier*], (T, Mgh, TṢ,) *narrow at the head,* (T, Mgh, TṢ, Ḳ,) *in which they make their honey:* (TA:) or the *honey of bees in the wax:* (Ṣ, Mṣb, Ḳ:) or ♦ كُوَّارَاتٌ [pl. of كُوَّارَةٌ] signifies *domestic bee-hives;* as also كَوَائِرُ. (AḤn, Ḳ.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of

كوارة, but, of كُوَّرَةٌ: but the passage seems to be corrupt.]

كُوَّارَةٌ: see كُوَارَةٌ.

مَكْوَرٌ: see كُورٌ.

مِكْوَرٌ and ▼ مِكْوَرَةٌ and ▼ مِكْوَارَةٌ *A turban.* (IAạr, Ṣgh, Ḳ.)

مُكَوَّرٌ: see كُورٌ.

مِكْوَرَةٌ: } see مِكْوَرٌ.
مِكْوَارَةٌ: }

كوز

1. كَازَ, aor. يَكُوزُ, (TA,) inf. n. كَوْزٌ, (Ḳ,) *He collected* a thing. (Ḳ*, TA.) ═ *He drank with a* كُوز; (Ḳ,* TA;) as also ▼ اكتاز. (TA.)

5. تكوّزوا *They collected themselves together.* (Ṣgh, Ḳ.)

8. اكتازهُ *He ladled it out* (namely water, Ṣ, A) *with a* كُوز. (Ṣ, A, Ḳ.) — See also 1.

كُوزٌ *A kind of vessel,* (TA,) *well-known,* (A, Ḳ,) [namely, *a mug,* or *drinking-cup,*] *with a handle:* (IAạr, TA:) AḤn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَازَ "he collected:" (TA:) pl. [of pauc.] أَكْوَازٌ, and [of mult.] كِيزَانٌ and كِوَزَةٌ. (Ṣ, Ḳ.)

كَوَّازَةٌ [app. *A stand,* or *a shelf, upon which mugs* (كِيزَان) *are placed:* see بَرَّادَةٌ]. (Lth, T, art. برد.)

رَجُلٌ مُكَوَّزُ الرَّأْسِ *A man having a long head.* (A, Ḳ.)

كوس

1. كَاسَ, (Ṣ, Mṣb, Ḳ,) aor. يَكُوسُ, inf. n. كَوْسٌ, (Mṣb, TA,) *He* (a camel) *walked upon three legs,* (Ṣ, Mṣb, Ḳ,) *being hamstrung:* (Ṣ, Ḳ:) or *raised one of his legs, and jumped upon the rest.* (TA.) Thus you say of a quadruped: but when said of another, it means, *He went upon one leg.* (TA.) ═ كَاسَ, (Ṣ, A, TA,) aor. يَكُوسُ, (Ṣ, TA,) inf. n. كَوْسٌ, (A, TA,) *He* (a man) *became turned upside down,* (Ṣ, TA,) *head downwards;* (Ṣ;) as also ▼ تكوّس. (Ḳ.) — *He* (a poor man) *fell upon his head.* (A,* TA.) ═ كَاسَ فُلَانًا, (Ḳ,) aor. يَكُوسُهُ, inf. n. كَوْسٌ, (TA,) *He prostrated such a one;* (Ḳ;) as also ▼ اكاسهُ, (Ḳ,) inf. n. إِكَاسَةٌ; (TA;) which latter verb is the more chaste: (Ṣgh:) or *he threw him down upon his head;* as also ▼ كوّسهُ: (TA:) or this last, which is said of God, (Ṣ, A, Ḳ,) inf. n. تَكْوِيسٌ, (Ṣ, Ḳ,) signifies *He turned him upside down,* (Ḳ,) or *head downwards,* (Ṣ,) or *upon his head,* (A,) فِى النَّارِ *in the fire* [of Hell]: (Ṣ, A:) and you say also, ▼ كَوَّسْتُهُ عَلَى رَأْسِهِ, meaning, *I turned him over upon his head.* (Ṣ.)

2: see 1, in three places.

4. اكاس البَعِيرَ, (Ḳ,) inf. n. إِكَاسَةٌ, (TA,) *He made the camel to walk upon three legs, by hamstringing him.* (Ḳ.) — See also 1.

5: see 1.

كَأْسٌ: see كَاسٌ.

كُوسٌ *A drum:* said to be an arabicized word [from the Persian كُوس, pronounced "kós," but in Arabic "koos," and applied in the present day to a *kettle-drum;* accord. to Golius, *a kettle-drum that used to be beaten in the camps and palaces of kings*]. (Ṣ, Ḳ.) [The modern pl. is كُوسَات.] ═ Hence, *A* فَرْسَخ [or *parasang,* or *league,* in which sense also it is of Persian origin]; because this is the utmost distance at which may be heard the beating of the كوس. (TA.) ═ Also, *A triangular piece of wood with which a carpenter measures the squareness of wood.* (Lth, A,* Ḳ.) It is [in this sense likewise] a Persian word. (TA.)

[كوع
كوف
See Supplement.]

كوكب

كَوْكَبٌ &c.: see art. ككب.

[كوم
كون
كوى
See Supplement.]

كوأ and كيأ.

1. كَاءَ عَنِ الأَمْرِ, first pers. كِئْتُ, aor. يَكِيءُ, inf. n. كَيْءٌ and كَيْئَةٌ; (Ṣ, Ḳ;*) and كَاءَ عَنْهُ, first pers. كُؤْتُ, aor. يَكُوءُ, inf. n. كَوْءٌ and كَاءٌ; and كَاوَ, this last formed by transposition; (Ḳ;) *He abstained from the thing through timidity:* (TA:) or *he dreaded the thing, and abstained from it through cowardice:* (Ṣ, Ḳ, TA:) or *his eye reverted from the thing, and he desired it not.* (TA.) — كَاءَ عَنْهُ *He retired from him through fear.* (TA.) [Accord. to the TA, it seems that ▼ أَكَاءَهُ also has this signification.]

4. اكاءه, inf. n. إِكَاءٌ and إِكَاءَةٌ, *He came upon him suddenly, when he* (the latter) *was about to do a thing, and caused him to abstain from it through fear* or *cowardice.* (Ḳ, TA.) But some say that this is correctly أَكْأَهُ; like كَتَبَ, inf. n. كِتَابٌ and كِتَابَةٌ. (TA, art. أكأ.) — See 1.

كَاءٌ and كَاءَةٌ and ▼ كَيْءٌ (Ṣ, Ḳ) and كَيْئَةٌ (Ḳ) *A weak-hearted, cowardly, man:* (Ḳ, TA:) like كَاعٌ and كَعٌّ. (Ṣ.)

كَيْءٌ and كَيْئَةٌ: see كَاءٌ.

كيت

2. كَيَّتَ, inf. n. تَكْيِيتٌ, *He stuffed,* or *filled,* a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TṢ, Ḳ.) — Also, *He made* his travelling-apparatus *light,* or *easy of conveyance;* syn. يَسَّرَ. (Ṣ, Ḳ.) A poet says,

• كَيِّتْ جِهَازَكَ إِمَّا كُنْتَ مُرْتَحِلًا •
• إِنِّى أَخَافُ عَلَى أَذْوَادِكَ السَّبُعَا •

[*Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves,* or *troops, of camels, on account of the beast of prey*]. (Ṣ.)

أَكْيَاتٌ *i.q.* أَكْيَاسٌ; [pl. of كَيْسٌ:] (Ḳ:) the Rájiz says,

• غَيْرِ أَعِقَّاءٍ وَلَا أَكْيَاتِ •

[*Not such as abstain from things unlawful and unbecoming, nor ingenious,* or *acute in mind, &c.*]. (TA.) See art. س, p. 1281 a. Some say, that it it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَسٌّ and طَسْتٌ. (TA.)

كَانَ مِنَ الأَمْرِ كَيْتَ وَكَيْتَ, and كَيْتُ وَكَيْتُ, (AO, Ṣ, Ḳ, &c.,) and كَيْتِ وَكَيْتِ, (IAth, ISd, IKṭṭ,) i.e. كَذَا وَكَذَا, [*Some of the circumstances of the case were thus and thus;* or *so and so;* or *such and such things*]. (Lth, Ḳ.) The ت in كيت is originally ة; (Ṣ, Ḳ;) as in the case of ذَيْتَ; these two words being originally كَيَّة and ذَيَّة: (TA:) or the ت in كيت and ذيت is substituted for ى; they are originally كَيَّة and ذَيَّة; and the ة is elided, and the ى which is the last radical letter is changed into ت: so accord. to AḤei; and most of the leading authorities on inflexion assert the same. (MF, voce ذَيْتَ.) See ذيت.

كيد

1. كَادَهُ, aor. يَكِيدُ, (Ṣ, L, Mṣb,) inf. n. كَيْدٌ (Ṣ, L, Mṣb, Ḳ) and مَكِيدَةٌ, (Ṣ, L, Ḳ,) or the latter is a simple subst.; (Mṣb;) and ▼ كايدهُ, (A,) inf. n. مُكَايَدَةٌ; (Ṣ;) or this implies reciprocation; (TA;) [and ▼ اكتادهُ, which see below, app. signifies the same as كَادَهُ like as اِخْتَدَعَهُ signifies the same as خَدَعَهُ;] *He deceived, beguiled,* or *circumvented, him* or *he deceived, beguiled,* or *circumvented, him; and desired to do him a foul, an abominable,* or *an evil, action,*

clandestinely, or *without his knowing whence it proceeded*; *i.q.* مَكَرَ بِهِ (Ṣ, L, Mṣb, Ḳ) *and* خَدَعَهُ: (Mṣb:) or, accord. to some, مكر به implies the feigning of the contrary of one's real intentions; whereas كاده does not: or this latter signifies *he did him harm*, or *mischief*; and the former, he did so clandestinely. (MF.) — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, Ḳ,) [or the latter is a simple subst.,] *He acted deceitfully, mischievously*, or *wickedly*. (L, Ḳ.) — Also, inf. n. كَيْدٌ, *He practised an evasion* or *elusion, a shift, a wile, an artifice*, or *artful contrivance* or *device, a plot, a stratagem*, or *an expedient*; or *he exercised art, artifice, cunning, ingenuity*, or *skill, in the management* or *ordering of affairs,, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will*; syn. إِخْتَالَ; (L:) and of the inf. n., حِيلَةٌ. (L, Ḳ.) — كَادَهُ *He taught him* الكَيْد [i.e., *to deceive, beguile*, or *circumvent, &c.*, or, *to act deceitfully, mischievously*, or *wickedly*; or, *to practise modes*, or *means, of evading* or *eluding, &c.*]. So some explain it in the Ḳur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِى عُقُولٍ كَادَهَا خَالِقُهَا *What sayest thou of intellects to which their Creator hath desired to do evil?* (L.) So some explain the verb in the Ḳur xxi. 58. (TA.) — يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا [Ḳur lxxxvi. 16, *They practise an artful device, and I will practise an artful device*]. كَيْدُ ٱللّٰهِ لِلْكُفَّارِ [*God's practising an artful device towards the unbelievers*] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; إِسْتِدْرَاجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. (Zj, L.) — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, *He contrived, devised*, or *plotted*, a thing, whether wrong or right. Ex. فُلَانٌ يَكِيدُ أَمْرًا مَا أَدْرِى مَا هُوَ *Such a one contrives, devises*, or *plots, a thing: I know not what it is*. (L.) — كَادَ, aor. يَكِيدُ, *He worked*, or *laboured, at*, or *upon*, anything; *he laboured, took pains, applied himself vigorously, exerted himself, strove*, or *struggled, to do, execute*, or *perform*, or *to effect*, or *accomplish*, or *to manage*, or *treat*, anything; *he laboured, strove*, or *struggled, with* anything, *to prevail*, or *overcome*, or *to effect an object*; syn. عَالَجَ. (Ṣ, L.) — كَادَ, inf. n. كَيْدٌ, *He strove*, or *laboured*; *exerted himself*, or *his power* or *ability*; *employed himself vigorously, laboriously, sedulously*, or *earnestly*; *was diligent*; *took extraordinary pains*. (L.) = كَادَ, inf. n. كَيْدٌ, *He* (a raven or crow) *exerted himself in his croaking*. (Ṣ, Ḳ.) = كَادَ بِنَفْسِهِ, (Ḳ,) aor. يَكِيدُ, (Ṣ, L,) inf. n. كَيْدٌ, (L,) ‡ *He gave up his spirit*: (Ṣ, L, Ḳ:) *endured distress in giving up the ghost*. (A.) — كَادَ, (Ḳ,) inf. n. كَيْدٌ, (Ṣ, Ḳ,) *He vomited*. (Ṣ, Ḳ.) — كَادَ, inf. n. كَيْدٌ, *It* (a زَنْد) *emitted fire*. (L, Ḳ.) — كَادَتْ, (L, Ḳ,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) *She had the menstrual flux*. (L, Ḳ.) = لَا أَفْعَلُ ذٰلِكَ وَلَا كَيْدًا وَلَا هَمًّا *I will not do that, nor do I desire, nor do I purpose*, or *intend*. (Ḳ,* TA.) See كَادَ in art. كود. = كَادَ يَفْعَلُ كَذَا, (L. Mṣb, Ḳ,) originally كَيِدَ, first pers. كِدْتُ, aor. يَكَادُ; (L, Mṣb;) and كَيِدَ: (L, Ḳ:) see art. كود. [It is mentioned in arts. كود and كيد in the L, Ḳ: in the former only in the Ṣ: and in the latter only in the Mṣb.]

3: see 1.

6. هُمَا يَتَكَايَدَانِ (L, Ḳ) *They two deceive, beguile*, or *circumvent, each other*; or *do so, each desiring to do to the other a foul, abominable*, or *evil, action clandestinely*. (TḲ.) See 1. You should not say يَتَكَاوَدَانِ. (L, Ḳ.)

8. اكتاد is of the measure اِفْتَعَلَ from الكَيْدُ; (Ḳ;) and اكتاده signifies إِحْتَالَهُ [or rather إِحْتَالَ عَلَيْهِ]. (TḲ.) See 1.

كَيْدٌ: see 1. — ‡ *War*: (Ṣ, Ḳ:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فُلَانٌ فَلَمْ يَلْقَ كَيْدًا ‡ *Such a one went on a hostile expedition and found not war*: (Ṣ, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ غَدْرٍ ‡ *A war characterized by perfidy*. كيد is here made fem. because meaning حَرْبٌ. (L, from a trad.) = كَيْدٌ *Vomit*. (Ṣ,* L, Ḳ.*) بَلَغَ الكَيْدَ *He swallowed vomit*. (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., *Deceit, guile*, or *circumvention, and desire to do a foul, an abominable*, or *an evil, action, to another clandestinely*: (Mṣb:) [and *an evasion*, or *elusion, a shift, a wile, an artifice*, &c.: see 1 as intrans.:] pl. مَكَائِدُ. (A.)

كير

كِيرٌ [*A blacksmith's bellows*;] *a blacksmith's* [*skin, of the kind called*] زِقّ, *into which he blows*: (Mgh, Ḳ:) or *a blacksmith's skin* (زِقّ), *with which he blows* [*his fire*]: (Mṣb:) also, (Mṣb,) *composed of a thick skin* (جِلْد, Ṣ, Mṣb, or زِقّ, Ṣ), *with* حَافَات [or *edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth*: such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُور: (Ṣ, Mṣb:) so ISk says he heard AA say: (Mṣb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is أَكْيَارٌ, and [of mult.] كِيَرَةٌ (Mṣb, Ḳ) and كِيرَانٌ; (Ḳ;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

1. كَاسَ, aor. يَكِيسُ, (Ṣ, Mṣb, TA,) inf. n. كَيْسٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and كِيَاسَةٌ (Ṣ, A, Ḳ) and كُوسَى, with و put in the place of ى, [originally كُيْسَى,] (Seer [mentioned by him as syn. with كَيْس]) *He* (a boy, Ṣ [but often said of a man also,]) *was*, or *became, acute*, or *sharp*, or *quick, in intellect*; *shrewd*; *clever*; *ingenious*; *skilful*; *knowing*; *intelligent*: كَيْسٌ being the *contr. of* حُمْقٌ; (Ṣ, A, Ḳ;) and *i.q.* ظَرْفٌ, (Mgh, Mṣb,) *and* خِفَّةٌ, *and* تَوَقُّدٌ, (TA,) *and* فِطْنَةٌ, (Mṣb, TA,) *and* فِقْهٌ, (TA,) *and* عَقْلٌ. (IAạr, A, Mṣb, Ḳ.) — كَاسَ فِى الأَمْرِ, aor. يَكِيسُ, (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and ▼ تَكَيَّسَ; and ▼ تَكَايَسَ; (A, TA;) *He acted gently*, (TA,) or *with good gentleness* or *moderation* or *calmness*, (Mgh,) *in the affair*. (Mgh, TA.) = كَاسَهُ, aor. يَكِيسُهُ, (Ṣ,* Ḳ,) inf. n. كَيْسٌ, (A, TA,) *He overcame him*, or *surpassed him*, (Ṣ, A, Ḳ,) *in* كِيَاسَة (A, Ḳ) or كَيْس (A, Nh) [i.e. *acuteness* or *sharpness* or *quickness of intellect*; &c.: see above]. So in the following words of a trad., (Ḳ,) said by the prophet to Jábir Ibn-'Abd-Allah El-Anṣáree, (TA,) أَتُرَانِى إِنَّمَا كِسْتُكَ لِآخُذَ جَمَلَكَ لَكَ الثَّمَنُ وَلَكَ الجَمَلُ [*Dost thou think me to have only overcome thee in acuteness* or *sharpness* or *quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel*]: (Ḳ,* TA:) or, according to another relation, خُذْ جَمَلَكَ وَمَالَكَ [*Take thou thy camel and thy property*]: and accord. to another, إِنَّمَا مَاكَسْتُكَ [*that I have only acted in a niggardly manner with thee*], from المِكَاس. (TA.) — كَيِسَ, [aor. يَكْيَسُ,] inf. n. كَيَسٌ, is also mentioned by IKṭṭ as a dial. form of كَاسَ in the sense of *He overcame* or *surpassed* [*in acuteness* &c.] (TA.)

2. كَيَّسَهُ, (Ḳ,) inf. n. تَكْيِيسٌ, (TA,) *He* (God, TḲ) *made him acute* or *sharp* or *quick in intellect*; *shrewd*; *clever, ingenious, skilful, knowing*, or *intelligent*; (Ḳ, TA;) *and well educated*, or *well bred*. (TA.)

3. كايسهُ, (Ṣ, A, Ḳ,) inf. n. مُكَايَسَةٌ, (TA), *He vied, or contended, with him in* كَيْس [i.e. *acuteness or sharpness or quickness of intellect*; &c.: see 1]. (Ḳ.) You say, كَايَسْتُهُ فَكِسْتُهُ [*I vied, or contended, with him in acuteness*, &c., *and*]. *I overcame, or surpassed, him* (Ṣ, A) [*therein*, i.e.] *in* كَيْس. (A.) And كَايَسَهُ فِى البَيْعِ (Ṣ, A) [*He vied, or contended, with him in acuteness*, &c., *in selling*; as seems to be indicated in the Ṣ: or] *he jested, or joked, with him* (لَاغَاهُ) *in selling*. (A, TA.)

4. أَكْيَسَ and أَكَاسَ *He* (a man, Ṣ) *had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent*: (Ṣ, Ḳ:) or *he begot a child acute* &c. (IḲṭṭ.) And أَكَاسَتْ and أَكْيَسَتْ *She brought forth children acute* &c. (A.) A poet says,

فَلَوْ كُنْتُمْ لِمُكْيِسَةٍ أَكَاسَتْ
وَكَيْسُ الأُمِّ يُعْرَفُ فِى البَنِينَا

[*But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons*]. (Ṣ.)

5. تكيّس *He affected acuteness or sharpness or quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge, or intelligence*: [see تَعَقَّلَ:] or *did so, not having it*: syn. تَظَرَّفَ: (Ṣ, Ḳ, TA:) *he feigned, or made a show of*, كَيْس [i.e. *acuteness or sharpness or quickness of intellect*; &c.]. (TA.) — See also 1.

6: see 1.

كَيْسٌ: see 1: — and see also كَيِّسٌ.

كِيسٌ [*A purse*;] *a well known receptacle*; (TA;) *a thing made of pieces of rag sewed together*; (Mṣb;) *for money*, (Ṣ, Ḳ, TA,) *and for pearls and sapphires*: (TA:) [so called] because it comprises them: (Ḳ, TA:) [a remark that seems to indicate a signification of كَاسَ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كِيسَهْ:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Mṣb:) pl. [of pauc.] أَكْيَاسٌ (Ṣ, Mṣb, Ḳ) and كِيَسَةٌ. (Ḳ.) — Hence, (TA,) ‡ *The membrane that encloses a child in the womb*; syn. مَشِيمَةٌ. (Ḳ, TA.) — [Hence also, † *The scrotum*.]

كَيِّسٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and ▼ كَيْسٌ, (TA,) [like هَيِّنٌ and هَيْنٌ, &c.,] *Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent*: (Ṣ, A, Mgh, Mṣb, Ḳ, TA:) fem. كَيِّسَةٌ: (Ṣ, A:) and ▼ كِيسَى, applied to a woman, is syn with كَيِّسَةٌ, and is, as also كُوسَى, [each originally كُيْسَى,] fem. of أَكْيَسُ: (Ṣ:) [whence it appears that this last word is accord. to J syn. with كَيِّسٌ; i.e., a simple epithet, like its contr. أَحْمَقُ: but it has another signification, for which see below:] or, accord. to Kr, كِيسَى and كُوسَى are pls. of كَيِّسَةٌ; and there are no similar instances except ضِيقَى and ضُوقَى, pls. of ضَيِّقَةٌ, and طُوبَى, pl. of طَيِّبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلُ: (TA: [see ضُوقَى in art. ضيق:]) the pl. of كَيِّسٌ is أَكْيَاسٌ (A, Mgh, Mṣb, TA) and كَيْسَى, (A, Ḳ, TA [in the CḲ, erroneously, كِيسَى,]) like حَمْقَى, (A,) having this latter form in order that it may resemble its contr., حَمْقَى: (TA:) and كِيَاسٌ is pl. of كَيِّسَةٌ, (A, TA,) [and أَكَايِيسُ is app. pl. of كِيَاسٌ: see an ex. voce طَشَّةٌ.] You also say, ▼ رَجُلٌ كَيِّسٌ مُكَيَّسٌ, meaning, *A man acute or sharp or quick in intellect*, &c.: (Ṣ:) or [*acute* &c., *and*] *described as being so; or having the attribute of* كَيْس *ascribed to him*: (A:) or ▼ رَجُلٌ مُكَيِّسٌ signifies, as also كَيِّسٌ, *a man known as possessing* كَيْس [or *acuteness* &c.]. (TA.) And إِمْرَأَةٌ كَيِّسَةٌ *A woman well educated, or well bred*. (TA.) And رَجُلٌ كَيِّسُ الفِعْلِ *A man good in action or conduct*. (TA.) And بَنَى دَارًا كَيِّسَةً (A) ‡ *He built an elegant house*; syn. ظَرِيفَةً. (TA.) [The dim. كُوَيِّسٌ, more properly كُيَيِّسٌ or كِيَيِّسٌ, is much used in the present day as signifying ‡ *Elegant, pretty, or beautiful*.]

كُوسَى : } see أَكْيَسُ: and كَيِّسٌ, in two
كِيسَى : } places.

كَيْسَانُ ‡ a proper name for *Perfidy*; (IAạr, Ṣ, A, Ḳ;) as also أَبُو كَيْسَانَ: (IAạr:) of the dial. of Ṭeiyi: and derived from كَيْس. (Kr.) You say, رَكِبَ كَيْسَانَ ‡ *He acted perfidiously*. (A.)

أَكْيَسُ [*More, and most, acute or sharp or quick in intellect; more, and most, shrewd, clever, ingenious, skilful, knowing, or intelligent*]: (Lth, ISd, A:) fem. كِيسَى (ISd) and كُوسَى: (Lth, ISd:) [in the CḲ, and in a MS. copy of the Ḳ, and in the text of the Ḳ as given in the TA, كِيسَى and كُوسَى, each of which is originally كُيْسَى, are said to be fems. of أَكْوَسُ; but this is evidently a mistake for أَكْيَسُ:] pl. كُوسٌ, [originally كُيْسٌ,] which is applied to women, [as well as men,] and كُوسَيَاتٌ, which is applied to women only. (Lth.) You say, هٰذَا الأَكْيَسُ [*This is the more*, or *most, acute* &c.]. (Lth.) And أَىُّ المُؤْمِنِينَ أَكْيَسُ *Which of the believers is the most intelligent?* (TA.) And it is said in a proverb, أَكْيَسُ مِنْ قِشَّةٍ (A) [‡ *More acute* &c. *than*] *a little female ape or monkey*. (TA, art. قش.) And in a trad., أَكْيَسُ الكَيْسِ التُّقَى وَأَحْمَقُ الحُمْقِ الفُجُورُ ‡ [*The most acute of acuteness is piety, and the most foolish of foolishness*, or *the most stupid of stupidness, is vice*]. (A.) — See also كَيِّسٌ.

مُكْيِسَةٌ A woman *who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent*: (TA:) and ▼ مِكْيَاسٌ, *who does so usually*; contr. of مِحْمَاقٌ: (A:) [and ▼ مِكْيَسَةٌ, *who does so most generally*: see an ex. of this under 4.]

مِكْيَسَةٌ: see مُكْيِسَةٌ and 4.

مُكَيَّسٌ: see كَيِّسٌ.

مِكْيَاسٌ: see مُكْيِسَةٌ.

[كيص
كيف
كيل
كين
See Supplement.]

ل

The *twenty-third letter of the alphabet*; called لَامٌ. It is one of the letters termed مَجْهُورَة, or vocal, and also belongs to the class of الحُرُوفُ الذُّلْقُ, or ذَوْلَقِيَّة, i.e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. ═ As a numeral it denotes *thirty.* ═ For the particles لَ, لِ, لا, &c., see Supplement.

لأ

Accord. to some, the words of this art. are from a triliteral root, augmented: AAF, for instance, says that they belong to the same class as سبطر [in which the ر is added to the root.] TA.)

R. Q. 1. لَأْلَأَ, (TA,) and ▾ تَلَأْلَأَ, (Ṣ, Ḳ,) ‡ *It* (a star, and the moon, TA, and lightning, Ṣ, Ḳ, and fire, TA) *shone, glistened,* or *was bright:* (Ḳ:) or *shone with flickering light.* (TA.) — لَأْلَأَتِ النَّارُ, inf. n. لَأْلَأَةٌ, ‡ *The fire burned brightly:* (Ḳ:) and ▾ تَلَأْلَأَتْ *it blazed.* (TA.) — لَأْلَأَ الدَّمْعَ, inf. n. as above, ‡ *He let fall the tears* (Ḳ) *upon his cheeks like pearls.* (TA.) — لَأْلَأَتْ بِعَيْنَيْهَا † *She* (a woman) *opened her eyes wide, and looked intently.* (Ḳ.) — لَأْلَأَ بِذَنَبِهِ † *He* (a bull, or a wild bull, ثَوْرٌ وَحْشِيٌّ, (TA,) or an antelope, Ḳ), *wagged his tail.* — لَا آتِيكَ مَا لَأْلَأَتِ الفُورُ بِأَذْنَابِهَا, (Lḥ,) or لَا أَفْعَلُهُ, (Ṣ,) *I will not come to thee, or I will not do it, while the gazelles wag their tails:* [i.e., I will never come to thee]. (Lḥ, Ṣ.) A proverb. (TA.) — لَأْلَأَتِ العَنْزُ ‡ *The she-goat,* or *doe, desired the male.* (Ḳ.)

R. Q. 2. See 1. — Also *It* (the سَرَاب [or mirage]) [*moved to and fro, undulated,* or] *came and went.* (Ṣ in art. رق.)

لُؤْلُؤَةٌ *A pearl:* pl. لُؤْلُؤٌ (Ṣ, Ḳ) and لَآلِئُ: (Ṣ:) [or rather, لُؤْلُؤٌ is a coll. gen. n., of which لُؤْلُؤَةٌ is the n. un.]. — Also, ‡ *A wild cow;* syn. بَقَرَةٌ وَحْشِيَّةٌ [a species of bovine antelope]. (Ḳ.)

لَوْنٌ لُؤْلُوَانٌ, and ▾ لُؤْلُئِيٌّ, [*A colour like that of pearls*]. (Ḳ.) Ibn-Aḥmar uses the former epithet as a fem. (TA.)

لُؤْلُئِيٌّ: see preceding paragraph; and لَأَّلٌ.

لِئَالَةٌ [contr. to analogy, unless the radical letters be لأل,] *The trade of a seller of pearls.* (Ḳ.)

لَأَّءٌ: see لَأَّلٌ, below.

لَأَّلٌ (Fr, Ṣ, Ḳ) and ▾ لَأَّءٌ and ▾ لَأْلَآءٌ, (Ḳ,) all contr. to analogy [if the radical letters be لألأ], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular form would be لُؤْلُئِيٌّ; not لَأَّءٌ, as J asserts it to be, [unless the radical letters be لأأ], nor لَأَّلٌ (Ḳ) [unless it be from a triliteral root, augmented, and thus rendered a quasi-quadriliteral-radical; (see a remark at the head of this art.; and see حَيَّةٌ;) in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (Ḳ:) *A seller of pearls.* (Ṣ, Ḳ.)

لَأْلَآءٌ: see لَأَّلٌ. — Also, *A perfect,* or *complete, rejoicing.* (Ḳ.) [It may be an inf. n.]

لأت

See art. ألت.

لأش

See art. لوش.

[لأط
لأظ
لأف

See Supplement.]

لألأ

See art. لأ.

[لأم
لأى

See Supplement.]

لب

1. [لَبَّ, originally لَبِبَ,] sec. per. لَبِبْتَ, (Ṣ, Ḳ,) the most common form of the verb, (TA,) and [لَبَّ, originally لَبُبَ, like حَبَّ, originally حَبُبَ, q.v.,] sec. pers. لَبُبْتَ, aor. يَلَبُّ, (Ṣ, Ḳ,) in the dial. of El-Ḥijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبَابَةٌ (Ṣ, Ḳ) and لُبٌّ and لَبٌّ; (TA;) and لَبَّ, aor. يَلِبُّ, in the dial. of Nejd; like فَرَّ, aor. يَفِرُّ; (TA;) and [لَبَّ], sec. pers. لَبِبْتَ, aor. يَلُبُّ; [contr. to analogy;] (Yz;) and [لَبَّ], sec. pers. لَبُبْتَ, aor. يَلُبُّ; [agreeably with analogy;] (Yoo;) *He was,* or *became, possessed of* لُبّ, i.e., *understanding, intellect,* or *intelligence.* See لُبّ. (Ṣ, Ḳ.) It has been said by some (as the authors of the T, the Ṣ, &c.) that لَبِبْتَ, aor. تَلَبُّ, has not its like among the class of reduplicative verbs; i.e., in being of the measure فَعِلَ in the pret., and يَفْعُلُ in the aor.: but three similar verbs have been mentioned; namely, دَمِمْتَ, شَرِرْتَ, and عَزِزَتِ الشَّاةُ (meaning "the ewe, or goat, became scant in her milk"). (TA.) [This, however, is a mistake: the assertion relates to لَبُبْتَ having for its aor. (regularly) تَلُبُّ: see دمّ, aor. يَدُمُّ.] ═ لَبَّ, aor. ـِ; and ▾ تَبَلْبَبَ; *He* (a goat, and sometimes ▾ لبلب is used in the same sense with reference to a buck-antelope,) *uttered a cry,* or *sound, at rutting-time.* (TA.) ═ لَبَّ اللَّوْزَ *He broke the almond and took forth its kernel.* (TA.) — لَبَّهُ, (Ḳ,) sec. pers. لَبَبْتُ, aor. ـُ, inf. n. لَبٌّ, (Ṣ,) *He struck him upon the part called the* لَبَّة; (Ṣ, Ḳ;) i.e., the *pit above the breast, between the collar-bones; the place where camels are stabbed.* (TA.) ═ لَبَّ, aor. ـُ, *It* (a house) *faced, was opposite to,* or *stood over against,* another house. (Kh, Ṣ, Ḳ.) ═ See 4.

2. لبّب, inf. n. تَلْبِيبٌ, *He* (a man warning, or admonishing, a people, and crying out for aid,) *put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom:* ex.

* إِنَّا إِذَا الدَّاعِى ٱعْتَرَى وَلَبَّبَا *

[*Verily we, when a caller comes seeking a kind office, and puts his quiver &c.*]: (Lth:) or لبّب here signifies تَرَدَّدَ: see above. (TA.) — *He drew together his garments at his bosom and breast, in altercation,* or *contention, and then dragged him along.* (Ṣ, Ḳ.) — Also, *He put round his neck a rope,* or *a garment, and held him with it.* (TA.) ═ See also 5, and تَلْبِيبٌ ═ لبّب *It* (grain) *got a* لُبّ, or *heart,* (Ṣ, Ḳ,) *an edible heart.* (TA.) ═ لبّب, inf. n. تَلْبِيبٌ, *He went backwards and forwards,* or *to and fro; went and came:* syn. تَرَدَّدَ. (Ḳ.) ISd says, This is related, but I know not what it is. (TA.) See below.

4. الَبّ بِالمَكَانِ, inf. n. إِلْبَابٌ; (ISk, Ṣ, Ḳ;) and ▾ لَبَّ بِهِ, [aor. ـُ,] inf. n. لُبٌّ; (Kh, Ṣ, Ḳ;) *He remained, stayed, abode,* or *dwelt, in the place;* (Ṣ, Ḳ;) *kept to it.* (Ṣ.) Hence, says Fr., the expression لَبَّيْكَ, q.v. infra. (Ṣ, Ḳ.) — الَبّ عَلَى الأَمْرِ *He kept to the thing,* or *affair.* (TA.) ═ الَبّ *It* (growing corn, &c.) *had, bore,* or *produced, the edible substance in the grain:* like احبّ. (Ṣ.) ═ الَبّ لَهُ الشَّىْءُ *The thing appeared to him:* syn. عَرَضَ. (Ḳ.) ═ أَلْبَبْتُ السَّرْجَ *I made a* لَبَب (or *breast-leather*) *to the saddle.* (TA.) — أَلْبَبْتُ الدَّابَّةَ *I put a* لَبَب (or *breast-leather*) *on the beast of carriage;* (Ṣ, Ḳ;) as also ▾ لَبَبْتُهَا, aor. ـُ. (Ḳ.)

5. تلبّبت بِمِنْطَقَتِهَا [app. a mistake for بِمِنْطَقِهَا] *She* (a woman) *put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) — تلبّب *He raised his clothes,* or *tucked them up:* (Ḳ:) *he girded himself, and raised,* or *tucked up, his clothes;* (Ṣ;) a signification assigned in the A to ▾ لَبَّبَ: *he girded himself with his garment about his bosom;* or *wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised,* or *tucked up, his clothes for fight:* (TA:) *he bound his waist with a rope.* (Ṣ, in art. حزم.) — تَلَبَّبَ الرَّجُلَانِ *The two men seized each other at the part called* لَبَّة. (TA.) ═ تلبّب الوَادِىَ ‡ *He took his way through the valley:* and, in like manner, ▾ لبّبوا and ▾ استلبّوا *they took their way through it.* (A.)

10. استلبّهُ *He made trial of his understanding,* or *intelligence.* See لُبٌّ. ═ And see 5.

R. Q. 1. لَبْلَبَةٌ, [inf. n. of لَبْلَبَ,] The *being tender, affectionate, kind,* or *compassionate, to offspring.* (Ṣ, Ḳ.) — لَبْلَبَتْ عَلَى وَلَدِهَا, inf. n. as above, *She* (a ewe) *was tender,* or *affectionate, to her young one, and licked it, when she brought it forth,* (Ṣ, Ḳ,) *making a sound like* لَبْ لَبْ. (TA.) — See 1. — لَبْلَبَ عَلَيْهِ, inf. n. as above, *He was kind,* or *compassionate, to him;* i.e., to a man: *he was kind,* or *affectionate, to him, and aided,* or *succoured, him.* (TA.) ═ لَبْلَبَ *It was separated, dispersed,* or *scattered.* (AA, T, Ḳ.) [The inf. n., لبلبة, is explained by تَفَرُّق: but I think it not improbable that this is a mistake for تَرَفُّق; and that the meaning is, *He was gentle, courteous,* or *kind.*]

لُبٌّ inf. n. of لَبَّ "he remained, &c." — لَبَّيْكَ [*At thy service!* lit., *Doubly at thy service!*] (Ṣ, Ḳ, &c.) and لَبَّيْهِ [*At his service: &c.*]. (TA.) [See an ex. voce مَرْهُوبٌ. It is used in the present day like our phrase *At thy service,* and may well be thus rendered, or with the addition of *time after time.*] لبّيك is derived from أَلَبَّ [or rather from لَبَّ as syn. with الَبّ] "he remained &c."; and means *I wait intent upon thy service,* or *upon obedience to thee:* (Fr, Ṣ, Ḳ;) *waiting* [*at thy service*] *after waiting;* [i.e., *time after time;*] *and answering* [*thy commands*] *after answering:* (Ḳ:) it [i.e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in حَمْدًا لِلّٰهِ وَشُكْرًا; and the right way would be to say لَبًّا لَكَ; but it is put in the dual number for the sake of corroboration; meaning إِلْبَابًا بِكَ بَعْدَ إِلْبَابٍ, and إِقَامَةً بَعْدَ إِقَامَةٍ, [*waiting at thy service,* or *in attendance upon thee,* or *in thy presence, after waiting,* or *time after time*]. (Fr, Ṣ.) [See also the similar expression سَعْدَيْكَ.] Or لَبٌّ signifies the *obeying,* or *serving;* or *obedience,* or *service;* from the original signification of the "remaining, staying, abiding, or dwelling," [in a place]: the dual, in the nom. case, is لَبَّانِ; and in the acc. and gen., لَبَّيْنِ; and the original meaning of لبيك is *I have obeyed thee,* or *served thee, twice:* [or *I do obey thee, &c.:*] the ن [of لبّين] being elided because of its being prefixed to the pron. (IAar.) Or لبّيك is from the saying دَارُ فُلَانٍ تَلُبُّ دَارِى "the house of such a one faces my house"; (Kh, Ṣ, Ḳ;) and the meaning is *I present myself before thee,* (or *repair to thee,* Ḳ,) *doing what thou likest, answering thee* [*after answering,* or *time after time*]: the ى is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh, Ṣ.) Or it means *My love* [*is given*] *to thee;* from the expression اِمْرَأَةٌ لَبَّةٌ "a woman loving (and affectionate, TA,) to her husband": so in the Ḳ: but the expression, as related on the authority of Kh, is أُمٌّ لَبَّةٌ; which is confirmed by a verse that he cites. (TA.) Or the meaning is إِخْلَاصِى لَكَ [*My sincere service,* or *the like,* (*is given*) *to thee;*] from the expression حَسَبٌ لُبَابٌ "pure nobility, or the like." (Ḳ.) Accord. to Yoo, لبّيك is a noun in the sing. number with the pron. annexed to it: this noun is originally لَبَّبٌ, of the measure فَعْلَلٌ: (not of the measure فَعَّلٌ, because this is rare in the language:) the the last ب is changed into ى to avoid the reduplication; and thus it becomes لَبَّىْ: then the ى, being movent, and immediately preceded by fet-ḥah, is changed into ا; and it becomes لَبًّا [or لَبَّى, for the ى in this case is called ا]: then, being conjoined with ك in لبّيك, and with ه in لبّيه, its ا is changed into ى; after the same manner as you say إِلَيْكَ and عَلَيْكَ and لَدَيْكَ. (TA.) [But see what here follows.] — لَبَّىْ يَدَيْكَ is a phrase exactly similar to لبّيك, meaning *At the service* (or, lit. *doubly at the service*) *of thy hands!* and this is said, in the Ṣ, art. لبى to be at variance with the opinion of Yoo, given above; for, if لبّى were similar to إِلَى &c., being prefixed to a noun, not a pron., it would be لَبَّى يَدَيْكَ, not لَبَّىْ.] Accord. to El-Khaṭṭábee, لبّى يديك signifies *May thy hands be safe and sound!* the desinential syntax being disregarded in the saying يديك, which rightly should be يَدَاكَ, in order that يديك may match in sound with لبّيك: but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) — In like manner you say لَبَّىْ زَيْدٍ [*At the service* (or *doubly at the service*) *of Zeyd*]. (Mṣb.) See art. لبى. — لَبِّ, with kesreh for its termination, like أَمْسِ and غَاقِ, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*]. ═ لَبٌّ *keeping,* or *adhering,* [to a thing]: *remaining,* or *staying.* (Ḳ.) — *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) — رَجُلٌ لَبٌّ *A man who keeps to a thing,* or *affair,* or *business;* as also ▾ لَبِيبٌ; (Ṣ, Ḳ;) *a man who keeps to his art,* or *craft,* or *trade, not ceasing from it.* (TA.) — رجل لَبٌّ طَبٌّ *A man who keeps to business,* [*and is skilful, expert, clever,* or *intelligent*]. (Ṣ, TA.) ═ لَبٌّ *One who renders himself near to people by affection and friendship* [or *is friendly and affectionate to them*]: *courteous, polite,* or *affable:* fem. لَبَّةٌ: pl. لِبَابٌ. (TA.) — اِمْرَأَةٌ لَبَّةٌ *A woman who renders herself near by affection*

and friendship [or *is friendly and affectionate*], *to people*; (Ṣ;) *courteous, polite,* or *affable*: (Ṣ, Ḳ:) *a woman loving to her husband*; (Ḳ;) *affectionate to him*: or, accord. to Kh, the expression is أُمٌّ لَبَّةٌ: see لُبٌّ, above. (TA.)

لُبٌّ (Ṣ, Ḳ) and ▼ لُبَابٌ (Mṣb) of a nut, an almond, and the like, *What is in the inside*; (Ṣ;) the *heart*, or *kernel*: (Ḳ:) of a palm-tree, the *heart*, or *pith*, called قَلْبٌ or قُلْبٌ. (Ṣ, Ḳ.) Pl. of the former لُبُوبٌ. (Ṣ.) — لُبٌّ (Ṣ, Ḳ) and ▼ لُبَابٌ (TA) *What is pure*, or the *choice*, or *best, part*, of anything: (Ṣ, Ḳ:) pl. of the former أَلْبَابٌ. (A'Obeyd.) — لُبُّ الحِنْطَةِ [*The purest substance of wheat*: see فَالُوذٌ:] (T, L, art. فلذ &c.:) [also called لُبَابُ ▼ البُرِّ, acc. to Sprenger, "Life of Mohammad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] لُبٌّ of a man, (TA,) ‡ *Understanding*; *intellect*; *intelligence*; or *mind*; syn. عَقْلٌ: (Ṣ, Ḳ:) the *understanding, &c., that is put into the heart* of a man: so called because it is the choicest or best part of him: or it is not so called unless it is *pure from cupidity*, or *lust, and foul imaginations*; and therefore has a more special sense than عقل: so in the Keshf el-Keshsháf: (TA:) pl. أَلْبَابٌ, and sometimes أَلُبٌّ; (Ṣ, Ḳ;) like as أَبْؤُسٌ is pl. of بُؤْسٌ, and أَنْعُمٌ of نُعْمٌ; (Ṣ;) and أَلْبُبٌ; (Ṣ, Ḳ;) the last being used, without incorporating the second ب into the first, in case of necessity in poetry. (Ṣ.) — بَنَاتُ أَلْبُبٍ *Certain veins in the heart*; *the sources of tenderness, affection, kindness,* or *compassion*. (Ṣ, Ḳ.) — تَأْبَى لَهُ ذٰلِكَ بَنَاتُ أَلْبُبِى [*My tenderness forbids the doing so to him*]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (Ṣ.) — أَلْقَى عَلَيْهِ بَنَاتِ أَلْبُبِهِ *He loved it*. (L, art. شر.) — The following words of the poet,

قَدْ عَلِمَتْ ذَاكَ بَنَاتُ أَلْبُبِهْ

signify, accord. to the M, *My intellect knew that*. (TA.) El-Mubarrad read أَلْبِبِهْ in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this*. (Ṣ, TA.) — If you form a pl. from [the pl.] أَلْبُبٌ, it is أَلَابِبُ; and the dim. n. is أُلَيْبِبٌ. (Ṣ.) — ذُو لُبٍّ *Possessing, having,* or *a person of, understanding,* or *intelligence*: pl. أُولُوا الأَلْبَابِ [*persons of understandings*]. (TA.) See also لُبٌّ — مَلْبُوبٌ and لَبِيبٌ. — † The *self, substance,* or *essence,* of anything. (TA.) = *Poison*: (Ḳ:) the *poison of the serpent* is sometimes thus called. (Abu-l-Ḥasan, L.) = لُبٌّ, in the dial. of El-Andalus and El-Adweh, *A certain beast of prey, resembling the wolf, said by AḤei not to exist in other countries*. (TA.)

لَبَبٌ: see لَبَّةٌ. — The *breast-girth*, or *thing that is bound over the breast* of a beast, (or a she-camel, Ṣ,) *to prevent the saddle from slipping back*: (Ṣ, Ḳ:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. أَلْبَابٌ: (Ṣ, Ḳ:) its only pl. (Sb.) — فُلَانٌ فِى لَبَبٍ رَخِىٍّ ‡ *Such a one is in ample circumstances*, (Ṣ,) *in the enjoyment of abundance and security*. (TA.) — رَخِىُّ اللَّبَبِ *Having a dilated bosom*, or *heart*: syn. وَاسِعُ الصَّدْرِ. (TA.) = *A thin tract*, or *portion, of sand*, (Ṣ, Ḳ,) *that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth*: (TA:) or *such as is near to an oblong tract of sand*: (T:) or لَبَبُ كَثِيبٍ signifies *the fore part of a sand-hill*. (TA.) El-Aḥmar says, The largest quantity of sand is called عَقَنْقَلٌ; what is less than this, كَثِيبٌ; what is still less, عَوْكَلٌ; what is still less, سِقْطٌ; what is still less, عَدَابٌ; and what is still less, لَبَبٌ. (Ṣ.)

لَبَّةٌ and ▼ لَبَبٌ The *stabbing-place in an animal*; (Ṣ, L, Ḳ;) the *middle of the breast*: (L:) the *pit above the breast, between the collar-bones*; *the place where camels are stabbed*: (see لَبَّهُ:) or the *bones* [probably a mistake for the *part next above the bones*] *that are above the breast, and below the throat, between the collar-bones, where camels are stabbed*: he who says that it is the pit in the throat errs: (IKṭ:) [for it is just beneath the throat:] pl. of the former لَبَّاتٌ (Ṣ) and لِبَابٌ; and of the latter أَلْبَابٌ. (TA.) Also, both words, (the latter ▼ accord. to the Ṣ and Ḳ, and the former accord. to the TA,) and ▼ مُتَلَبَّبٌ, (TA,) The *place of the breast where the necklace or collar lies*, or *hangs*, (Ṣ, Ḳ,) in anything; (Ṣ;) [i.e., in a human being or a beast:] or the *pit above it*: (TA:) pl. of لَبَبٌ, أَلْبَابٌ. (Ṣ.) Lḥ mentions the phrase إِنَّهَا لَحَسَنَةُ اللَّبَّاتِ [*Verily she is beautiful in the upper part of the breast*]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لُبَابٌ (as in the Ḳ) or ▼ لُبَابَةٌ (as in the L) *A little of pasture*, or *herbage*; (Ḳ;) *what is not extensive thereof*. (AḤn.) = لَبَابِ لَبَابِ, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm*. Syn. لَا بَأْسَ. (Ḳ.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like نَزَالِ &c., meaning *keep with me, and fear not*]. (TA.)

هُوَ لُبَابُ قَوْمِهِ [*He is the choice one*, or *best, of his people*]: and in like manner, هُمْ لُبَابُ قَوْمِهِمْ: and هِىَ لُبَابُ قَوْمِهَا. (IJ.) — لُبَابُ الإِبِلِ ‡ *The best of the camels*. (A.) — لُبَابُ الدَّقِيقِ *The best and purest of flour*; which is *white flour*. (TA, voce حُوَّارَى.) — لُبَابٌ *Finely-ground flour*, or *meal*. (TA.) — See لُبٌّ. — حَسَبٌ لُبَابٌ *Pure nobility*, or *the like*. (Ṣ, Ḳ.)

لَبِيبٌ ‡ *A person of understanding*, or *intelligence*: pl. أَلِبَّآءُ. (Ṣ, Ḳ.) No other broken pl. is formed from it. (Sb.) Fem. with ة. (TA.) See لُبٌّ, and مَلْبُوبٌ. = In the following verse of El-Muḍarrib Ibn-Kaab,

فَقُلْتُ لَهَا فِيئِى إِلَيْكِ فَإِنَّنِى
حَرَامٌ وَإِنِّى بَعْدَ ذَاكِ لَبِيبُ

by بعد ذاك is meant مع ذاك; and by لبيب, مُقِيمٌ, (remaining, or staying,) or, accord. to some, مُلَبٍّ, from التَّلْبِيَةُ: see art. لبى. (Ṣ.)

لُبَابٌ: see لُبَابَةٌ.

لُبَابَةٌ *What is worn by the* مُتَلَبِّب [app. meaning *him who girds himself, and raises* or *tucks up his clothes, and arms himself, for fight*]: (TA:) [*A garment which he who prepares himself for fight puts on over other garments*. (Freytag.) App., *A piece of drapery thrown over the upper part of the bosom, and over the shoulders*. See 5.]

لُبَيْبَةٌ *A certain garment, like the* بُقَيْرَة, q.v. (Ṣ, Ḳ.)

لَبْلَبٌ and لُبْلُبٌ *Kind, and beneficent, to his family and his neighbours*. (Ḳ.)

هُوَ مُحِبٌّ لَهُ بِلَبَالِبِ قَلْبِهِ ‡ [*He loves him with the tenderest affections of his heart*]. (TA.) = لَبَالِبُ ‡ The *confused noise, and cries*, of sheep or goats. (Ṣ, Ḳ.)

لَبْلَبَةٌ a word imitative of The *sound which a he-goat makes at rutting-time*. (Ḳ.)

لُبْلَابٌ *A certain herb*: syn. حُشَيْشَةٌ. (TA.) *A certain plant*, (Ḳ,) *that twines about trees*: (Ṣ:) [*a species of dolichos*, the *dolichos lablab* of Linn.: accord. to Golius, as from the Ṣ, *convolvulus, a herb which as it rises embraces a tree*: and he adds, pecul., the *helxine*: (Diosc. iv., 39, Beith:) either as if لفلاف, from لف; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q.v.], and is a symbol of love which endures after death.] *A well-known herb*, or *leguminous plant*, (بقلة, q.v.,) *used medicinally*. (TA.) See عُصْعُصٌ.

تَوْلَبٌ *A large quantity of water, which, when the aperture* (مَفْتَح, as in the T; or فَتْح, as in MS. copies of the Ḳ; in the CḲ فُتُح;) [mean-

ing the aperture of the tank or the like] *carries off thereof what it can, and the hole by which it runs out* (صُنْبُورُهُ, meaning the مَثْعَب of the water, TA,) *is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel.* (T, Ḳ.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irák are fond of using it. (TA.) [It appears to be from the Persian لُولَهْ, as Golius thinks; and is used in modern Arabic in several other senses; namely, *A tube through which water flows:* the *spout of a ewer, of an alembic, and the like: a cock,* or *tap: a turning pin,* or *peg; a screw: and the like.* Its more appropriate place, I think, would be in an art. composed of the letters للب (accord. to what is said of مُلَوْلَب in the Ṣ, Ḳ); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَالِبُ. (TA)

أَلْبُوبُ [and also, accord. to Golius, أَلْبُوبٌ,] The *kernel of the stone of the* نَبِق [or *fruit of the lote-tree*]. (Ḳ.) It is sometimes eaten: (TA:) and is also called صُلَامٌ. (TA in art. صلم.)

مُلَبٌّ: see next paragraph.

مُلَبَّبٌ and ↓ مُلَبٌّ (Ḳ: the former on the authority of ISk; but Ibn-Keysán says that it is wrong; and that the latter is the right: Ṣ:) and ↓ مَلْبُوبٌ (IAạr, Ḳ) A beast of carriage *furnished with a* لَبَب, or *breast-leather.* (Ṣ, Ḳ.)

مَلْبُوبٌ ‡ *Characterized by understanding,* or *intelligence.* (Ḳ.) — See preceding paragraph.

تَلْبِيبٌ The *portion of the clothes that is at the part called* لَبَب: a subst., like تَمْتِينٌ: (Ḳ:) pl. تَلَابِيبُ. (TA.) — أَخَذَ بِتَلْبِيبِهِ *He drew together his clothes at the bosom, and seized him, dragging him along:* (T:) *he took him by the* لَبَّة: you also say اخذ بِتَلَابِيبِهِ. (TA.) See also 2 and 5.

لبأ

1. لَبَأَهَا, (Ṣ, Ḳ,) aor. ـَ, inf. n. لَبْءٌ; (Ṣ;) and ↓ التبأها; (TA;) *He milked her;* (Ḳ;) i.e., a ewe: (TA:) or *he milked the biestings from her.* (Ṣ, L.) — لَبَأَ اللِّبَأَ, inf. n. لَبْءٌ, *He milked the biestings.* (TA.) — لَبَأَتْ (in some copies of the Ḳ, erroneously, لَبَّأَتْ, TA,) and ↓ البأت, *She* (a ewe, Ṣ,) *suckled* her young one *with her biestings:* (Ṣ, Ḳ:) or *she* (a ewe) *stood up to suckle* her young one *with her biestings.* (AHát.) — لَبَأَ, (Ṣ, Ḳ,) inf. n. لَبْءٌ; and ↓ لبّأ (TA) and ↓ البأ; (Ḳ;) *He fed* people &c. *with biestings.* (Ṣ, Ḳ.) — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to the first of truffles. (TA.) — Also, لَبَأَهُمْ *He prepared biestings for them.* (TA.) — لَبَأَ اللِّبَأَ, (Ḳ,) inf. n. لَبْءٌ; (TA;) and ↓ البأ; (Ḳ;) *He prepared* (TA) *and cooked* (Ḳ) *biestings.* (Ḳ, TA.) — لَبَأَ, (TA,) inf. n. لَبْءٌ, (Ḳ,) ‡ *He watered* (Ḳ) a young palm-tree (TA) *for the first time* (Ḳ) *after planting it.* (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2. لبّأت, (Ḳ,) inf. n. تَلْبِىءٌ, (TA,) *She* (a camel, TA) *had biestings in her udder.* (Ḳ.) — See 1. — لبّأ فُلَانٌ مِنْ هٰذَا الطَّعَامِ, inf. n. تَلْبِىءٌ, *Such a one took much of this food.* (ISh.) = لبّأ بِالحَجِّ, (Ṣ, Ḳ,) inf. n. تَلْبِئَةٌ, (Ṣ,) i.q. لَبَّى. (Ṣ, Ḳ.) The latter is the original word: (Ṣ:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, Ṣ.)

4. البأت *She* (a ewe, or goat, M, TA,) *excerned,* or *yielded,* or *emitted* [either *into,* or *from, her udder*] *her biestings.* (M, Ḳ.) — أَلْبَؤُوا *Their biestings became abundant.* (Ṣ.) — See 1, in two places. — البأ *He supplied* a person *with biestings as a travelling-provision.* (Ḳ.) — البأ, inf. n. إِلْبَآءٌ, *He bound,* (Ḳ,) or *directed,* (Ṣ,) a kid, (AZ, Ṣ,) or a young camel, (Ḳ,) *to the extremity of the mother's teat, that it might suck the biestings.* (AZ, Ṣ, Ḳ.) — البأه بريقة (in a trad. respecting the birth of El-Ḥasan the son of 'Alee) † *He poured his saliva into his mouth,* as the first milk is poured into the mouth of an infant. (TA.)

8. التبأ and ↓ استلبأ *It* (a young one) *sucked* its mother. (Ṣ, Ḳ.) The latter is said of a kid when it sucks of its own accord. (Ṣ.) — التبأ *He drank biestings.* (TA.) — بَنُو فُلَانٍ لَا يَلْتَبِئُونَ فَتَاهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ † *The sons* (or *tribe*) *of such a one do not marry their youth when young, nor their sheykh when old,* from desire of offspring. (TA.) [See also art. غبر.]

لِبَأٌ *Biestings;* or *the first milk* (Ṣ, Ḳ) *at the time of bringing forth young;* (Lth, Ṣ;) *before it becomes thin:* (IHsh:) what issues after this being called فِصْح: (TA:) it is *at most three milkings, and at least one milking.* (AZ.) [See also إِنْفَحَة.]

لَبَاةٌ and لَبَأَةٌ and other forms, see لَبُوَةٌ.

لَبُؤٌ *A lion:* (L:) but almost obsolete, or rarely used. (L, TA.)

لَبُؤَةٌ (Th, Ṣ, Ḳ, the most approved form, Yoo,) and ↓ لَبْأَةٌ and ↓ لَبَاءَةٌ and ↓ لَبَاةٌ (Ḳ) and لَبُوَةٌ (ISk, Ṣ, Ḳ, in the dial. of El-Ḥijáz, TA,) and لَبْوَةٌ and لَبَةٌ and لَبُوَةٌ and لَبَاةٌ (Ḳ) *A lioness.* (Ḳ.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the L. (TA.) Pl. (of لَبُؤَةٌ, TA,) لَبُؤٌ [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لَبْأَةٌ and] لَبَاةٌ, (TA,) لَبَآتٌ [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَاةٌ be a word of a particular dial., not formed by alleviation of hemzeh from لَبْأَةٌ, its pl. is لَبَيَاتٌ,] and (of لَبَأَةٌ, TA,) لُبًا and (of لَبُوَةٌ, TA,) لَبُوَاتٌ (Ḳ, accord. to the TA, but accord. to MF لَبْوَاتٌ). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CḲ, the pls. are given as follows: لَبَآتٌ and لُبُوءٌ and لَبُؤٌ and لَبُوَاتٌ.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

نَاقَةٌ مُلْبِئٌ *A camel* (TA) *having biestings in her udder.* (Ḳ.)

عِشَارٌ مَلَابِئُ (in the CḲ مُلَابِئُ) *Camels near to bringing forth.* (Ṣ, Ḳ.) [See عُشَرَآءُ.]

بَيْنَهُمُ المُلْتَبِئَةُ *There is fellowship and confidence between them;* one not concealing from another. (El-Ahmar.)

لبت

1. لَبَتَ يَدَهُ, (aor. ـِ, inf. n. لَبْتٌ, TḲ,) *He twisted,* or *wrung, his hand,* or *arm.* (L, Ḳ.) — لَبَتَ فُلَانًا *He struck,* or *beat, such a one on his chest and belly and flanks, with a staff* or *stick.* (Ḳ, TA.)

لَبَاتَ dial. of Ḥimyer for لَا بَأْسَ. (Sh, T.)

لبث

1. لَبِثَ, aor. ـَ, inf. n. لَبْثٌ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعِلَ is, accord. to rule, of the measure فَعَلٌ, Ṣ,) and لَبَثٌ (agreeably with analogy, occurring in a verse of Jereer, Ṣ,) and لَبَاثٌ (Ṣ, Ḳ) and لُبْثٌ (which is the first form given by ISd) TA, [and the most common,]) and لُبَاثٌ and لَبَاثَةٌ and لَبِيثَةٌ, (Ḳ,) which are all contr. to analogy, (TA,) and لُبْثَانٌ, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سحبان, but this I suppose to be a mistake for سُبْحَان,] or لُبْثٌ and لَبَاثٌ are substs., (Mṣb,) *He tarried; paused; tarried and waited* or *expected; was patient, and tarried and waited* or *expected:* (Ṣ, Ḳ:) *he tarried; remained; stayed; stopped; paused;* (ISd, Mṣb;) as also ↓ تلبّث; (Mṣb;) بِمَكَانٍ *in a place:* (ISd, Mṣb:) or ↓ تلبّث signifies *he waited;* or *paused;* syn. تَوَقَّفَ. (Ḳ) — مَالَبِثَ أَنْ فَعَلَ كَذَا وَكَذَا *He delayed not,* or *was not slow, to do,* or *in doing, such and such things.* (TA, and the other lexicons passim.) — الْبَثْ عَنْ فُلَانٍ *Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement,* or *opinion.* (A.)

2: see 4.

4. أَلْبَثَهُ; and ▼ لَبَّثَهُ, inf. n. تَلْبِيثٌ; *He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect.* (Ṣ, Ḳ.)

5: see 1.

10. اِسْتَلْبَثَهُ *He deemed him, or it, slow, or tardy.* (Ḳ, TA.)

لُبْثٌ and ▼ لَبَاثٌ (Mṣb) *A tarrying; a staying; a stopping:* (Mṣb:) and ▼ لُبْثَةٌ *a loitering; tarrying; staying; waiting; pausing in expectation.* (Ḳ.) — هُوَ قَلِيلُ اللَّبَاثِ, and ▼ اللُّبْثَةِ, [*He tarries, or stays, little*]. (A.) — أَلْمَاءُ إِذَا طَالَ لُبْثُهُ ظَهَرَ خُبْثُهُ [*When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent*]. (A.)

لَبِثٌ: see لَابِثٌ. — *Slow; tardy; late.* (Fr.)

لَبْثَةٌ *A single act of tarrying, staying, or stopping.* (Mṣb,)

لُبْثَةٌ: see لُبْثٌ.

لِبْثَةٌ *A mode, or manner, of tarrying, staying, or stopping.* (Mṣb.)

لَبَاثٌ: see لُبْثٌ — فَرَسٌ لَبَاثٌ *A slow horse:* so in some copies of the Ḳ: but correctly, قَوْسٌ لَبَاثٌ, as in the L, *a slow bow*, accord. to AḤn. (TA.)

خَبِيثٌ لَبِيثٌ نَبِيثٌ are said conjointly: so in the Ḳ: or نَجِيثٌ نَبِيثٌ: so in the L. (TA.)

لَبِيثَةٌ مِنَ النَّاسِ *A company, or an assembly, of people of different tribes;* (Ḳ;) [as also لَوِيثَةٌ].

لَابِثٌ and ▼ لَبِثٌ *Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting:* (S, Ḳ:) the former word is the more approved. (Fr.)

لبج

1. لَبَجَ *He beat, struck, or smote,* another with a staff, or stick: (Ḳ:) or *he beat, struck, or smote, continuously, but softly.* (TA.) — لَبَجَ بِهِ الأَرْضَ, aor. ـِ, *He threw him down upon the ground:* (Ṣ, Ḳ:) like لَبَطَ. (Ṣ.) — لَبَجَ بِنَفْسِهِ *He* (a camel) *fell down upon the ground.* (TA.) — لَبَجَ بِنَفْسِهِ الأَرْضَ فَنَامَ *He threw himself down upon the ground and slept.* (AḤn.) — لُبِجَ بِهِ, (like عُنِىَ, [pass. in form but neuter in signification,] Ḳ, inf. n., لَبْجٌ, TA,) *He became prostrated, or fell down in a fit of epilepsy,* syn. صُرِعَ; (Ṣ, Ḳ;) *fell down from a standing posture:* as also لُبِطَ بِهِ. (Ṣ.) — لُبِجَ *He* (a camel, or a man,) *fell down upon the ground by reason of disease or fatigue.* (TA.)

لَبِيجٌ *A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue.* (TA.) — بَرْكٌ لَبِيجٌ *Camels laying on their breasts with folded legs around a tent:* (Ḳ:) or *all the camels of the tribe so lying around the tents, as though thrown down upon the ground.* (Ṣ.) — لَبِيجٌ *Remaining, staying, abiding, or dwelling.* (AḤn.)

لبخ

لَبَخٌ, (L, Ḳ,) or لَبْخٌ, (as mentioned by AḤn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ة, The *persea* of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif," in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AḤn, by a man acquainted with it, as growing at Anṣinè, in Upper Egypt, as *a kind of large tree, resembling the* دُلْب [or *plane-tree*], *having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it* [meaning the saw-dust] *makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenárs: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank:* in the T it is not said that they are put in water for a year, nor for less, nor for more: *some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that* [*the fruit of*] *it was eaten, without injuring:* Ibn-Beytár mentions it. (L, and parts also in the Ḳ.) The n. un. is also explained as the name of *a certain great tree, like the* أَثْأَبَة, *or greater, the leaves of which resemble those of the walnut-tree* (الجَوْز), *having a fruit like that of the* خَمَاط, *bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains.* (AḤn, L.) [In a verse cited by AḤn, the coll. appellation of this latter tree is read لَبَخ, with fet-ḥ to the ل and ب.] [The name of لَبَخ is now given in Egypt to a kind of acacia; the *mimosa lebbeck* of Linnæus: and لَبَخُ الجَبَل, to the *menispermum leæba* of Delile; the *leæba* of Forskal. See also لُبَاخ.]

لُبَاخِيَّةٌ: see لُبَاخٌ.

لُبُوخٌ *Fleshiness of the body.* (Ḳ.)

لَبِيخٌ *A fleshy* man. (L, Ḳ.)

لُبَاخِيَّةٌ *A fleshy* woman: (L, Ḳ:) *bulky, or corpulent: tall, and large in body:* (L:) *perfect* [*in body or make*]: as though it were a rel. n. from ▼ اللُّبَاخ, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لَبْخ, or لَبَخ, or the name of a place]. (Ṣ, L.)

لبد

1. لَبَدَ, aor. ـُ, inf. n. لُبُودٌ, *It* (a thing) *stuck, clave, or adhered.* (Mṣb.) — لَبَدَ بِالأَرْضِ, aor. ـُ, inf. n. لُبُودٌ; (Ṣ, L;) and ▼ أَلْبَدَ بِهَا; (L;) and ▼ تَلَبَّدَ بِهَا; (Ṣ;) *It* (a thing) *stuck, clave, or adhered, to the ground.* (Ṣ, L.) — ▼ تَلَبَّدَ بِالأَرْضِ *He* (a bird) *lay upon his breast, cleaving to the ground.* (Ṣ, L, Ḳ.) — ‡ *He clave to the ground, concealing his person.* (A.) — Hence the proverb ▼ تَلَبَّدِى تَصَيَّدِى, [for تَتَصَيَّدِى, ‡ *Cleave thou* (addressed to a female) *to the ground: thou wilt take, or catch, or snare, or entrap, game*]. (A.) — Hence also, ▼ تَلَبَّدَ ‡ *He remained fixed, or steady, and looked, or considered.* (A.) — لَبَدَ بِالمَكَانِ, (L, Ḳ,*) aor. ـُ, inf. n. لُبُودٌ; and لَبِدَ, aor. ـَ, inf. n. لَبَدٌ; (L, Ḳ;) and ▼ أَلْبَدَ; (Ṣ, L, Ḳ;) ‡ *He remained, continued, stayed, abode, or dwelt, in the place;* (Ṣ, L, Ḳ;*) *and clave to it.* (L, Ḳ.*) — لَبَدَ عَلَى عَصَاهُ, inf. n. لُبُودٌ, † *He* (a pastor) *leaned upon his staff, remaining fixed to his place.* (L.) — لَبِدَ, aor. ـَ, (Ṣ, L,) inf. n. لَبَدٌ, (Ṣ, L, Ḳ,) *He* (a camel) *became choked by eating much of the plant called* صِلِّيَان, *suffering a contortion in the* [*part of the chest called*] حَيْزُوم *and in the* [*part of the throat called*] غَلْصَمَة: (ISk, Ṣ, L, Ḳ:*) or *had a complaint of the belly from eating of the* قَتَاد [or *tragacantha*]. (AḤn, L.) — See 4.

2. لَبَّدَهُ, inf. n. تَلْبِيدٌ, *He stuck it, one part upon another, so that it became like* لِبْد [or *felt*]. (Mṣb.) — لَبَّدَ الصُّوفَ *He made the wool into* لِبْد [i.e., *a compact and coherent mass*; or *felt*]. (A.) [And *He, or it, rendered the wool coherent, compact, or matted.*] — لَبَّدَ الأَرْضَ, (inf. n. تَلْبِيدٌ, L,) *It* (rain, Ṣ, A, or a scanty rain, L,) *rendered the ground compact, so that the feet did not sink in it.* (Ṣ,* A,* L.) — لَبَّدَ, (L,) or لَبَّدَ شَعَرَهُ, (L, Mṣb,) inf. n. تَلْبِيدٌ, (Ṣ, L, Mṣb,) *He* (a pilgrim, Ṣ, L, Mṣb, in the state of إِحْرَام, Ṣ, L,) *put upon his head some gum,* (A'Obeyd, Ṣ, L, Ḳ,) or خِطْمِىّ *or the like,* (Mṣb,) or *honey,* (A'Obeyd, L,) or *something glutinous,* (L,) *in order that his hair might become compacted together,* (A'Obeyd, Ṣ, L, Mṣb, Ḳ,) *to preserve it in the state in which it was,* (Ṣ,* L,) *lest it should become shaggy, or dishevelled, and frowzy, or dusty,* (Ṣ, L, Mṣb,) or *lousy,* (A'Obeyd, L,) *during the state of* احرام. (Ṣ, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies *He shaved the whole of his hair.* (L.) = لَبَّدَ عَجَاجَتَهُ: see art. عج.

4: see 1. — أَلْبَدَ شَيْئًا بِشَىْءٍ *He stuck a thing to a thing;* (Ḳ;) as also لَبَّدَهُ, inf. n. تَلْبِيدٌ: (TA:) or *he stuck a thing firmly to a thing.* (L.) — *He put the milking-vessel close to the udder* [lit., *stuck it to the udder*] in order that there might

be no froth to the milk. (TA, art. نفج.) — البد *He* (a camel) *struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (Ṣ, L.) — البد بَصَرَهُ † *His sight,* or *eye,* (meaning that of a person praying,) *remained fixed upon the place of prostration.* (Ḳ.) — البد ‡ *He lowered,* or *stooped,* his head, *in entering* (A, Ḳ) *a door.* (A.) = البد السَّرْجَ ; (Ṣ, IḲṭṭ, Ḳ;) and ▼ لَبَّدَهُ, inf. n. تَلْبِيدٌ; (IḲṭṭ;) *He made for the saddle a* لِبْد [or *cloth of felt to place beneath it*]: (Ṣ, IḲṭṭ, Ḳ:) and in like manner, البد الخُفَّ, and ▼ لَبَّدَهُ, *he made a* لِبْد [or *lining of felt?*] *for the boots.* (IḲṭṭ.) — البد الفَرَسَ *He bound upon the horse a* لِبْد [or *saddle cloth,* or *covering of felt*]: (Ṣ, Ḳ:) or *put it upon his back.* (A.) — البدت الإِبِلُ † *The camels put forth their soft hair* (Ṣ, L, Ḳ) *and their colours,* (Ṣ, L,) *and assumed a goodly appearance,* (L,) *and began to grow fat,* (Ṣ, L, Ḳ,) *by reason of the* [*season,* or *pasture, called*] رَبِيع: (Ṣ, L:) as though they put on أَلْبَاد [or felt coverings]. (L.) — البد القِرْبَةَ *He put the water-skin into a* جُوَالِق [or *sack*]: (Ḳ:) or *into a* لَبِيد, or *small* جوالق: (Ṣ:) the لَبِيد is a جوالق [or *covering of felt*] which is sewed upon it. (L.)

5: see 1. — تلبد *It* (wool, A, L, Ḳ, and the like, Ḳ, as common hair, A, L, and the soft hair of camels or the like, L,) *became commingled, and compacted together,* or *matted, coherent;* (Ṣ,* A,* L, Ḳ;) as also ▼ التبد. (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked,* or *became compacted,* upon the ground &c.] — *It* (the ground, L, or the dust, or the sand, A,) *became compact, so that the feet did not sink in it,* by reason of rain. (Ṣ,* A,* L.) — [Also, app., *He shrank, by reason of fear:* see هَبِيتٌ: in the present day it is used to signify *he hid,* or *contracted, himself, by reason of fear,* or *for the purpose of practising some act of guile.*]

8. التبدت الشَّجَرَةُ *The tree became dense,* or *abundant, in its foliage.* (Ṣ, L, Ḳ.) — التبد الوَرَقُ *The leaves became commingled, and compacted together.* (Ṣ, L, Ḳ.) See 5.

لِبْدٌ *Hair* or *wool commingled, and compacted together,* or *coherent;* [*felt;*] (L, Mṣb, Ḳ;) as also ▼ لِبْدَةٌ; (L, Ḳ;) or this is a more particular term; [meaning *a portion of such hair* or *wool; a piece of felt;*] (Ṣ, Mṣb;) and ▼ لُبْدَةٌ: (L, Ḳ:) pl. of لِبْد, (or of لبدة, as though the ة were imagined to be elided, M,) لُبُودٌ (Ṣ, A, L, Ḳ) and أَلْبَادٌ. (L, Ḳ.) — لِبْدٌ *A well-known kind of carpet* [*and cloth, made of felt*]. (L, Ḳ.) — لِبْدٌ [or لِبْدَةٌ, (Ṣ, art. وثر,)] *What is beneath the saddle;* [*a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle*]. (Ṣ,* L,* Ḳ.)

لَبَدٌ *Wool.* (Ṣ, Ḳ.) Hence the saying مَا لَهُ سَبَدٌ وَلَا لَبَدٌ *He has neither hair nor wool:* (Ṣ:) or, *neither what has hair nor what has wool:* or, *neither little nor much:* (TA:) or, *he has not anything:* (Ṣ:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying. (TA.) See also سَبَدٌ.

لبد [app. لَبِدٌ] *Compact,* or *cohering,* ground, upon which one may walk, or journey, quickly. (L.)

لُبَدٌ (Ṣ, Ḳ) and ▼ لُبَّدٌ, (Ṣ, A, L, Ḳ,) the former of which is preferable, accord. to A'Obeyd, (Ṣ,) ‡ One *who does not travel,* (Ṣ, L,) *nor quit his abode,* (Ṣ,* L, Ḳ,) or *place,* (A,) *nor seek sustenance.* (L, Ḳ.) Hence, (A,) the last of Lukmán's [seven] vultures [with whose life his own was to terminate] was called ▼ لُبَد, (Ṣ, A, L, Ḳ,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (Ṣ, L.) — Also ▼ لُبَّدٌ A man *who does not quit his camel's saddle.* (L.)

لُبَدٌ (Ṣ, L) and لِبَدٌ, which is pl. of ▼ لِبْدَةٌ, (L,) and ▼ لُبَّدَى, (L, Ḳ,) and ▼ لِبْدَةٌ, and ▼ لُبْدَةٌ, (L,) ‡ A number of men *collected together,* (Ṣ, L, Ḳ,) *and* [*as it were*] *compacted, one upon another:* so the first and second of these words, accord. to different readings, signify in the Ḳur., lxxii., 19: (L:) or لِبَدٌ signifies *collected together like locusts,* (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لِبْدَةٌ, (L,) which signifies *a locust.* (Ḳ.) [See a verse cited voce صَابَ.] — مَالٌ لُبَدٌ, (Ṣ, A, Ḳ, &c.,) and ▼ لُبَّدٌ, (Aboo-Jaafar, Ḳ,) and ▼ لُبُدٌ, (El-Ḥasan and Mujáhid,) and ▼ لُبْدٌ, (Mujáhid,) ‡ *Much wealth;* (Ṣ, Ḳ, &c.;) so in the Ḳur., xc., 6; (Ṣ, TA;) as also ▼ لَابِدٌ: (Ḳ:) or *wealth so abundant that one fears not its coming to an end:* (A, L:) some say that لُبَدٌ is a pl., and that its sing. is لُبْدَةٌ: others, that it is sing., like حُطَمٌ and قُثَمٌ and مَالٌ أَمْوَالٌ and are sometimes used in the same sense: لُبَّدٌ seems to be pl. of لَابِدٌ: (L:) so is لُبُدٌ, and so لُبْدٌ: (El-Baṣáïr:) also, مَالٌ لِبَدٌ, which is accord. to the reading of Zeyd Ibn-'Alee and Ibn-'Omeyr and 'Áṣim, signifies *collected wealth;* لِبَدٌ being pl. of لِبْدَةٌ. (TA.) = See لِبْدٌ.

لِبْدَةٌ ‡ The *mass of hair between the shoulder-blades of the lion,* (Ṣ, A, Ḳ,) *intermingled, and compacted together:* (A:) and *the like upon a camel's hump:* (T, L:) pl. لِبَدٌ. (Ṣ.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لِبْدَةِ الأَسَدِ [*He,* or *it, is more unapproachable,* or *inaccessible, than the mass of hair between the shoulder-blades of the lion*]. (Ṣ, A.) Hence also ذُو لِبْدَةٍ is an appellation of the lion; (T, Ṣ, A, Ḳ;) and so ذُو لِبَدٍ. (T, A.) — See لِبْدٌ and لُبَدٌ.

لُبْدَةٌ: see لُبَدٌ.

نَاقَةٌ لَبِدَةٌ *A she-camel choked by eating much of the plant called* صِلِّيَان: pl. لَبَادَى: [see لَبِدٌ:] (Ṣ:) or إِبِلٌ لَبِدَةٌ, and لَبَادَى, *camels having a complaint of the belly from eating of the* قَتَاد [or *tragacantha*]: and in like manner you say نَاقَةٌ لَبِدَةٌ. (AḤn, L.)

لَبِيدٌ *A* جُوَالِق [or *sack*]: (Ḳ:) or *a small* جوالق: (Ṣ, IḲṭṭ, L:) or *a large* جوالق: *a* لِبْد [or *covering of felt*] *which is sewed upon a* قِرْبَة [or *water-skin*]. (L.) — Also, (Ḳ,) or لَبِيدَةٌ, (L,) *A* [*fodder-bag of the kind called*] مِخْلَاة. (L, Ḳ.)

لَبَّادٌ *A maker,* or *manufacturer, of* لِبْد [i.e., *hair or wool commingled, and compacted together;* or *felt*]. (Ḳ.)

لَبَّادَةٌ *A garment of felt* (مِنْ لِبْدٍ, Ṣ, or لُبُود, L, Ḳ,) *worn on account of rain,* (Ṣ, L, Mṣb, Ḳ,) *to protect one therefrom:* (TA:) *a garment of the kind called* قَبَاء. (L.)

لُبَادَى: see لُبَدٌ.

لَابِدٌ see لُبَدٌ. — اللَّابِدُ, and ▼ المُلْبِدُ, and أَبُو لِبَدٍ, and أَبُو لُبَيْدٍ, ‡ *The lion.* (Ḳ.)

مُلْبَدٌ A horse *having a* لِبْد [or *saddle-cloth,* or *covering of felt*] *bound upon him.* (Ṣ.) — See مُلْبِدٌ, and اللَّابِدُ.

مُلْبِدٌ A camel (L, Ḳ) or stallion-camel, (T, L,) *striking his thighs with his tail,* (L, Ḳ,) *and making his dung to stick to them.* (L.) — ‡ A man *cleaving to the ground, and making himself inconspicuous:* (TA:) ‡ a man *cleaving to the ground by reason of poverty.* (A.) — مُلْبِدٌ, or ▼ مُلَبِّدٌ, applied to a tank, or cistern: see مُلَبِّدٌ.

مُلَبِّدٌ *Scanty rain* [*that renders the soft ground compact, so that the feet do not sink in it*]. (L.)

خُفٌّ مُلْبَدٌ, and ▼ مَلْبُودٌ, *A pair of boots made of* لِبْد [or *felt*]. (A.) See also 4.

مَلْبُودٌ † A he-goat *compact in flesh.* (L.) — See preceding paragraph.

لبس

1. لَبِسَ الثَّوْبَ, aor. ـَ, inf. n. لُبْسٌ (Ṣ, M, A, Mṣb, Ḳ) and لِبَاسٌ, (M,) [*He put on*, or *wore, the garment*.] You also say, اِلْبَسْ عَلَيْكَ ثَوْبَكَ [*Put on thee thy garment*]. (M.) And لَبِسَ السِّلَاحَ [*He wore*, or *put on, the weapon*, or *weapons*]. (Ṣ, Ḳ, in art. سلح, &c.) [See also 5.] — لَبِسَ الحَيَآءَ لِبَاسًا † [*He put on pudency as a garment;*] *he protected himself by pudency.* (IḲṭṭ.) — لَبِسَ لَهُ أُذُنَهُ ‡ *He feigned himself inattentive to him*, or *heedless of him.* (M. [See also أُذُنٌ.]) And لَبِسْتُ عَلَى كَذَا أُذُنِى ‡ *I was silent respecting such a thing, and feigned myself deaf to it.* (A.) [*Contr. of* نَشَرْتُ لَهُ أُذُنِى.] — لَبِسَ ٱمْرَأَةً ‡ *He had the enjoyment of a woman*, or *wife*, [meaning, *of her converse and services*,] *for a long time.* (Ḳ, TA.) And لَبِسَ فُلَانَةَ عُمْرَهُ ‡ *He had such a girl*, or *woman, with him during the whole period of his youth.* (Ḳ, TA.) And لَبِسَ النَّاسَ ‡ *He lived with the people.* (A.) And لَبِسَ قَوْمًا ‡ *He lived*, or *enjoyed, a period of time*, or *a long period of time*, (دَهْرًا,) *with the people.* (Ḳ,* TA.) [And لَبِسَ أَبَاهُ, which is explained in the TA by مَلَّهُ, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مُلِّيَهُ, and the meaning, ‡ *He enjoyed long life with his father:* or *he lived the period that his father lived:* or *he lived with his father all his* (the latter's) *life:* see a verse of Ibn-Aḥmar cited voce أَبْلَى in art. بلو. See also a verse of El-'Ajjáj cited voce خَلَعَ.] You say also, لَبِسْتُ فُلَانًا ‡ *I took*, or *chose, such a one particularly*, or *specially, as a friend* or *companion.* (Er-Rághib in TA art. بطن.) And اِلْبَسِ النَّاسَ عَلَى قَدْرِ أَخْلَاقِهِمْ ‡ *Consort thou with men* [*according to their natural dispositions*]. (A, TA.) And لَبِسْتُ فُلَانًا عَلَى مَا فِيهِ ‡ *I tolerated such a one, and accepted him*, [*and continued to associate with him, notwithstanding what was in him.*] (A, TA.) = لَبَسَ عَلَيْهِ الأَمْرَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـِ, (Ṣ, M, Mṣb, Ḳ,) inf. n. لَبْسٌ, (Ṣ, M, Mṣb,) *He made*, or *rendered, the thing*, or *case*, or *affair, confused to him:* (Ṣ, M, Mṣb, Ḳ:) and ▼ لَبَّسَهُ, (A, Mṣb,) inf. n. تَلْبِيسٌ, (Ṣ, Ḳ,) signifies the same in an intensive degree: (Ṣ,* Mṣb, Ḳ:*) or the former signifies either as above, or *he concealed the thing*, or *case*, or *affair, from him:* (R, MF:) and [in like manner] تَلْبِيسٌ is *syn. with* تَدْلِيسٌ, (Ḳ,) or is *similar thereto:* (Ṣ:) and the former also signifies *he made*, or *rendered, the thing*, or *case*, or *affair, dubious to him;* (TA;) [as also ▼ لَبَّسَهُ: both signify *he involved the thing*, or *case*, or *affair, in confusion*, or *doubt, to him:* and *he concealed, disguised*, or *cloaked, it to him.*] It is said in the Ḳur., [vi. 9,] وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ *And we would make confused to them what they make confused:* (Ṣ, Mṣb:) or *make dubious to them what they make dubious*, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا ٱلْحَقَّ بِٱلْبَاطِلِ *And do not ye confound the truth with falsity.* (Ibn-'Arafeh.) And again, [vi. 82,] وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ *And have not mixed up their belief with polytheism.* (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ شِيَعًا *Or to confuse your case*, [*making you to be of different parties*,] *with the confusion of discordance and of agreement.* (TA.) You say also, لَبَسَنِى, meaning, *He*, or *it, made me to become confounded*, or *in doubt*, (جَعَلَنِى أَلْتَبِسُ,) *respecting his case*, or *affair.* (TA, from a trad.)

2: see 4: — and see also لَبَسَ, in three places. [تَلْبِيسٌ, alone, often signifies The *involving a thing in confusion*, or *doubt:* and the *practising concealment*, or *disguise.*] = See also 8.

3. لَابَسَ الرَّجُلَ, [inf. n. مُلَابَسَةٌ and لِبَاسٌ,] *He mixed, consorted*, or *held social intercourse, with the man;* syn. خَالَطَهُ. (M, A, Mṣb.*) [Hence, app., it is said that] اللِّبَاسُ signifies, (Ḳ,) or is from المُلَابَسَةُ, which signifies, (Ibn-'Arafeh) The *mixing one's self and congregating:* or *the being mixed and congregated.* (Ibn-'Arafeh, Ḳ.) You say, لَابَسْتُهُ حَتَّى عَرَفْتُ دُخْلَتَهُ *I mixed with him* [*until I knew his mind*, or *inward state* or *circumstances*]. (A.) And لَابَسْتُهُ [alone] signifies *I knew his mind*, or *inward state* or *circumstances.* (Ṣ, Ḳ.) — لابس الأَمْرَ, and لابس عَمَلَهُ: see 5. — [مُلَابَسَةٌ often signifies *A close*, or *an intimate, connexion* between two things.] See also 8.

4. البسهُ الثَّوْبَ [*He put on him*, or *clad* or *decked him with, the garment*, and so, vulg., ▼ لَبَّسَهُ]. (M, Mṣb.) — البسهُ also signifies *He*, or *it, covered him*, or *it:* (Ḳ:) or *overspread him*, or *it;* i.e. *covered the whole thereof.* (AA.) You say, الحَرَّةُ الأَرْضُ الَّتِى أَلْبَسَتْهَا حِجَارَةٌ سُودٌ [*The* حَرَّة *is ground which black stones have covered*, or *covered the wholly*]. (TA.) And أَلْبَسَتِ السَّمَآءَ السَّحَابُ, (TA,) or أَلْبَسَ, (AA,) [*The clouds covered the sky*, &c.;] but you do not say, لَبِسَ. (AA.) And أَلْبَسَنَا اللَّيْلُ [*The night covered us*, &c.]; but not لَبِسَنَا اللَّيْلُ. (AA.) And البسهُ الشَّبَابُ: see 1 in art. غطو and غطى. = أَلْبَسَتِ الأَرْضُ *The land became covered by plants*, or *herbage.* (M.) = See also 8.

5. تلبّس بِالثَّوْبِ (Ṣ, Ḳ) *He clad himself* [lit. mixed himself, being explained by إِخْتَلَطَ,] *with the garment.* (Ḳ.) You say, تلبّس بِلِبَاسٍ حَسَنٍ and لِبَاسًا حَسَنًا [*He clad himself with goodly clothing*]. (A, TA.) — [Hence,] تلبّس بِالأَمْرِ (Ṣ, Ḳ) [and ▼ التبس بِهِ] *He employed, busied*, or *occupied, himself* [lit. *mixed himself*] *with the affair; engaged in it; entered into it; became involved in it*, or *implicated in it;* (Ḳ;) and [in like manner] ▼ لَابَسَ الأَمْرَ, syn. خَالَطَهُ. (Ṣ, Ḳ.*) You say also, ▼ لَابَسَ عَمَلَهُ and ▼ التبس بِهِ and تلبّس بِهِ [*He employed, busied*, or *occupied, himself with his work*, or *the like*]. (A, TA.) [See 8.] — تلبّس الطَّعَامُ بِاليَدِ *The food stuck to the hand.* (Ḳ.) — تلبّس بِى الأَمْرُ *The thing*, as, for instance, love, *mingled with me, and clung to me.* (M.) [See an ex. in a verse cited voce عَطْفَةٌ.]

8. التبس *It* (spun thread) *became entangled.* (Lth, Az, Ṣgh, in TA, art. عسر.) — *It* (a thing, or an affair, or a case) *became* [*involved, complicated*,] *confounded*, or *confused*, (Ṣ, M, Mṣb,*) *and dubious;* (Ṣ, Mṣb;) as also ▼ أَلْبَسَ, (TA,) and ▼ لَبَّسَ, which last belongs to the class of بَيَّنَ in the phrase

* قَدْ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ *

(M, TA.) [You say, التبس الشَّىْءُ بِشَىْءٍ آخَرَ *The thing became confounded with another thing;* as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ.] And التبس عَلَيْهِ الأَمْرُ *The thing*, or *affair, became confused and dubious to him.* (Ṣ.) And جَعَلَنِى أَلْتَبِسُ فِى أَمْرِهِ [*He*, or *it, made me to become confounded*, or *in doubt, respecting his case*, or *affair*]. (TA.) And أَلْتَبَسَ بِى *I was*, or *became, disordered in my mind.* (Ḳ,* TA, from a trad.) — التبس بِعَمَلِهِ &c.: see 5. — أَلْتَبَسَتْ بِهِ الخَيْلُ ‡ *The horsemen overtook him.* (A, TA.) — [التبس بِهِ also signifies *He*, or *it, made it to be*, or *had it, as an accompaniment*, or *an adjunct.* Hence, one of the uses of the preposition بِ is explained by some as being لِلْإِلْتِبَاسِ: by others, ▼ لِلْمُلَابَسَةِ, or لِلْمُصَاحَبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. توج, that in the phrase التَّمَاثِيلُ بِالتِّيجَانِ "the effigies with the crowns" upon pieces of money, بالتيجان is used as a denotative of state, meaning مَقْرُونَةً مَعَهَا and مُلْتَبِسَةً بِالتِّيجَانِ *accompanied with the crowns*, as their attributes: and نُسَبِّحُ بِحَمْدِكَ "we declare thy remoteness from evil, with the praising of Thee," in the Ḳur ii. 28, is explained by Bḍ and others as meaning, مُلْتَبِسِينَ بِحَمْدِكَ *making the praising of Thee to be as an accompaniment*, or *an adjunct*, to our doing that: and تَنْبُتُ بِٱلدُّهْنِ "growing with oil", in the same, xxiii. 20, as meaning, مُلْتَبِسًا

بِالدُّهْنِ *having oil as an accompaniment* to its growth. Sometimes, in such instances, we find مُتَلَبِّسِينَ and مُتَلَبِّسًا in the places of مُلْتَبِسًا and مُلْتَبِسِينَ: see 5.]

لَبْسٌ *Confusedness* of a thing or an affair or a case; as also ▼ لَبَسٌ : (M:) [and ▼ لُبْسٌ and ▼ لُبْسَةٌ and ▼ لُبْسَةٌ and ▼ لُبُوسَةٌ have the same, or a similar, signification.] You say, فِى رَأْيِهِ لَبْسٌ *In his judgment*, or *opinion, is confusedness.* (Ḳ.) And ▼ لَبْسٌ فِى الأَمْرِ لُبْسَةٌ ▼ (Ṣ, M,* A, Mṣb, Ḳ*) and ▼ (M, A, Mṣb.) *In the thing*, or *affair*, or *case, is confusedness, and dubiousness;* (Ṣ, M, Mṣb, Ḳ;*) *obscureness*, or *want of clearness.* (Ṣ, A.) And ▼ فِى حَدِيثِهِ لُبْسَةٌ *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And ▼ فِى كَلَامِهِ لَبُوسَةٌ and ▼ لُبُوسَةٌ *In his language is confusedness and dubiousness.* (M.) — Also, The *confusedness of darkness*, or *the beginning of night.* (Ṣ.)

لُبْسٌ : see لَبْسٌ, in two places: = and see لِبَاسٌ.

لِبْسٌ : see لِبَاسٌ, in five places: — and see لِبْسَةٌ.

لَبَسٌ : see لَبْسٌ.

لَبِسٌ A man *possessing clothing, dress*, or *apparel:* a possessive epithet. (Sb, M.)

لَبْسَةٌ [*A single act of putting on*, or *wearing*, a garment]. You say, لَبِسْتُ الثَّوْبَ لَبْسَةً وَاحِدَةً [*I put on*, or *wore, the garment once*]. (TA.)

لُبْسَةٌ : see لَبْسٌ, in three places.

لِبْسَةٌ *A mode*, or *manner, of putting on*, or *wearing, apparel;* or *of dressing one's self.* (IAth, Ḳ.) [Hence the saying,] لِكُلِّ زَمَانٍ لِبْسَةٌ ‡ *For every time there is a mode of attiring one's self,* according as it is a time of straitness or of plenty. (A, TA.) = *A certain sort of garments,* or *cloths;* as also ▼ لِبْسٌ. (Ḳ.)

لِبَاسٌ [*Clothing; dress; apparel;*] *what is worn;* as also ▼ لِبْسٌ, and ▼ مَلْبَسٌ (Ṣ, M,* Mṣb, Ḳ) and ▼ مِلْبَسٌ (Ḳ) and ▼ لَبُوسٌ ; (Ṣ, Ḳ;) or the last signifies *garments*, or *pieces of cloth:* (M:) the pl. of the first is لُبُسٌ, like as كُتُبٌ is pl. of كِتَابٌ: and that of مَلْبَسٌ is مَلَابِسُ. (Mṣb.) Hence, لِبَاسُ الكَعْبَةِ, and الهَوْدَجِ, (Mṣb,) or ▼ لِبْسُ الكَعْبَةِ, and الهَوْدَجِ, (Ṣ, M, A, Ḳ,) *The clothing*, (Ṣ, Mṣb, Ḳ,) or *covering of pieces of cloth*, (M,) *of the Kaabeh, and of the* [*camel-litter called*] هودج. (Ṣ, M, Mṣb, Ḳ.) And لِبَاسُ التَّقْوَى, in the Ḳur [vii. 25,] (TA,) [† *The apparel of piety:* or] ‡ *thick*, or *coarse, and rough, and short, apparel:* (Ṣ:) or ‡ *the covering of that portion of the person which modesty forbids one to expose;* (Ḳ;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or ‡ *honest shame, or the shrinking of the soul from foul conduct, through fear of blame;* syn. الحَيَآءُ : (Ṣ, M, A, Ḳ:) or ‡ *righteous conduct:* (TA:) or ‡ *faith.* (Es-Suddee, Ḳ.) And ▼ اللَّبْسُ, (Ḳ,) written by Ṣgh اللُّبْسُ, (TA,) or لِبْسُ العَظْمِ, (A, TA,) ‡ *i.q.* السِّمْحَاقُ [*The pericranium*]: (A, Ḳ:) to which is added, in some of the copies of the Ḳ, in the handwriting of the author, i.e., *a thin pellicle that is between the skin and the flesh.* (TA.) — The *covering* of anything. (M.) [Hence,] لِبَاسُ النَّوْرِ *The outer coverings*, or *calyxes, of flowers.* (M.) It is said in the Ḳur [lxxviii. 10,] وَجَعَلْنَا ٱللَّيْلَ لِبَاسًا † [*And we have made the night to be a covering*]: i.e., it covers, veils, or conceals, you by its darkness. (TA.) — A man's *wife;* (Ṣ, M,* Ḳ;*) like إِزَارٌ : (M:) and a woman's *husband:* (Ṣ, M,* Ḳ:*) occurring in the Ḳur ii. 183: (Ṣ, M:) or there meaning *like a garment:* (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يُلَابِسُ) the other: (Zj, M, Bḍ,* TA:) from المُلَابَسَةُ, signifying "the mixing one's self and congregating," or "the being mixed and congregated:" (Ibn-'Arafeh, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bḍ.) — لِبَاسُ الجُوعِ ‡ *The utmost degree of hunger;* (Ḳ, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (Ḳ.) It is said in the Ḳur [xvi. 113,] فَأَذَاقَهَا ٱللّٰهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ ‡ [*So God made her to taste the utmost degree of hunger and of fear*]. (Ḳ,* TA. [See also 4 in art. ذوق.])

لَبُوسٌ : see لِبَاسٌ. — *A coat of mail:* (Ṣ, M, Ḳ:) in which sense it is fem.: (M:) [and, like دِرْعٌ, sometimes masc.: see an instance voce مَسْرُودٌ :] or *coats of mail:* (so in one copy of the Ṣ:) so in the Ḳur xxi. 80. (Ṣ, TA.) — *A weapon:* in which sense it is masc. (M.) = See also لَبَّاسٌ.

لَبِيسٌ *Much*, or *often, worn:* (Mṣb:) or *worn-out:* (M, A, Ḳ:) applied to a garment: (M, Mṣb, Ḳ:) and to [the kind of garment called] a مِلْحَفَةٌ: (M:) and to [the kind called] a مُلَآءَةٌ: (A, TA:) without ة: (M,* A,* TA:) and to [a leather water-bag such as is called] a مَزَادَةٌ; (M, A;) meaning *used until worn-out:* (M:) and to a rope; meaning *used:* (AHn, M:) and to a house (دار); [meaning *impaired by time;*] likened to a worn-out garment: (M:) pl. لُبُسٌ; and, when the sing. is applied to a مزادة, the pl. is لَبَائِسُ. (M.) = *Alike:* (Ḳ:) from المُلَابَسَةُ, signifying "the mixing", or "consorting". (Aboo-Málik.) You say, لَيْسَ لَهُ لَبِيسٌ *He*, or *it, has not a like.* (Ḳ.)

لَبُوسَةٌ and لُبُوسَةٌ : see لَبْسٌ ; each in two places.

لَبَّاسٌ A man *having many clothes;* (Ḳ;) as also ▼ لَبُوسٌ : (M, TA:) or *who wears much clothing;* syn. كَثِيرُ اللُّبْسِ : (so in the Ḳ accord. to the TA:) or *who confuses*, or *confounds, much;* syn. كَثِيرُ اللَّبْسِ : (so in a copy of the Ḳ [and this signification seems to be implied by what immediately precedes, and by what follows, رَجُلٌ لَبَّاسٌ in the Ṣ: in the CḲ, اللِّبْسِ, which is evidently a mistake:]) you should not say مُلَبِّسٌ; (Ṣ, Ḳ;) for this is vulgar. (TA.)

جَآءَ لَابِسًا أُذُنَيْهِ ‡ *He came feigning himself inattentive*, or *heedless.* (M.) [Contr. of نَاشِرًا أُذُنَيْهِ.]

مَلْبَسٌ : see لِبَاسٌ. — مَا فِى فُلَانٍ مَلْبَسٌ ‡ *There is no profit* (مُسْتَمْتَعٌ) *in such a one*, (Ṣ, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.]) — إِنَّ فِيهِ لَمَلْبَسًا *Verily in him is no pride*, or *greatness;* expl. by مَا بِهِ كِبْرٌ, or كِبْرٌ, accord. to different authorities [and different copies of the Ḳ]: this explanation is by AZ. (TA.) — أَعْرَضَ ثَوْبُ المَلْبَسِ and ▼ المُلْبِسِ and ▼ المُلْتَبِسِ (IAạr, Ḳ) and ▼ المُلْبِسِ : (TA:) see عَرْضٌ, under which it is explained.

مُلْبِسٌ : see مُلْتَبِسٌ : and مَلْبَسٌ.

مِلْبَسٌ : see لِبَاسٌ : and مَلْبَسٌ.

مُلَبِّسٌ : see لَبَّاسٌ.

أَمْرٌ مُلْتَبِسٌ *A confounded*, or *confused, and dubious, thing, affair*, or *case;* as also ▼ مُلْبِسٌ. (Ḳ, TA. [In the CḲ, بِالأَمْرِ is wrongly inserted after ملتبس.]) — See 8. — And see also مَلْبَسٌ.

لت

1. لَتَّ, (aor. ـُ, TA,) inf. n. لَتٌّ, *He bruised*, or *brayed*, or *broke up into small fragments*, or *particles.* (A, M, Ḳ.) *He* (an ass) *broke in pieces*, or *bruised*, with his hoof, the pebbles over which he passed. (TA.) — *I.q.* فَتَّ, *He crumbled* a thing, or *broke it into small pieces, with his fingers:* or *broke* a thing *with his fingers: &c.* (Ḳ.) — *He pounded*, or *bruised, small; he pulverized;* syn. سَحَقَ. (Ṣgh, Ḳ.) = لَتَّ السَّوِيقَ, aor. ـُ, inf. n. لَتٌّ, *He moistened the* سويق *with a little water,* [or *clarified butter*, or *fat of a sheep's tail, &c.* (see لُتَاتٌ)]: (Mṣb:) it signifies less

than بَسَّ: (Lth, Msb:) *he stirred it about with water &c. until they became of a uniform consistence;* or *stirred it about with a* مِجْدَح *i.q.* جَدَحَهُ: (S:) and in like manner, الأَقِط and the like: (TA:) or [simply] *he moistened the* سويق: (Lth:) or *he moistened the* سويق *in the manner termed* بَسّ, *with water and the like:* (TA:) [accord. to present usage, *he moistened, and beat up,* or *mingled, the* سويق *with water &c.*] — لَتَّ ثِيَابَهُ, [aor. ـُ,] inf. n. لَتٌّ, † *It* (a rain) *wetted his clothes.* (A.) = لَتَّ, (aor. ـُ, S,) inf. n. لَتٌّ *He bound* a thing. (As, S, K.) — لَتَّ فُلَانٌ بِفُلَانٍ *Such a one was joined, connected, coupled,* or *associated, with such a one;* expl. by لُزَّ بِهِ وَقُرِنَ مَعَهُ. (S, K.)

لُتَاتٌ *What is crumbled,* or *broken into small pieces, with the fingers,* (مَا فُتَّ,) *of the barks of trees:* (K:) i.e., *what is so crumbled,* or *broken, of the dry, outer bark:* but Az says, I know not whether it be لُتَاتٌ or لَتَاتٌ. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of تَيَمُّم therewith not allowable. (TA.) — مَا أَبْقَى مِنِّى إِلَّا لُتَاتًا, occurring in a trad., means, *It* (the disease) *left nothing remaining of me but dry skin like the bark of trees.* (TA.) = *That with which one moistens* [سَوِيق &c.]; expl. by مَا يُلَتُّ بِهِ: (K:) *anything with which* سويق *&c. are moistened; such as clarified butter, and the fat of a sheep's tail.* (Lth.)

لَتْلَتَةٌ *An oath that plunges the swearer thereof into sin, and then into hell-fire:* or, *by which he cuts off the property of another, for himself; an intentionally false oath:* syn. يَمِينٌ غَمُوسٌ. (IAar, Sgh, A, K.)

اللَّاتُّ, occurring in the Kur [liii. 19,] (TA,) so accord. to the reading of Ibn-'Abbás and 'Ikrimeh and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into اللَّاتُ: (Fr, K:) which is the common reading: (Fr:) *A certain idol;* thus called by the appellation of a man who used to moisten سَوِيق with clarified butter at the place thereof: (K:) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سويق for the pilgrims, and which, when he died, was worshipped: (L:) but ISd says, I know not what is the truth in this case. (TA.) In the R it is said, that the man who used to do this was 'Amr Ibn-Lu-eí; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship; and that he was El-Látt, who used to moisten سويق for the pilgrims upon a well-known rock, called صَخْرَةُ اللَّاتِّ: or, it is said, that the man in question was of the tribe of Thakeef; and that when he died, 'Amr Ibn-Loheí (لحى: so in the TA) said to the people, "He hath not died, but hath entered the rock:" and ordered them to worship it, and built over it a house called اللات: it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named اللَّاتُ, without teshdeed to the ت, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thakeef at Et-Táif, or of the tribe of Kureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause اللَّاهْ; and Aboo-Is-hák [Zj] says, that this is agreeable with analogy; but that the more approved mode is to pronounce it in such case with ت. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from لَتٌّ. The polytheists who worshipped this idol used to compare its name with the name of الله. It is also said, that اللَّاتُ, without teshdeed, is of the measure فَعَلَةٌ [originally اللَّوَيَةُ] from the root لوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. لوى: and see also arts. لوه and ليه: and الرَّبَّةُ, in art رب.]

لتأ

1. لَتَأَهُ فِى صَدْرِهِ, aor. ـَ, (K,) inf. n. لَتْءٌ, (TA,) *He thrust him on his breast.* (K.) — لَتَأَ *He hit, struck,* or *hurt;* syn. أَصَابَ. (TA.) — لَتَأَ بِسَهْمٍ *He shot an arrow.* (K,* TA.) — لَتَأَهُ بِحَجَرٍ *He cast a stone at him.* (S, K.*) — لَتَأَتْ بِهِ ‡ *She* (a woman) *brought him forth.* (S, K.*) and لَكَأَتْ بِهِ, — لَعَنَ اللّٰهُ أُمًّا لَتَأَتْ بِهِ (S,) ‡ *God curse the mother that cast him forth* (*from her womb*)! a tropical expression, from casting a stone, or shooting an arrow. (TA.) — لَتَأَ, (S, K,) inf. n. لَتْءٌ, (TA,) *Inivit feminam.* (S, K.) = لَتَأَ *He lessened,* or *diminished;* syn. نَقَصَ. (K.) — *Pepedit.* (K.) — *Excrevit merdam.* (K.) — *He,* or *it, passed,* or *went away;* syn. مَضَى. (CK.) = لَتَأَ بِعَيْنِهِ, (TA,) or لتأ alone, (K,) inf. n. لَتْءٌ, (TA,) *He looked intently.* (K.) — لَتَأَهُ بِعَيْنِهِ *He looked intently at him.* (S.)

لَتِىءٌ *Remaining fixed,* or *keeping, to his place:* (K:) or *thrown down,* or *hit,* or *struck, and remaining fixed,* or *keeping, to his place.* (TA.) [In the TA, one of the words by which it is explained is ▼ مَلْتِىٌّ; which is for مَلْتُوءٌ; like مَقْرِىٌّ for مَقْرُوءٌ.]

مَلْتِىٌّ: see لَتِىءٌ.

لتب

1. لَتَبَ, aor. ـُ, inf. n. لَتْبٌ and لُتُوبٌ, *He,* or *it, was,* or *remained, fixed, settled,* or *firm:* (As, S, K:) *adhered, clave,* or *stuck.* (K.) = لَتَبَ, inf. n. لَتْبٌ and لُتُوبٌ, *He bound, tightened,* or *made fast.* (K.) — لَتَبَ عَلَيْهِ ثِيَابَهُ *He bound his clothes upon him.* (TA.) — Also, inf. n. as above; and ▼ التتب; [in the CK, for إِلْتِتَابٌ, is put إِلْتِيَابٌ;] *He put on his clothes.* (K.) — لَتَبَ عَلَيْهِ ثَوْبَهُ *He put on his garment, as though he did not desire to take it off.* (TA.) — لَتَبَ الجُلَّ عَلَى الفَرَسِ, inf. n. as above; and ▼ لَتَّبهُ, inf. n. تَلْتِيبٌ; *He bound the covering upon the horse.* (K.) = لَتَبَ فِى مَنْحَرِ النَّاقَةِ *He stabbed,* or *stuck, the she-camel* [*in the part immediately above the breast-bone*]: like لَتَمَ. (S.)

2: see 1.

4. التبهُ عَلَيْهِ, (inf. n. إِلْتَابٌ, TA,) *He imposed it* (a thing, or affair, TA,) *upon him, as obligatory,* or *as a thing that must be done.* (K.)

8: see 1.

لَاتِبٌ *Being,* or *remaining, fixed, settled,* or *firm: adhering, cleaving,* or *sticking:* (As, S:) *i.q.* لَازِبٌ. (Fr.) — ضَرْبَةُ لَاتِبٍ *i.q.* ضربة لَازِبٍ. (Fr.) See art. لزب.

مُلْتَبٌ *One who keeps to his house,* or *dwelling, avoiding seditions,* or *disturbances.* (K.)

مَلَاتِبُ *Worn-out garments of the kind called* جِبَاب, pl. of جُبَّة: (K:) or *garments of the kind so called, and worn-out garments.* (Lth.)

لتح

1. لَتِحَ, aor. ـَ, (inf. n. لَتَحٌ, S,) *He hungered; was hungry.* (S. K.)

لَتْحَانُ *Hungry:* fem. لَتْحَى. (S, K.)

[لتد
لتز
لتم
لتن
See Supplement.]

لث

1. لَثَّ, [aor. ـِ,] inf. n. لَثٌّ; (K;) and ▼ التّثّ (in the T أَلَثَّ,) inf. n. إِلْثَاثٌ; and ▼ تَلَثْلَثَ, inf. n. تَلَثْلُثٌ; (As, S, K;) *He remained, stayed, abode,* or *dwelt;* (As, S, K;) بِمَكَانٍ *in a place;* (As, S;) *and quitted it not.* (TA.) So in the words of a trad., لَا تُلِثُّوا بِدَارِ مَعْجِزَةٍ, and مُعْجَزَةٍ, (S,) [*Remain ye not in a dwelling of impotence*]: i. e., *remain not in a dwelling where ye cannot obtain sustenance:* or *remain not on the frontiers,*

having your households with you. (TA.) — لَثَّ, [aor. ـِ,] inf. n. لَثٌّ; (Ḳ;) and ↓ الثّ, inf. n. إِلْثَاثٌ; (Ṣ, Ḳ;) and ↓ تَلْثَلَ, inf. n. تَلْثَلَةٌ; (Ḳ;) It (rain) continued (Ṣ, Ḳ) for days, incessantly: (Ṣ:) and in like manner a cloud. (TA.) — لَثَّ الشَّجَرَ, [aor. ـُ,] It (dew, or day-dew, لَثٌّ,) fell upon the trees. (Ḳ.) The noun is in the acc. case. (TA.) — لَثَّ عَلَيْهِ, [aor. ـِ,] inf. n. لَثٌّ; (Ḳ;) and ↓ الثّ عليه, inf. n. إِلْثَاثٌ; (AA, Ṣ, Ḳ;) and ↓ تَلْثَلَ, inf. n. تَلْثَلَةٌ; (Ḳ;) He importuned him; was urgent with him. (AA, Ṣ, Ḳ.)

4: see 1, in three places.

R. Q. 1. See 1. = تَلْثَلَ, inf. n. تَلْثَلَةٌ, He, or it, was weak. (Ḳ.) — تَلْثَلَ and ↓ تَتَلْثَلَ It (a mist, and a cloud,) went to and fro, coming again whenever it was thought to have gone. (TA.) — تَلْثَلَ فِى الأَمْرِ, (inf. n. تَلْثَلَةٌ; Ḳ;) and ↓ تَتَلْثَلَ, He wavered, or vacillated, (تَرَدَّدَ,) in the affair. (A'Obeyd, Ṣ, Ḳ.) — تَلْثَلَ, inf. n. تَلْثَلَةٌ, He did not make [his] speech clear, or distinct: (Ḳ:) you say تَلْثَلَ كَلَامَهُ He did not make his speech clear, or distinct. (TA.) — تَلْثَلَهُ عَنْ حَاجَتِهِ, (Ṣ,) inf. n. تَلْثَلَةٌ, (Ḳ,) He withheld him, restrained him, or debarred him, from the thing that he wanted. (Ṣ, Ḳ.) — تَلْثَلَ, inf. n. تَلْثَلَةٌ, He rolled a thing over in the dust. (Ḳ.) = تَلْثَلْتُ البَعِيرَ [signifies, accord. to the CḲ and a MS copy of the Ḳ, كَدَدْتُهُ: accord. to the TA, لَدَدْتُهُ: but the right reading is said in the TḲ to be كَرَدْتُهُ, meaning I drove the camel]. = تَلْثَلُوا بِنَا سَاعَةً (or تلثلوا بنا, T, art. مث, and TA,) Grant ye to us a little rest; expl. by رَوِّحُوا بِنَا قَلِيلًا: (Ḳ:) i. q. مَثْمِثُوا and ثَمْثِمُوا and جَفْجِفُوا. (T, art. مث.)

R. Q. 2. تَتَلْثَلَ بِالْمَكَانِ He became withholden (تَحَبَّسَ) in the place, and tarried, or remained, in it. (TA.) — تَتَلْثَلَ فِى أَمْرِهِ He was slow, or tardy, in his affair. (TA.) — See R. Q. 1. — تَتَلْثَلَ He rolled himself over in the dust. (A'Obeyd, Ṣ, Ḳ.)

لَثٌّ Dew; or day-dew; syn. نَدًى. (Ḳ.)

تَلْثَاثٌ (so in the Ḳ, but in the L and other lexicons تَلْثَلٌ, TA,) and ↓ تَلْثَلَانَةٌ One who is slow, or tardy, (in every affair, TA,) drawing back whenever thou thinkest that he hath consented to do what thou wantest. (Ḳ.)

تَلْثَلَانَةٌ: see تَلْثَاثٌ.

سَحَابٌ مُلِثٌّ الغَزَالَى [Clouds continuing to pour down rain]. (TA.)

لثأ

1. لَثَأَ, aor. ـَ, He (a dog) put his muzzle into a vessel &c., and lapped. (Ḳ.) Omitted by J because held by him incorrect. (TA.)

[لثد

لثط

لثغ

لثق

لثم

لثى

See Supplement.]

لج

1. لَجَّ, sec. pers. لَجِجْتَ, aor. ـَ, inf. n. لَجَاجٌ and لَجَاجَةٌ (Ṣ, Ḳ) and لَجَجٌ; (M, A;) and لَجَّ, sec. pers. لَجَجْتَ, aor. ـِ; (Ṣ, Ḳ;) He persisted, or persevered, فِى أَمْرٍ in an affair: (Mṣb:) or he persisted in an affair, and refused to turn from it: (M:) or he persisted obstinately in an affair, even if it became manifest that it was wrong: (the Towsheeḥ:) or he persevered, or continued, in opposition, in contention, litigation, or wrangling: (TA:) or he persisted in contention, litigation, or wrangling; (Mṣb, TA;) and so ↓ لاجّ, inf. n. مُلَاجَّةٌ: (Ṣ:) or he contended, litigated, or wrangled. (Ḳ.) [Hence, لَجَّ فَحَجَّ, a prov.: see art. حج.] See also, for an ex., 8 in art. عود. = See 4.

2. لجّج, (inf. n. تَلْجِيجٌ, Ḳ,) It (a ship, Ṣ) entered the لُجَّة [or main sea, or the fathomless deep, or the great expanse of sea of which the limits could not be seen]. (Ṣ, Ḳ.) — لَجُّوا [perhaps a mistake for أَلْجُّوا] They entered the لُجّ [or main sea, &c.]. (A, TA.) — ↓ أَلْجُّوا and لَجَّجُوا They embarked upon the لجة [or main sea, &c.]. (TA.)

3: see 1. — لَاجَّتِ الأَلْسُنُ فِى الخُصُومَاتِ (Ṣ, art. مرس,) or ↓ تَلَاجَّت (M, same art.,) [The tongues persisted in wranglings, quarrellings, or contentions]. — And لَاجَّ فُلَانًا [He wrangled, quarrelled, or contended, with such a one]. (AHeyth, Ḳ in art. غرو.)

4. أَلَجَّهُ He continued him, or made him to persevere, or persist, in a thing: accord. to Lḥ.: for he explains يَمُدُّهُمْ in the Ḳur, ii., 14, by يُلِجُّهُمْ: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself, had not heard أَلْجَجْتُهُ. (L.) = الجّ القَوْمُ The people cried out; raised a cry. (TA.) — Also, and ↓ لجّ القَوْمُ, The people uttered confused cries. (TA.) — الجّت الإِبِلُ The camels uttered cries: (Ḳ:) and in like manner الغَنَمُ, the sheep or goats. (TA.) = See 2.

5. تلجّج فِى صَدْرِهِ It (a thing) fluctuated in his bosom, or came and went repeatedly. (Mṣb.)

6: see 3. — تَلَاجٌّ The wrangling, quarrelling, or contending, one with another. (KL.) You say, تَلَاجَّا [They wrangled, &c., each with the other.] (M in art. شق.)

8. التجّ المَوْجُ The waves became great and confused. (TA.) — التجّ البَحْرُ, inf. n. إِلْتِجَاجٌ, (Ṣ,) The sea became tumultuous, its waves dashing together: (TA:) the main part, or fathomless deep, of the sea became vast, and very tumultuous. (A.) — التجّت الأَصْوَاتُ The voices, or sounds, were confused: (Ṣ, Ḳ:) or, rose high, and were confused. (L.) — التجّ الظَّلَامُ ‡ The darkness became intricate and confused. (TA.) — التجّ الأَمْرُ † The affair became great and confused. (TA.) — إِذَا التجّ الدَّيَامِيمُ, in a verse of Dhu-r-Rummeh, ‡ When the wide deserts become scenes of mirage like لُجّ [or great expanses of sea of which the extremities cannot be seen]. (AHát.) = إِنَّهُ لَشَدِيدُ ٱلْتِجَاجِ العَيْنِ Verily he has an intensely black eye. (L.)

R. Q. 1. لَجْلَجَ inf. n. لَجْلَجَةٌ, He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect: (Lth:) or he reiterated, or stammered, or stuttered, (تَرَدَّدَ,) in his speech; as also ↓ تَلَجْلَجَ. (Ṣ, Ḳ.) — لَجْلَجَ المُضْغَةَ فِى فِيهِ He moved the morsel of meat backwards and forwards in his mouth, to chew it. (Ṣ.)

R. Q. 2: see R. Q. 1.

لُجٌّ The side of a valley. (Ḳ.) — The side, or shore, of a sea. (L.) [See also لُجَّةٌ.] — A rugged part of a mountain. (Ḳ.) — ‡ A sword: (Ṣ, Ḳ:) app. from لُجّ with reference to the sea, because of its terribleness: (Aṣ:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Ṭeiyi; or of Hudheyl, and of some of the people of El-Yemen. (TA.) — Also لُجَّةٌ, ‡ A mirror. (Ḳ.) — And ‡ Silver. (Ḳ.)

لَجَّةٌ Voices, cries, clamour, confused noise, or a mixture of voices, (Ṣ, Ḳ,) of men, (Ṣ,) and sometimes of camels. (TA.)

لُجَّةٌ and ↓ لُجٌّ The main body of water, (Ṣ, Ḳ,) or of the sea: [the deep:] or the depth, or deep, of the sea, of which the bottom cannot be reached; the fathomless deep: (L:) also, لُجَّةٌ (TA) and ↓ لُجٌّ بَحْرٍ (L) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA:) pl. لُجٌّ and لُجَجٌ and لِجَاجٌ; the last pl. of لُجَّةٌ. (TA.) — فُلَانٌ لُجَّةٌ وَاسِعَةٌ ‡ [Such a one is a wide fathomless deep]: a phrase by which one is likened to a sea, in amplitude. (TA.) — كَأَنَّ

عَيْنُهُ لُجَّةٌ † [*As though his eye were a fathomless sea*]: i. e., *intensely black.* (L.) — الظُّعُنُ تَسْبَحُ فِى لُجِّ ▼ السَّرَابِ ‡ *The women in the camel-litters swim in the great expanse of mirage.* (TA.) — لُجَّةُ الظَّلَامِ ‡ *The depth of the darkness.* (TA.) — لُجُّ ▼ اللَّيْلِ † *The depth of night; its intense darkness and blackness.* (TA.) — جَمَلٌ أَدْهَمُ لُجٌّ (.) † *A deep black, or intensely black, camel.* (K.) — لُجَّةٌ and ▼ لُجٌّ ‡ *A numerous assembly, company, troop, or congregated body*: (K:) from لُجَّةٌ with reference to the sea. (TA.) — لُجَّةُ أَمْرٍ † *The main part of an affair.* (TA.)

لُجُوجٌ : see لَجُوجَةٌ.

بَحْرٌ لُجِّىٌّ, (S, K,) and ▼ لِجِّىٌّ, (K,) and ▼ لُجَاجٌ, (L,) *A vast and deep sea.* (S, L, K.) In ▼ لِجِّىٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

لُجِّىٌّ : see لِجِّىٌّ.

لُجِّىٌّ : see لُجَاجٌ.

لَجُوجٌ and ▼ لَجُوجَةٌ (in which the ة is added to give [double] intensiveness to the signification, S) and ▼ لُجَجَةٌ (S, K) and ▼ مِلْجَاجٌ, (L, A,) [intensive] epithets from لَجَّ "he persisted, &c." [One *who persists in an affair much*: or *who does so refusing to turn from it*: or *who does so even if it have become manifest that it is wrong*: or *who perseveres*, or *continues, much, in opposition, in contention*, or *the like*: or *who persists much*, or *is very pertinacious, in contention*, or *the like*: or *very contentious* or *litigious*, or *a great wrangler*]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

لَجُوجٌ : see لَجُوجَةٌ.

الحَقُّ أَبْلَجُ وَالبَاطِلُ لَجْلَجٌ (AZ, S) [*Truth is apparent, manifest*, or *evident*, or *clear*, and *falsity is a cause of embarrassment*, or *hesitation, to the speaker*]: i.e., the latter is agitated to and fro, without having utterance: (S:) or *truth is lucid and direct, and falsity is confused and indirect.* (TA.)

لَجْلَجَةٌ *A mixture*, or *confusion, of voices* or *sounds.* (L.)

لَجْلَاجٌ One *who speaks with an indistinct utterance*: (TA:) or *who has naturally a heavy tongue and a defective speech*, (T,) *so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech*: or *who reiterates*, or *stammers*, or *stutters*, (يتردّد,) *in his speech*: or, as some say, *whose tongue rolls about between the sides of his mouth.* (TA.)

مِلْجَاجٌ : see لَجُوجٌ.

عَيْنٌ مُلْتَجَّةٌ ‡ *An eye intensely black.* (K.) — أَرْضٌ مُلْتَجَّةٌ ‡ *Land intensely green*, (K,) *whether its herbage be tangled* or *not*: or *land of which the herbage is compact and tall and abundant.* (TA.) — أَرْضٌ بَقْلُهَا مُلْتَجٌّ (.) *Land of which the leguminous plants are compact*, or *dense.* (TA.)

أَلَنْجَجُ and يَلَنْجَجُ and يَلَنْجُوجٌ, (S, L,) or أَلَنْجَجُ and يَلَنْجَجُ and يَلَنْجُوجٌ, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and أَلَنْجُوجٌ and يَلَنْجَجٌ and يَلَنْجُوجٌ [which last is omitted in the CK] and يَلَنْجُوجِىٌّ (K) and أَلَنْجَجُ and أَلَنْجِيجُ, (TA,) *Aloes-wood*; syn. عُودُ الطِّيبِ, (L,) or عُودُ البَخُورِ: (K:) or *the wood of another tree with which one fumigates*: (L:) *a certain wood with which one fumigates.* (S.) The ا and ى in النجج and يلنجج [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the ن. (IJ.) Lh uses يلنجوج and النجوج and النجيج as epithets, writing عُودٌ يلنجوج &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

لجأ

1. لَجَأَ إِلَيْهِ, aor. ـَ, (S, K,) inf. n. لَجْءٌ (TA) or لَجَأٌ (S) and لُجُوْءٌ (TA) and مَلْجَأٌ; (S;) and لَجِئَ, aor. ـَ, (K,) inf. n. لَجَأٌ; (TA;) and ▼ التجأ; (S, K;) *He had recourse to it*, or *betook himself to it*, or *repaired to it*, (i.e. a thing or a place, TA) *for refuge, protection, preservation, concealment, covert*, or *lodging.* (K.) See 4. — لَجَأَ إِلَيْهِ, and ▼ التجأ, and ▼ تلجّأ, *He relied upon, and sought aid from, him.* (TA.) — لَجَأَ عَنْهُ, and ▼ التجأ, and ▼ تلجّأ, and تلجّأ مِنْهُ, *He declined*, or *turned away, from him*, إِلَى غَيْرِهِ *to another*, [*and had recourse to the latter.*] (TA.)

2. لجّأ, inf. n. تَلْجِئَةٌ, *He forced* a person *to do a thing against his will*: (S, K:) or, *to do a thing which was contrary to what it appeared to be.* (AHeyth.) — تَلْجِئَةٌ is also explained as signifying The *leaving one's property to some one* or *more of his heirs, in preference to*, or *to the exclusion of, the other* or *others.* لجّأ *He so left* his property. (ISh.) — See 4.

4. الجاهُ إِلَى شَىْءٍ *He constrained, compelled, forced, drove*, or *necessitated, him to have recourse to*, or *to betake himself to*, or *to repair to*, or *to do, a thing*; *he impelled him*, or *drove him, against his will, to it*, or *to do it*; (S,* Mgh, Msb, K,* TA;) as also ▼ لجّاهُ إِلَيْهِ. (Mgh, Msb.) — الجأ أَمْرَهُ إِلَى اللّٰهِ, (S, K,) and [▼ لَجَّأَ إِلَى اللّٰهِ], and ▼ التجأ, and ▼ تلجّأ (TA,) *He referred*, or *committed, his affair to God.* (S, K.) — الجاهُ *He protected him, defended him.* (K.) Also said of a place, [*It protected him*; *afforded him refuge.*] (K, art. حرز.) — الجاهُ إِلَى شَىْءٍ is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered *He caused him to have recourse to a thing, as to a place of refuge*]. (TA.)

5: } see 1 and 4.
8: }

لَجَأٌ and ▼ مَلْجَأٌ (S, K) and ▼ مُلْتَجَأٌ (K, art. لحد; &c.) *A place to which one has recourse for refuge, protection, preservation, concealment, covert*, or *lodging*; *a place of refuge*; *an asylum*; *a refuge.* (S, K.) The hemzeh of the ▼ second is sometimes elided; and this is done to assimilate the word to مَنْجًا, when it is used therewith; like as منجا is written with hemzeh to assimilate it in the like case to مَلْجَأ. — [▼ ملجأ is often applied to a man: and you say also,] فُلَانٌ حَسَنُ ▼ المَلْجَإِ [*Such a one is a good person to whom to have recourse for protection* or *concealment*]. The pl. of لَجَأٌ is أَلْجَآءٌ. (TA.) — لَجَأٌ † *A wife.* (L.) — *An heir.* (ISh.) [See 2.] = The *frog*: (K:) or *a kind of tortoise, that lives on the land and in the sea*: (M:) fem. with ة. (K.) *The* لجاة *of the sea* (اللَّجَاةُ البَحْرِيَّةُ) *is asserted to have a tongue in its breast, and to kill the animal that it strikes.* (Dmr.)

مُلْتَجَأٌ and مَلْجَأٌ : see لَجَأٌ.

لجب

1. لَجِبَ, aor. ـَ, inf. n. لَجَبٌ, *It* [a number of men] *cried out*, or *vociferated*; *raised a clamour*, or *confused noise.* (S, K.) See also art. جلب. — لَجِبَ, inf. n. لَجَبٌ, *It* (a clamour, or confused noise,) *rose.* (TA.) — لَجِبَ, inf. n. لَجَبٌ, *It* (the sea) *was agitated*, or *in commotion*; *its waves conflicting*, or *dashing together.* (K.) = لَجُبَتْ, aor. ـُ, (inf. n. لُجُوبَةٌ, TA;) and ▼ لجّبت, inf. n. تَلْجِيبٌ; *She* (a sheep or goat) *had little milk*; (S, K:) or *her milk dried up, in consequence of her having passed four months since bringing forth.* (S.) See لَجْبَةٌ. = In a trad. respecting Moses and the stone, occur the words, فَلَجَبَهُ ثَلَاثَ لَجَبَاتٍ, which IAth says he cannot

explain, unless the right reading be فَلَحَتَهُ ثلاث لَحَتَاتٍ [And he struck it three blows]. (TA.)

لَجَبٌ *A crying*, or *vociferation*; *a clamour*, or *confused noise*. (Ṣ, Ḳ.) The *sound*, or *noise*, *of soldiers*; and the *neighing of horses*. (TA.) *Agitation*, or *commotion*, *of the waves of the sea*. (Ḳ.) The *rising of a clamour*, or *confused noise*. (TA.) — بَحْرٌ ذُو لَجَبٍ *A roaring, tumultuous*, or *boisterous, sea*. (Ṣ.)

جَيْشٌ لَجِبٌ *A clamourous*, or *noisy, army*. (Ṣ, Ḳ.) — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجَبَةٌ and ▼ لُجْبَةٌ and ▼ لِجْبَةٌ (Ṣ, Ḳ) and ▼ لَجْبَةٌ [but see what is said respecting the last of the pls. mentioned below] and ▼ لَجِبَةٌ and ▼ لِجَبَةٌ (Ḳ) the last two from Th. (TA.) A sheep or goat (شاة, Ḳ), or a sheep only, not a goat, (ISk, Ṣ,) *of which the milk has become little in quantity*: (Ṣ, Ḳ:) or a sheep or goat (شاة) *which has passed four months since her bringing forth, and of which the milk has in consequence dried up*: (Aṣ, Ṣ:) or it is an epithet applied specially to a goat: (Ḳ:) a poet (Muhelhil, TA,) says,

• عَجِبَتْ أَبْنَاؤُنَا مِنْ فِعْلِنَا •

• إِذْ نَبِيعُ الخَيْلَ بِالمِعْزَى اللِّجَابْ •

[*Our sons wondered at our action, in our selling horses for goats of which the milk had become little*, or *dried up*]: (Ṣ:) and contr., *abounding with milk*: (Ḳ:) a poet applies the two epithets لَجْبَة and حَاشِكَة to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another. (TA.) Pl. [of لَجْبَة] لِجَابٌ (Ṣ, Ḳ) and لَجْبَاتٌ (this being allowed by Mbr, agreeably with analogy, TA) and لَجَبَاتٌ (Ṣ, Ḳ): the last dev. with respect to rule; for by rule it should be لَجْبَاتٌ; unless it be originally a subst. used as an epithet, like as one says إِمْرَأَةٌ كَلْبَةٌ; or unless ▼ لَجَبَةٌ be a syn. of the sing. (Ṣ.) Sb says, that لَجَبَاتٌ is used as pl. because some of the Arabs used ▼ لَجَبَةٌ as sing. (TA.) — اللَّجَب [app. اللَّجَبُ, a quasi-pl. n.,], occurring in the following words of a trad., فَيَبْدُو أَمْثَالَ اللجب مِنَ الذَّهَبِ, is said to be pl. of لَجَبَةٌ: or it is اللَّجَبُ, like as قَصَعٌ is pl. of قَصْعَةٌ. (TA.) = In a trad. respecting Ed-Dejjál, according to one reading, occur the words, بلجبتى الباب: but Aboo-Moosà says, that the right reading is with ف instead of the ب, and with ى before it: i.e. بِلَجِيفَتَي الباب: see art. لجف]. (TA.)

لُجْبَةٌ :
لِجْبَةٌ :
لَجَبَةٌ :
لَجِبَةٌ :
لِجَبَةٌ :
} see لَجْبَةٌ.

مِلْجَابٌ *An arrow feathered, but without the point*: (Ḳ:) pl. مَلَاجِيبُ. (TA.) مِنْجَابٌ is the more common word; and the ل appears to be substituted for the ن. (ISd.)

لجح

لُجْحٌ *A thing in the lower part of a well, and of a valley, like what is called a* دَحْل: (Ṣ, Ḳ:) or, *in the lower part of a well, and of a mountain, like a* نَقْب: (L:) originally لُحْجٌ, from which it is formed by transposition: (T:) pl. أَلْجَاحٌ. (L.)

لجد : see لجذ.

لجذ

1. لَجَذَ, (L, Ḳ,) aor. ـُ, (Ḳ,) inf. n. لَجْذٌ; (L, Ḳ;) and لَجِذَ, aor. ـَ; (Ḳ;) *He ate* (L, Ḳ) food. (L.) — *He* (a beast) *began to pasture*. (L, Ḳ.) — *He* (a beast) *ate* herbage: (L:) you say, when beasts have eaten herbage, لُجِذَ الكَلَأُ: (Ṣ, L:) or *ate it with the extremity of his tongue*, (L, Ḳ,) it being such as did not allow him to take it with his teeth: (L:) accord. to Aṣ, لَجَذَهُ signifies *i.q.* نَسَّهُ [*he plucked it with the fore part of his mouth.*] (Ṣ, L.) — *He licked*: in this sense, the inf. n. is لَجْذٌ and لَجَذٌ: (Ḳ:) you say, لَجِذَ الكَلْبُ الإِنَاءَ, inf. n. لَجْذٌ and لَجَذٌ, *the dog licked the vessel* (AHát, Ṣ, Ḳ) *inside*: (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (Ṣ:) and لَجِذَ الكَلْبُ *the dog put his tongue into a vessel and lapped*; as also لَجِدَ and لَجِنَ. (AA, L.) — *He took little*. (L, Ḳ.) — *He asked often after having been given once*: (Ḳ:) لَجَذَنِى, aor. ـُ, inf. n. لَجْذٌ, signifies *he asked me, and did so much, after I had given him*: (Ṣ:) or *he asked me after he had asked me and I had given him*: (AZ, L:) or *he asked me, and did so much, after he had asked me and I had given him*. (Aṣ, L.) — *He instigated; incited; excited*. (Ḳ.)

لِجَاذٌ *Glue*; syn. غِرَآءٌ [for which Freytag seems to have read إِغْرَآءٌ]. (Ḳ.)

دَابَّةٌ مِلْجَاذٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth*, (Ḳ,) *and the extremities of its teeth*. (TA.)

نَبْتٌ مَجْلُوذٌ *A plant which the teeth cannot crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth*. (L.)

[لجف

لجم

لجن

See Supplement.]

لح

1. لَحِحَتْ عَيْنُهُ, (Ṣ, L, Ḳ,) aor. تَلْحَحُ, inf. n. لَحَحٌ; (L;) and لَحَّتْ; (L;) [as also لَخِخَتْ;] *His eyelids stuck together, by reason of a white thick matter collected in their corners*: (Ṣ, L, Ḳ:) or, *by reason of pain*: or, *by reason of many tears*: (L:) the former is one of those verbs which retain their original forms, like ضَبِبَ in the phrase ضَبِبَ البَلَدُ, with the reduplication distinct: (Ṣ:) also, لَحَّتْ عَيْنُهُ *his eye shed many tears, and its lids became thick*, or *rough*; like لَخَّتْ. (L.) — لَحَّتِ القَرَابَةُ بَيْنَنَا, inf. n. لَحٌّ, *The relationship between us was close*. (Aboo-Sa'eed, Ḳ.) See لَحٌّ.

4. الحّ, (inf. n. إِلْحَاحٌ, Mṣb,) *It* [a cloud] *rained continually*, or *incessantly*. (Ṣ, Mṣb, Ḳ.) Hence the phrase الحّ على شىء [q.v. infra]. (Mṣb.) — الحّ عَلَيْهِ, (inf. n. إِلْحَاحٌ, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted*, or *harassed, him*, (L,) بِالْمَسْأَلَةِ, (Ṣ, L,) or فِى السُّؤَالِ, (Ḳ,) *in asking, begging*, or *petitioning*; like أَلْحَفَ. (Ṣ, L, Ḳ.) الحّ على غريمه *He pressed his creditor perseveringly, assiduously*, or *constantly*. (L.) And أَلْحَحْتُ عَلَى فُلَانٍ فِى الإِتِّبَاعِ حَتَّى أَخْتَلَفْتُهُ, i.e. [*I pressed upon such a one in following*] *until I made him to be behind me*. (ISk, TA in art. خلف.) الحّ عَلَى شَىْءٍ [and فِى شَىْءٍ] *He applied himself to a thing perseveringly, persistently, assiduously*, or *constantly*, (Mṣb,) or *incessantly*. (L.) الحّ فِى شَىْءٍ *He asked, begged*, or *petitioned, for a thing much*, or *frequently*; as though he stuck to it. (L.) الحّ عَلَى غَيِّهِ [and فِى غَيِّهِ *He persevered*, or *persisted, in his error*]. (Mṣb, art. مدى.) — *It* (a cloud) *remained*, or *stayed*, بِمَكَانٍ *in a place*; like أَلَثَّ. (Aṣ, Ṣ.) — الحّ ‡ *He* (a camel) *was restive*, or *refractory, and would not move from his place*; (Ṣ, L, Ḳ;) like as you say of a she-camel خَلَأَتْ, (Aṣ, Ṣ,) and of a horse and the like حَرَنَ: (Aṣ:) and الحّت *she* (a camel) *did the same*; (L, Ḳ;) accord. to some, and so used in a trad. (TA.) — الحّتِ المَطِىُّ ‡ *The beasts of carriage*, or *the*

camels, *were fatigued, and became slow,* or *tardy.* (K.) — الحّ ‡ *It* (a saddle of the kind called قَتَب, L, K, and a رَحْل, and a horse's saddle, L) *wounded the back.* (L, K.) See مِلْحَاحٌ.

R. Q. 1. لَحْلَحُوا, (K,) and ▼ تَلَحْلَحُوا, (S, K,) *They remained fixed,* or *firm, in their place; did not quit it.* (S, K.) — ▼ تَلَحْلَحَ *He* (a camel) *stayed, and remained fixed,* or *firm.* (L.) — Also ▼ تلحلحوا *They became dispersed;* formed by transposition from تحلحلوا. (L.)

R. Q. 2: See R. Q. 1.

هُوَ ٱبْنُ عَمِّى لَحًّا [*He is my cousin on the father's side,*] *closely related:* (S, K:) from the phrase لَحِحَتْ عَيْنُهُ. (S.) Here لحًّا is put in the acc. case as a denotative of state, because what precedes it is determinate. (S.) And you say هُوَ ٱبْنُ عَمٍّ لَحٍّ [*He is a cousin on the father's side,*] *closely related,* (S, K,) in an indeterminate phrase employing لَحٍّ as an epithet to عَمٍّ. (S.) You say the same in the case of the fem. and dual and pl.; (S;) making no difference between the sing. and dual and pl. and fem. (L.) Lh says, that one says, [of two persons who are cousins, one to the other,] هُمَا ٱبْنَا عَمٍّ لَحٍّ, and لَحًّا; and in like manner هما ابنا خَالَةٍ; but not ابنا عَمَّةٍ لَحًّا, nor هما ابنا خَالٍ لَحًّا. (L.) When the ابن عمّ is not in the state termed لَحّ, but is of the عَشِيرَة, you say هُوَ ٱبْنُ عَمٍّ الكَلَالَةِ, and ابنُ عَمٍّ كَلَالَةً. (S, K.) [See also دِنْيًا; and the contr., ظِهْرًا.]

لَحِحٌ and لَحْلَحٌ: see لَاحٌّ.

لَاحٌّ (S, K) and ▼ لَحِحٌ and ▼ لَحْلَحٌ (K) *A strait,* or *confined,* place. (S, K.) Also, لَاحٌّ, *A valley with tangled, confused, intertwined,* or *complicated, trees, which stick together:* or *strait,* or *confined, and abounding with tangled trees, and stones.* In both senses, applied to a place and a valley, it is also written لَاخٌّ, with خ. (L.) [See لَاخٌّ.]

أَلَحُّ [*More,* and *most, importunate, pressing, persevering, &c.*]. (TA, art. خنفس; see the same article in the present work.)

مُلِحٌّ That *stands still by reason of fatigue, and will not move from its place.* (TA.) — A *beast* of carriage *which, when it lies down, remains immovable, and will not be roused up.* (L.)

مِلْحَاحٌ A cloud *continually,* or *incessantly, raining.* (L.) — A man [*very*] *importunate, pressing, persevering, assiduous,* or *constant, in asking, begging, petitioning,* or *seeking.* (L.) — رَحًى مِلْحَاحٌ عَلَى مَا تَطْحَنُهُ (S) *A mill-stone that presses hard upon that which it grinds.* (A.) — مِلْحَاحٌ ‡ A saddle of the kind called قَتَب *that wounds the back;* (K;) *that wounds the camel's withers;* (S;) *that sticks close to the camel's back, and wounds it;* and in like manner a saddle of the kind called رَحْل, and a horse's saddle. (L.) — Whatever is *slow,* or *tardy.* (L.)

لحب

1. لَحَبَ, aor. ـَ, (S, K,) inf. n. لَحْبٌ; (S;) and ▼ التحب; (K;) *He trod, and passed along,* a road, such as is termed لَحْبٌ, (S, K,) or simply, a road. (TA.) So also التحم. Lth.) — لَحَبَهُ and ▼ لحّبه *He smote him* with a sword: (K:) or *wounded him* with it. (Th.) — لَحَبَهُ and ▼ لحّبه *He made a mark,* or *impression, upon it.* (K.) — *He flogged him* with whips, *and made marks,* or *scars, upon him.* (TA.) — لَحَبَهُ, (inf. n. لَحْبٌ, TA,) *He cut it* (i.e. flesh-meat) *lengthwise.* (K.) — لَحَبَ (inf. n. لَحْبٌ, TA,) *He stripped off* meat from the bone. (S, K.) — *He* (a butcher) *took* what was on the back of the slaughtered camel. (TA.) — *He peeled* a stick or the like, (S,) or anything. (TA.) — *It* (the portion next the back-bone, on either side, of a horse, (K,) or his rump, TA) *was smooth, and sloping downwards:* syn. إِمْلَاسٌ فِي حُدُورٍ. (K.) — لَحَبَ, aor. ـَ, inf. n. لُحُوبٌ, *It* (a road) *became conspicuous, clear,* or *open:* (K:) as though it peeled [the surface of] the ground. (TA.) — لَحَبَ, inf. n. لَحْبٌ, *He made* a road *conspicuous,* or *clear.* (K, TA.) So in the saying of Umm-Selmeh to 'Othmán, لَا تُعَفِّ طَرِيقًا كَانَ رَسُولُ ٱللّٰهِ صلعم لَحَبَهَا *Do not thou efface a road which the Apostle of God, &c., made conspicuous,* or *clear.* (TA.) — لَحَبَ (inf. n. لَحْبٌ, TA,) † *Inivit* feminam. (K.) See لَخَبَ. — لَحَبَ بِهِ ٱلْأَرْضَ *He threw him down prostrate upon the ground.* (K.) — لَحَبَ, (inf. n. لَحْبٌ, TA,) *He* (a man) *passed,* or *went along,* through the land: (TA:) or *he went right on,* or *straight on:* (S, K:) or *he hastened in his pace; went quickly.* (K.) — لَحِبَ, aor. ـَ, [inf. n. لَحَبٌ,] *He* (a man) *became emaciated by reason of old age,* (S, K,) *and weakness.* (TA.)

2: } see 1.
8: }

لَحْبٌ and ▼ لَاحِبٌ (S, K: the latter word of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: i.e. مَلْحُوبٌ: S) and ▼ مُلْحَبٌ (K) A *conspicuous* road: (S, K:) a *wide, extended,* road, *that is not interrupted.* (TA.)

لَحِيبٌ A she-camel *having little flesh in her back:* (A'Obeyd, S, K:) originally, it seems, in the sense of مَلْحُوبٌ, as though meaning "peeled" by travel; and afterwards, its original attributive character being forgotten among a people, used without ة [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

لَاحِبٌ: see لَحْبٌ.

مِلْحَبٌ *Anything with which a thing is cut* or *peeled:* (S, K:) *cutting,* or *sharp, iron.* (TA.) — † *A great reviler,* or *vilifier, of obscene tongue.* (S, K.) — † *A chaste,* or *an eloquent, tongue.* (T.)

مَلْحُوبٌ *Smooth, and sloping downwards:* an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voce قُصْبٌ.] — A man *of little flesh; emaciated:* as though peeled. (TA.)

مُلَحَّبٌ *Cut in pieces:* syn. مُقَطَّعٌ. (S.) — See لَحْبٌ.

لحت

1. لَحَتَ, aor. ـَ, (inf. n. لَحْتٌ, TA,) *He beat, struck,* or *smote,* a person with a staff, or stick. (K.) — لَحَتَ, aor. ـَ, (inf. n. لَحْتٌ, TA,) *He peeled,* or *unbarked,* a staff, or stick: (K:) or *sawed* it, *and peeled,* or *unbarked* it: as also نَحَتَ. (IAar.) — هٰذَا رَجُلٌ لَا يَضِيرُكَ عَلَيْهِ نَحْتًا وَلَحْتًا expl. by ما يزيدك عليه نحتا للشعر ولحتا له ‡[*This is a man than whom none will be more useful to thee in the trimming of verses:* يضيرك, which is written without the syll. points, is probably a mistake for يَضُرُّكَ: see art. ضر]. (IAar.) — لَحَتَهُ بِالعَذْلِ, aor. ـَ, inf. n. لَحْتٌ, [*He trimmed him with reproof*]: a phrase similar to that immediately preceding. (TA, app. from IAar.) — لَحَتَهُ, aor. ـَ, inf. n. لَحْتٌ, † *He took what he had, leaving him nothing;* as also تَلَحَّتَهُ. (TA.) — لَحَتَ *Inivit* puellam: as also نَحَتَ, but this latter is not so well known. (TA, art. نحت.)

بَرْدٌ بَحْتٌ لَحْتٌ i.q. صَادِقٌ; (Sgh, K;) [i.e., *Vehement,* or *intense, cold:* see بَحْتٌ: and see also لَخْتٌ]. لَحْتٌ is here a mere imitative sequent. (TA.)

لحج

1. لَحِجَ aor. ـَ, (inf. n. لَحَجٌ, S,) *It* (a sword, S, K, or other thing, S) *stuck fast in the scabbard,* (S, K,) *and would not come forth;* like نَصِبَ. (S.) — لَحِجَ الخَاتَمُ فِي الإِصْبَعِ *The sealring stuck fast upon his finger.* (A.) — لَحِجَ بَيْنَهُمُ الشَّرُّ *Evil stuck fast between,* or *among, them.* (TA.) — لَحِجَ بِمَكَانٍ *He clave fast to a place; kept fast,* or *close, to it.* (TA.) — لَحِجَ فِى الأَمْرِ

He entered into an affair and became entangled in it so that he could not extricate himself. (TA.) — لَحَجَ إِلَيْهِ, aor. ـَ, inf. n. لَحْجٌ; and ▼ التحج; *He inclined to him, or it.* (TA.) By the following words of Ru-beh,

• أَوْ تَلْحَجُ الأَلْسُنُ مِنَّا مَلْحَجَا •

is meant, *Or tongues speak of us, and incline from what is good to that which is bad.* (L.) [For منها, in the L, I have substituted مِنَّا. ملحج seems to be an inf. n.] — لَحَجَ إِلَيْهِ, [and ▼ التحج, Golius, from Ibn-Maaroof,] *He had recourse to him or it for protection* or *concealment.* (Ḳ.) — لَحِجَ *It* (a thing) *became strait, narrow,* or *confined.* (TA.)

2. لَحَّجَ عَلَيْهِ الخَبَرَ, inf. n. تَلْحِيجٌ; and لَحْوَجَهُ ▼ عَلَيْهِ, inf. n. لَحْوَجَةٌ; *He rendered the news,* or *information, confused to him, and told him something different from that which was in his mind:* (Ṣ, Ḳ:) or the phrase with the former verb signifies *he told him news,* or *a piece of information, different from that which was in his mind;* and that with the latter verb, *he rendered the news,* or *information, confused to him.* (Az.) See 5.

4. الحجهُ إِلَيْهِ, *He caused him to incline to him,* or *it.* (TA.) — الحجهُ إِلَيْهِ, (Ḳ,) and ▼ التحجهُ, (Ṣ, Ḳ,) *He constrained, compelled,* or *necessitated, him to have recourse to,* or *to do, it.* (Ṣ, Ḳ.)

5. تلحّج عَلَيْهِ الأَمْرَ, and ▼ لَحْوَجَهُ عليه, *He represented the affair to him not as it was in his mind.* (L.) See 2.

8: see 1 and 4.

10: استلحج البَابَ [app. *He found the door stuck fast*]: (A:) [but I think it not improbable that the right reading is البَابُ; and the meaning, *the door stuck fast*].

Q. Q. 1. لَحْوَجَ: see 2 and 5.

لُحْجٌ: see لَحْجٌ.

لَحْجٌ *A strait, narrow,* or *confined,* place. (Ṣ, Ḳ.)

مَلْحَجٌ (Ḳ) and ▼ مُلْتَحَجٌ (Aṣ, Ṣ, Ḳ) *A place to which one has recourse for protection* or *concealment; a place of refuge; an asylum.* (Aṣ, Ṣ, Ḳ.) — مَلَاحِجُ *Strait, narrow,* or *confined, places.* (Ṣ, Ḳ.) — مَلَاحِيجُ *Narrow roads in mountains.* (TA.)

خُطَّةٌ مُلَحْوَجَةٌ *A confused and crooked business.* (L.)

قُفْلٌ مُلْحَجٌ *A lock that is not* [or, app., *that cannot be*] *opened.* (A.)

مُلْتَحَجٌ see مَلْحَجٌ.

لحد

1. لَحَدَ (A) and ▼ الحد (L, Ḳ) ‡ *He,* or *it,* (as an arrow, A) *declined,* or *deviated, from the right course:* (A, L, Ḳ:) and also *he,* or *it, inclined:* you say لَحَدَ إِلَيْهِ, (A, L, Ḳ,) aor. ـَ; (L;) and ▼ الحد (A;) and ▼ التحد; (Ṣ, L, Ḳ;) *he,* or *it, inclined to him,* or *it.* (A, L, Ḳ.) Some read, [in the Ḳur xvi. 105,] لِسَانُ ٱلَّذِى يَلْحَدُونَ إِلَيْهِ ‡ [*The tongue of him unto whom they incline*]. (Ṣ.) — ▼ الحد فِى الدِّينِ; (Ṣ, A, L, Mṣb;) and لَحَدَ فيه, (Ṣ, L, Mṣb,) aor. ـَ; (L;) ‡ *He deviated,* or *swerved, from the right way, with respect to religion:* (Ṣ, A, L:) *he impugned religion.* (Mṣb.) — ▼ الحد فِى الحَرَمِ ‡ *He relinquished,* or *forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple* or *territory of Mekkeh;* (L, Ḳ;) *and inclined to do wrong, wrongfully, unjustly,* or *injuriously:* (L:) or *he did wrong, wrongfully, unjustly,* or *injuriously, therein;* (Ṣ, L, Ḳ;) *and so opposed others:* (Fr, L:) or *he associated others with God, therein;* expl. by أَشْرَكَ بِاللّٰهِ: so in the Ḳ and Baṣáïr: in the latter as on the authority of Zj: or *he doubted respecting God, therein:* so in the L and other lexicons, as on the authority of Zj: (TA:) or *he hoarded up corn in expectation of its becoming dear, therein;* (L, Ḳ;) a meaning taken from a trad. of 'Omar; (L;) but this is merely a kind of wrong-doing: (TA:) or *he desecrated it, and violated its sanctity.* (Mṣb.) The origin of the phrase is in the text of the Ḳur [xx. 26,] وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ, i.e. إِلْحَادًا بِظُلْمٍ, the ب being redundant. (Ṣ, L.) — لَحَدَ القَبْرَ, aor. ـَ, (inf. n. لَحْدٌ; L,) and ▼ الحدهُ; (A, L, Ḳ;) and لَحَدَ لَهُ لَحْدًا; and ▼ الحد له; (Ṣ, Mṣb;) *He made a* لحد *to the grave.* (Ṣ, A, L, Ḳ.) — لَحَدَ ٱلْمَيِّتَ, aor. ـَ, inf. n. لَحْدٌ; and ▼ الحدهُ; and لَحَدَ لَهُ; and ▼ الحد له; *He made a* لَحْد *for the corpse:* or ▼ الحدهُ has this signification; (L;) and in like manner, لَحَدَ لَهُ لَحْدًا, and ▼ الحد, *he dug a* لَحْد *for him:* (A, Mgh, Mṣb:) and لَحَدَهُ, *he buried him;* (L, Ḳ;) or *put him into a* لحد; and so ▼ الحدهُ. (Mgh, Mṣb.)

3. لاحدهُ † *He behaved towards him in a crooked,* or *perverse, manner, the latter doing the same.* (Ḳ,* TA.)

4. الحد: see 1, throughout. — † *He disputed; altercated; wrangled.* (A'Obeyd, L, Mṣb, Ḳ.) — الحد بِهِ † *He brought a reproach upon him,* or *held him in light estimation,* or *despised him,* (أَزْرَى بِهِ,) *and said of him what was false:* (Ḳ:) or *he held his clemency,* or *forbearance,* or *intellect,* (حِلْمِ,) *in light estimation;* or *despised it;* as also أَلْهَدَ بِهِ. (L.)

8. التحد إِلَيْهِ ‡ *He had recourse,* or *betook himself, to it,* or *him, for refuge, protection, concealment, covert,* or *lodging.* (A.)

لَحْدٌ (Ṣ, A, L, Mṣb, Ḳ) and ▼ لُحْدٌ (Ṣ, L, Mṣb, Ḳ) and ▼ لَحَدٌ (El-Baṣáïr) and ▼ مَلْحُودٌ, (A, L, Ḳ,) which last is an epithet wherein the quality of a subst. is predominant, (L,) *A trench* or *an oblong excavation, in the side of a grave; a lateral hollow of a grave;* (Ṣ, A, L, Mṣb, Ḳ;) *which is the place of the corpse:* what is called ضَرِيحٌ and ضَرِيحَةٌ is in the middle: (L:) pl. (of the first, Mṣb) لُحُودٌ and (of the second, Mṣb) أَلْحَادٌ. (L, Mṣb, Ḳ.) Accord. to some, لحد used in this sense is tropical; from لَحَدَ and أَلْحَدَ signifying "he inclined, or declined." (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيدٌ.]

لُحْدٌ and لَحَدٌ: see لَحْدٌ.

مَلْحُودٌ: see لَاحِدٌ.

مُلْحِدٌ act. part. n. of 4, q.v.: ‡ One *who deviates,* or *swerves, from the truth, and introduces into it that which does not belong to it:* (ISk, L:) *an impugner of religion:* (Mṣb in art. زندق:) pl. مُلْحِدُونَ (Mṣb) [and مَلَاحِدَةٌ]. Some apply the appellation of المُلْحِدُونَ especially to *the Báṭinees* (البَاطِنِيَّة), who assert that the Ḳur-án has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Mṣb.)

مُلْحَدٌ: see مَلْحُودٌ.

مَلْحُودٌ لَهُ (A, Ḳ) and ▼ مُلْحَدٌ, (Ṣ, A,) or مَلْحُودٌ and ▼ مُلْحَدٌ لَهُ, (L,) and ▼ لَاحِدٌ, (Ḳ,) *A grave having a* لَحْد *made to it.* (Ṣ, A, L, Ḳ.) — See لَحْدٌ.

مُلْتَحَدٌ ‡ *A place to which one has recourse for refuge, protection, concealment, covert,* or *lodging; a place of refuge; an asylum:* (Ṣ, Mṣb, Ḳ:) so called because one turns aside to it. (Ṣ.)

لحس

1. لَحِسَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) or لَحِسَهُ بِلِسَانِهِ, (A,) aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. لَحْسٌ (Ṣ, A, Mṣb, Ḳ) and مَلْحَسٌ (A Ḳ) and لَحْسَةٌ and لُحْسَةٌ, (Yaạkoob, Ṣ, Ḳ,) the last mentioned by ISk, (TA,) *He licked it;* (Ṣ, A, Ḳ, TA;) namely, a bowl, (Ṣ, Ḳ,) and a vessel: (Ṣ:) اللَّحْسُ is with the tongue: (Ṣ, Ḳ:) or لَحِسَهُ

signifies *he took what was upon it,* (Mgh,) or *what adhered to its sides,* (Mṣb,) *with his tongue* or *his finger;* (Mgh, Mṣb;) the suffixed pronoun referring to a bowl (Mgh, Mṣb) or some other thing: (Mgh:) and *he took it* (a thing) *with his tongue.* (TA.) It is said in a proverb, أَسْرَعُ مِنْ لَحْسِ الكَلْبِ أَنْفَهُ [*Quicker than the dog's licking his nose*]. (Ṣ, A.) See also مَلْحَس, below. — لَحِسَ الدُّودُ الصُّوفَ, (A, Mgh, Mṣb,) in measure like لَبِسَ, (Mgh,) or لَحَسَ, like مَنَعَ, (Ḳ,) inf. n. لَحْسٌ, (Mgh, Mṣb, Ḳ,) *The worms ate the wool:* (Mgh, Mṣb, Ḳ:) and in like manner, لحس الجَرَادُ الخُضَرَ and الشَّجَرَ (A, Ḳ) and (TA,) *the locusts ate the green plants* (Ḳ) and *the trees.* (TA.)

4. الحست الأَرْضُ ‡ *The land produced plants,* or *herbage:* (Ṣ:) or *began to produce leguminous plants:* (Ḳ:) or *produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything:* (TA:) or *produced what the beasts of carriage might lick* or *eat* (مَا تَلْحَسُهُ): (A, TA:) or [*became in such a state that*] *the beasts of carriage licked* or *ate* (لَحِسَتْ) *its plants,* or *herbage.* (Ṣgh, Ḳ.) == الحس المَاشِيَةَ ‡ *He pastured the camels* or *sheep* or *goats with the least pasturing.* (Ḳ.)

8. التحس مِنْهُ حَقَّهُ ‡ *He took from him his* (the former's, A) *right,* or *due.* (A, Ḳ.)

لَحْسَةٌ: see 1. [Accord. to analogy, it is an inf. n. of un.]

لُحْسَةٌ [The *quantity that one takes by one lick with the tongue.* Hence the saying,] مَا لَكَ عِنْدِى لُحْسَةٌ *I have not anything for thee,* or *belonging to thee.* (TA.) — See also 1.

لَحُوسٌ : } see مِلْحَسٌ.
لَحُوسٌ : }

لَحَّاسٌ A man *who licks much what comes to him.* (TA.) — لَحَّاسَةٌ *A moth-worm, that eats wool;* syn. عُثَّةٌ. (TA.) — *A lioness.* (Ḳ.)

سَنَةٌ لَاحِسَةٌ ‡ *A distressful,* or *calamitous, year;* (Ḳ;) *a year that consumes all the herbage:* (A, TA:) and لَوَاحِسُ, [the pl., سِنُونَ, being understood,] *distressful,* or *calamitous, years.* (A, TA.)

مِلْحَسٌ: لَاحُوسٌ: see.

مَلْحَسٌ is a noun of place; [signifying *A place of licking;* &c.;] as well as an inf. n.: and in both cases it has مَلَاحِسُ for pl. (IJ.) You say, تَرَكْتُهُ بِمَلَاحِسِ البَقَرِ, (Ṣ, A, Ḳ,) or بِمَلَاحِسِ البَقَرِ أَوْلَادَهَا, (TA,) meaning, ‡ *I left him in the places where the wild cows lick their young ones* (Ṣ, ISd, A, Ḳ) from the membranes in which they are born: (ISd, TA:) or *in a desert place,* (Ṣ,) or *in a desert,* or *waterless desert,* (ISd, A, TA,) so that it was not known where he was; (Ṣ;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying بِمَبَاحِثِ البَقَرِ; (Ṣ;) and is that which ISd holds to be the right: (TA:) in the latter, ملاحس is an inf. n., in the pl. form, which is strange; because it governs اولاد in the accus. case; and a prefixed noun [مَوَاضِع] is understood before it: (IJ:) some relate the saying differently, thus, بِمَلْحَسِ البَقَرِ أَوْلَادَهَا, meaning, بِمَوْضِعِ مَلْحَسِ البَقَرِ أَوْلَادَهَا [*in the place of the cows' licking their young ones*]; (Ḳ;) because [some hold that] an inf. n. of the measure مَفْعَل has no pl. (TA.)

مِلْحَسٌ: see مُلْحَسٌ.

مُلْحَسٌ ‡ *Greedy;* as also ▼ لَحُوسٌ (Ḳ) and ▼ مِلْحَسٌ and ▼ لَاحُوسٌ: (TA:) and one *who takes everything that he can:* (Ḳ:) or a *greedy* man, *who takes everything that he can:* (A:) one *who takes everything that appears to him:* (TA:) [originally, *a lick-dish:*] and [in like manner] ▼ لَحُوسٌ ‡ a man *who seeks after sweets, like the fly.* (A, Ḳ.) — Also, † *Courageous:* (Ḳ:) as though an eater of everything that rose up to him. (TA.)

لحص

2. لَخَّصَهُ see لَحَّصَهُ.

لحظ

1. لَحَظَهُ, (Ṣ, Ḳ,) or لَحَظَهُ بِالعَيْنِ, (Mṣb,) and لَحَظَ إِلَيْهِ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. لَحْظٌ (Mṣb, Ḳ) and لَحَظَانٌ, (Ḳ,) *He looked at him from the outer angle of the eye,* (Ṣ, Mṣb, Ḳ,) *to the right* or *left,* (Mṣb, TA,) *with more turning of the face than is denoted by* شَزْرٌ; (Mṣb, Ḳ;) or *without turning the face:* (TA:) or *he watched him with the eye:* (Mṣb:) and hence ▼ مُلَاحَظَةٌ, of the measure مُفَاعَلَةٌ, (Ḳ, TA,) explained by Az as signifying a man's *looking from the outer angle of either eye.* (TA.)

3. لاحظهُ, (Ṣ, Mṣb,) inf. n. مُلَاحَظَةٌ (Mṣb, Ḳ) and لِحَاظٌ, (Ṣ, Mṣb,) [*i.q.* لَحَظَهُ, q.v. — And hence,] ‡ *He regarded him; had regard,* or *an eye, to him; paid regard,* or *consideration, to him; he regarded it,* [namely, an affair,] or *attended to it;* syn. رَاعَاهُ. (Ṣ, Mṣb, TA.) — [And † *He,* or *it, had a relation,* or *an analogy, to him,* or *it.*]

6. تلاحظوا (TA) *They turned their eyes,* [*each looking from the outer angle of his eye,*] *one towards another.* (Ḳ, L.) — [And hence, † *They regarded one another; had regard,* or *an eye, one to another; paid regard,* or *consideration, one to another.* — And † *They had a mutual relation,* or *analogy.*]

لَحْظٌ: see لِحَاظٌ.

لَحْظَةٌ *A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear:* pl. لَحَظَاتٌ: the dim. is لُحَيْظَةٌ. (TA.) Hence the saying جَلَسْتُ عِنْدَهُ لَحْظَةً *I sat with him the like of* [*the time occupied by*] *a look from the outer angle of the eye.* (TA.) And فِى لَحْظَةٍ [*In the twinkling of an eye*]. (Ḳ in art. سرع; &c.)

لَحَاظٌ, (Ṣ, Mṣb, Ḳ,) with fet-ḥ, (Ṣ, Mṣb,) like سَحَابٌ, (Ḳ,) or ▼ لِحَاظٌ, (T, IB, Mgh, Mṣb,) with kesr, (T, IB, Mṣb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of لَاحَظَ, (Ṣ,) *The outer angle of the eye,* (T, Ṣ, Mgh, &c.,) *next the part between the eye and the ear;* (T, Mgh, Mṣb;) as also ▼ لَحْظٌ: pl. of the former لُحُظٌ: and of the latter أَلْحَاظٌ. (TA.) You say, فَتَنَتْهُ بِلَحَاظِهَا [*She captivated his heart with the outer angle of her eye*], and بِأَلْحَاظِهَا [*with the outer angles of her eyes*]. (TA.)

لِحَاظٌ: see لَحَاظٌ.

لَحِيظٌ † *Like.* (Ḳ.) You say, هُوَ لَحِيظُ فُلَانٍ † *He is the like of such a one.* (TA.)

رَجُلٌ لَحَّاظٌ [*A man who has a habit of looking from the outer angle of the eye*]. (TA.)

مَلْحَظٌ *syn. with* [the inf. n.] لَحْظٌ: or it signifies مَوْضِعُ لَحْظٍ [i.e. the *place at which one looks from the outer angle of the eye*]: pl. مَلَاحِظُ. (TA.)

[مَلْحُوظٌ † *Regarded; had in view.*]

أَحْوَالُهُمْ مُتَشَاكِلَةٌ مُتَلَاحِظَةٌ ‡ [*Their states,* or *conditions, are similar; such as have mutual relation,* or *analogy*]. (TA.)

[لحف
لحق
لحك
لحم
لحن
لحى
See Supplement.]

لخ

1. لَخَّتْ عَيْنُهُ, (Ṣ, L, Ḳ,) aor. تَلِخُّ, inf. n. لَخٌّ and لَخِيخٌ, (L,) *His eye shed copious tears,* (Ṣ, L, Ḳ,) *and its lids became rough.* (L.) — لَخِخَتْ عَيْنُهُ, as also لَخِخَتْ, *His eyelids stuck together, by reason of a white thick matter collected in their corners.* (L.) See لخّ — لَخَّ فِى كَلَامِهِ, [aor., accord. to analogy, ـِ,] *He was obscure and barbarous in his speech.* (Ḳ.)

8. اِلْتَخَّ عَلَيْهِمْ أَمْرُهُمْ *Their affair*, or *case*, *became confused*, or *perplexed*, *to them*. (Ṣ, Ḳ.*) — اِلْتَخَّ *It* (herbage) *became tangled*, or *luxuriant*. (Ṣ, Ḳ.)

لَخَّةٌ *Obscureness and barbarousness* in speech. (TA.) = A *dirty, stinking*, woman. (Ḳ.)

وَادٍ لَاخٌّ, (Aṣ, Ibn-Ma'een, Ḳ,) and لَاخٌ, (Ḳ,) or this is incorrect, (Ibn-Ma'een,) *A valley having intricate defiles*, or *narrow passes*: (Ḳ:) or, *abounding with trees, and intricate*; as also ▼ مُلْتَخٌّ: (L:) or, *intricate by reason of its trees*: (Aṣ:) or it is لَاخٍ, without teshdeed, [i.e. لَاخٍ, or, as its derivation presently mentioned implies, لَاخٍ,] (Sh, Ḳ,) from أَلْخَى, distorted (L, Ḳ) [but in the former written الخاء] in the mouth. (L.) — جَوْفٌ لَاخٌّ *A deep valley*. (IAạr.)

لَخْلَخَانِىٌّ, (Ṣ, Ḳ,) fem. with ة, (L,) *A man whose speech*, or *utterance, is characterized by what is termed* لَخْلَخَانِيَّة, or *barbarousness*, or *vitiousness*, *&c.*: (L:) *not chaste in speech*, or *utterance*. (Ṣ, Ḳ.)

لَخْلَخَانِيَّةٌ *A barbarousness*, or *vitiousness*, *in speech*, or *utterance*; *a want of chasteness therein*; *an impotence*, or *impediment*, or *a difficulty*, *therein*. (AO, Ṣ, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Omán; as when they say, for مَا شَآءَ ٱللّٰهُ, مَشَا ٱللّٰهُ: (Eth-Tha'álibee:) or is derived from لَخْلَخَانُ, the name of a tribe; or, as some say, of a place. (L.) نَظَرَ فُلَانٌ نَظَرَ ٱللَّخْلَخَانِيَّةِ *Such a one looked with the look of barbarians*, or *foreigners*; or, *of those who are bàrbarous in speech*. (Aṣ.)

سَكْرَانُ مُلْتَخٌّ, (Ṣ, Ḳ,) vulg. مُلْطَخٌ, (Ṣ,) or مُلَطَّخٌ, (as in some copies of the Ṣ and Ḳ,) but this should not be said, (Ḳ,) *A drunken man confused in his intellect*, (Ṣ, L,) *and not understanding anything*: (L:) or, *full of drink*; (Ḳ;) as also مُرْتَخٌّ. (TA in art. رخ.) — See لَاخٌّ.

لخب

1. لَخَبَ *He slapped* a person; *struck him with the open hand*. (Ḳ.) = لَخَبَ, aor. ـَ and ـُ, (inf. n. لَخْبٌ, TA,) *Inivit feminam*: (Kr, Ḳ:) but the word commonly known, related by Yaạkoob and others, is نَخَبَ. (ISd.)

3. لَاخَبَهُ, inf. n. مُلَاخَبَةٌ (and لِخَابٌ, TA), *He slapped him, being also slapped by him*. (Ḳ.)

لَخْبٌ The *trees which produce what is called* مُقْل, q.v. (Ḳ.)

مُلَخَّبٌ One *who is slapped much*, or *violently*, *in altercations*. (Ḳ.)

لخت

لَخْتٌ *Great*, or *big*, *in body*: (Lth, Ṣgh, and some copies of the Ḳ:) or *great*, or *big*, *and corpulent*. (So in the other copies of the Ḳ.) — A woman *in whom the division between the vagina and the rectum has been broken through*; syn. مُفْضَاةٌ. (Ḳ.) — حَرٌّ سَخْتٌ لَخْتٌ *Vehement*, or *intense*, *heat*. (Lth, Ḳ.) [See also سَخْتٌ: and see لَخْتٌ.] Thought by ISd to be arabicized. (TA.)

لخص

2: لَخَّصَهُ, (A, TA,) inf. n. تَلْخِيصٌ, (Ṣ, A, Ḳ,) *He explained*, *expounded*, or *interpreted*, *it*; (Ṣ, A, Ḳ;) *he made it clear*; (A, Ḳ;) namely, language: (A:) تَلْخِيصٌ and تَبْيِينٌ and شَرْحٌ and تَخْلِيصٌ all signify the same: (A:) *he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain*; namely, a thing; as also لَخَصَهُ. (TA.) You say, لَخِّصْ لِى خَبَرَكَ *Explain thou to me thy news*, or *information, thing after thing*. (TA.) And it is said in a trad. of 'Alee, قَعَدَ لِتَلْخِيصِ مَا ٱلْتَبَسَ عَلَى غَيْرِهِ *He sat to make clear what was confused and dubious to others*. (TA.) — *He made it near*: [the inf. n. being explained in the TA by التقريب; but I incline to think that this is a mistranscription, for التَّعْرِيبُ; and that the meaning is, *he made it clear, plain, distinct*, or *perspicuous*:] *he abridged it*: *he restricted*, or *limited*, *himself in it*, namely, a saying, *and abridged of it what was needful*. (TA.)

مُلَخَّصٌ The *sum* or *result* or *conclusion* [of a thing]. (TA.)

[لخف

لخم

لخن

لخى

See Supplement.]

لد

1. لَدَّ, originally لَدِدَ, (second pers. لَدِدْتَ, L,) aor. ـَ, (L, Mṣb,) inf. n. لَدَدٌ (Ṣ, A, L, Mṣb,) *He was violent*, or *vehement*, *in contention*, or *altercation*; *in dispute*; *in litigation*. (Ṣ, A, L, Mṣb.) — لَدَّهُ, (Ṣ, L, Mṣb, Ḳ,) aor. ـُ, (Ṣ, L, Mṣb,) inf. n. لَدٌّ, (L, Mṣb,) *He overcame him in contention*, or *altercation*; *in dispute*; *in litigation*: (Ṣ,* L, Ḳ:*) or *he opposed him violently*, or *vehemently*, *in contention*, or *altercation*; *in dispute*; *in litigation*. (Mṣb.) لَدِدْتَ, (in some copies of the Ḳ, لَدَدْتَ,) inf. n. لَدَدٌ, (IḲtt, L: in the Ḳ, لَدٌّ:) *Thou becamest such as is called* أَلَدّ [*violent*, or *vehement*, *in contention*, *&c.*]. (IḲtt, L, Ḳ.) — لَدَّهُ عَنِ ٱلْأَمْرِ, (inf. n. لَدٌّ, L,) *He restrained*, *withheld*, *debarred*, *hindered*, or *prevented*, *him from doing the thing*: (L, Ḳ:*) *he made him to return* or *revert*, or *turned him back* or *away*, *with gentleness*, *from the thing*, or *affair*; like رَدَّهُ: (T and L, art. رد:) of the dial. of Hudheyl. (L.) = لَدَّهُ, (Ḳ,) or لَدَّهُ بِاللَّدُودِ, (M,) aor. ـُ, (L,) inf. n. لَدٌّ and لُدُودٌ; (M, Ḳ;) and ▼ أَلَدَّهُ; (Ṣ, L, Ḳ;) and لَدَّهُ اللَّدُودَ; (M, L, Ḳ;) *He administered to him the medicine*, or *draught*, *termed* لَدُود. (Ṣ,* M, L, Ḳ.*) The action termed اللَّدّ is *the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth*. (Fr, L.) — لُدَّ *He had a medicine*, or *draught*, *of the kind termed* لَدُود *administered to him*. (Ṣ, L, Ḳ.) See also 8. — ‡ لَدَدْتُهُمُ ٱلنَّصِيحَةَ *I administered to them sincere*, or *faithful*, *advice*, or *counsel*, *like as one administers the medicine*, or *draught*, *termed* لَدُود. (L.)

2. لدّد به i.q. ندّد به, (L, Ḳ,) i.e., *He rendered him notorious*, or *infamous*. (L.)

3. لَادَّهُ, inf. n. لِدَادٌ (A, Mṣb) and مُلَادَّةٌ, (A,) *He contended with him violently*, or *vehemently*, *in an altercation*; *in a dispute*; *in a litigation*. (A, Mṣb.) — مَا زِلْتُ أُلَادُّ عَنْكَ *I ceased not to repel from thee*; or, *to defend thee*. (Ṣ.)

4. الدّهُ *He found him to be such as is called* أَلَدّ [*violent*, or *vehement*, *in contention*, *&c.*]. (TA.) — الدّ به *He opposed him in contention*, or *altercation*; *in dispute*; *in litigation*. (TA.) See also 1 and 3.

5. تلدّد ‡ *He turned his face to the right and left*, (Ṣ, L, Ḳ,) *in confusion, perplexity*, or *amazement*: (L, Ḳ:) from اللَّدِيدَانِ signifying "the two sides" of the neck. (Ṣ, L.) — *He tarried*, or *waited*, *in expectation*. (Ḳ, TA.)

8. التدّ, (Ṣ, L, Ḳ,) and التدّ لَدُودًا, (Ṣ, L,) *He swallowed a medicine*, or *draught*, *of the kind termed* لَدُود. (Ṣ,* L,* Ḳ.) See also لُدَّ. = التدّ عَنْهُ *He declined from him*, or *it*. (Ḳ.)

لَدٌّ: see لَادٌّ. — *A* [*sack of the kind called*] جُوَالِق: (Ṣ, L, Ḳ:) like لَبِيدٌ. (TA.)

لَدُودٌ: see لَادٌّ = لَدُودٌ and ▼ لَدِيدٌ *A medicine* (or *draught*, Aṣ, L) *that is poured into one of the two sides of the mouth* (Aṣ, Ṣ, L, Ḳ) *by means of the instrument called* مُسْعُط: (L, Ḳ:) pl. أَلِدَّةٌ: (Ṣ, L, Ḳ:) from اللَّدِيدَانِ signifying "the two sides" of a valley. (Ṣ, L.) It is said in a proverb, جَرَى مِنْهُ مَجْرَى اللَّدُودِ [*It acted upon him, or affected him, like the medicine,*

or *draught, termed* لَدُود; i.e., unpleasantly, or disagreeably]. (ISk, Ṣ.) See Freytag's Arab. Prov. i. 282

لَدِيدٌ : see لَدُودٌ. ═ لَدِيدَانِ The *two sides* of a valley: (Ṣ, A, L:) each of them is called لَدِيدٌ: (L:) and the *two sides* of the neck, (Ṣ, A, L, Ḳ,) *below the ears:* (L, Ḳ:) or the *two lateral muscles* of the neck: (M, L:) the *two sides* of the mouth: (A, L:) and of the penis: (L:) and (as some say, L) of anything: (L, Ḳ:) pl. أَلِدَّةٌ: (Ṣ, L, Ḳ:) and لَدِيدٌ, accord. to AA, signifies the *outside of the neck.* (L.) ═ See لَادٌّ.

لَادٌّ and ▼ لَدُودٌ, (Ṣ, L, Mṣb, Ḳ,) the latter having an intensive sense, and ▼ لَدٌّ, which is an inf. n. used as an epithet [and therefore also intensive], (Mṣb,) A man *who overcomes in contention,* or *altercation; in dispute; in litigation:* (Ṣ,* L, Ḳ:*) or, *who opposes violently,* or *vehemently,* and *very violently,* or *vehemently, in contention,* or *altercation; in dispute; in litigation:* (Mṣb:) and ▼ أَلَدُّ (Ṣ, L, Mṣb, Ḳ) and ▼ أَلَنْدَدٌ and ▼ يَلَنْدَدٌ (Ṣ, L, Ḳ) a man *violent,* or *vehement, in contention,* or *altercation; in dispute; in litigation:* (Ṣ, L, Mṣb:) or *difficult therein, and vehement in war:* (IḲṭṭ:) or *a contentious, disputatious,* or *litigious,* (L,) *and tenacious adversary, who will not incline to the truth:* (L, Ḳ:) the fem. of ▼ أَلَدُّ is لَدَّآءُ: (L, Mṣb:) and the pl. لُدٌّ (Ṣ, L, Mṣb, Ḳ) and لِدَادٌ: (L, Ḳ:) the أ in ▼ أَلَنْدَدٌ and the ى in ▼ يَلَنْدَدٌ are letters of quasi-coördination, [i.e., added to render those two words quasi-coordinate to سَفَرْجَلٌ,] as is shown by the two dáls being not incorporated by idghám; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coördination when the word has another augmentative letter: (IJ, L:) the dim. of ▼ أَلَنْدَدٌ is ▼ أُلَيْدٌ, because it is originally أَلَدٌّ, the ن being added to render it quasi-coördinate to سَفَرْجَلٌ. (Ṣ, L.) قَوْمًا لُدًّا in the Ḳur, [xix. 97,] is said to signify *A people who are adversaries perverted from the truth:* or, *who are deaf to the truth.* (L.) You say also, هُوَ شَدِيدٌ لَدِيدٌ [assimilating the second epithet in form to the first, *He is strong,* and *one who overcomes in contention, &c.*] (A.)

أَلَدُّ and أَلَنْدَدٌ and يَلَنْدَدٌ and أُلَيْدٌ: see لَادٌّ.

مَلْدُودٌ A man *who has had a medicine,* or *draught, of the kind termed* لَدُود *administered to him.* (Ṣ, L, Ḳ.)

المُتَلَدَّدُ ‡ *The neck.* (A, L, Ḳ.)

مَا لِى عَنْهُ مُلْتَدٌّ *I have no way of avoiding,* or *escaping, it:* (Ṣ, L, Ḳ:) as also مُحْتَدٌّ. (Ṣ, L.)

لدب

1 and 3. لَدَبَ and لَادَبَ: see لَذَبَ.

[لدس

لدغ

لدم

لدن

See Supplement.]

لذ

1. لَذَّ, (T, M, L, Mṣb, Ḳ,) second per. لَذِذْتَ, (Mṣb,) aor. يَلَذُّ, (T, Mṣb,) inf. n. لَذَاذَةٌ (A, L, Mṣb) and لَذَاذٌ (Mṣb) and لَذَّةٌ; (A;) and ▼ اِلْتَذَّ, inf. n. اِلْتِذَاذٌ; (A;) *It* (a thing) *was,* or *became* لَذِيذ [i.e. *pleasant, delightful, delicious, luscious, sweet,* or *savoury;* see لَذَّةٌ, below; and see طَابَ]; (T, M, L, Mṣb, Ḳ;) *an object of desire,* or *a thing desired.* (L.) — لَذَّهُ, (M, L, Ḳ,) first pers. لَذِذْتُ, (T, Ṣ, Mṣb,) aor. يَلَذُّ, (T, M, L, Mṣb,) inf. n. لَذٌّ (M, L) and لَذَّةٌ (Mṣb) and لَذَاذٌ and لَذَاذَةٌ, (Ṣ, M, L, Ḳ,) *He found it* لَذِيذ [i.e. *pleasant, delightful, delicious, luscious, sweet,* or *savoury; he delighted in it; he took pleasure,* or *delight, in it*]; (Ṣ, L, Mṣb, Ḳ;) as also لَذَّ بِهِ, and ▼ اِلْتَذَّهُ, and ▼ اِلْتَذَّ بِهِ, and ▼ اِسْتَلَذَّهُ: (M, Ḳ:) or *he counted, accounted, reckoned,* or *esteemed, it pleasant, &c.;* (L;) as also لَذَّ بِهِ, and ▼ اِلْتَذَّهُ, and ▼ اِلْتَذَّ بِهِ, (A, L,) and ▼ اِسْتَلَذَّهُ: (Ṣ, L, Mṣb:) لَذِذْتُ الشَّىْءَ and لَذِذْتُ بِهِ and اِسْتَلْذَذْتُهُ are syn.; (En-Naḍr, T, L;) and so are ▼ تَلَذَّذْتُ بِهِ and اِلْتَذَذْتُ بِهِ. (Ṣ, L, Mṣb.) — ذَا مِمَّا يَلَذُّنِى, and ▼ يُلَذِّذُنِى, [and يُلِذُّنِى, (see an ex. of its act. part. n. voce مُرِدٌّ, in art. ردّ,) *This is of the things that please,* or *delight, me*]. (A.)

2: see 1.

3. لَاذَّ الرَّجُلُ ٱمْرَأَتَهُ, inf. n. مُلَاذَّةٌ and لِذَاذٌ, [*The man gave pleasure,* or *delight,* or *enjoyment, to his wife, receiving the same from her,*] on the occasion of contact in the act of concubitus. (A.) See also 6.

4: see 1.

5. تَلَذَّذْتُ [*I became pleased,* or *delighted;* or *I pleased,* or *delighted, myself*]. (A.) — See also 1.

6. تَلَاذَّا [*They* (a husband and his wife) *gave each other pleasure,* or *delight,* or *enjoyment,*] on the occasion of contact in the act of concubitus. (A.) See also 3.

8: see 1.

10: see 1. — [اِسْتَلَذَّ also signifies *He experienced pleasure,* or *delight.*]

لَذٌّ *Sleep.* (IAạr, T, Ṣ, L, Ḳ.) — See also لَذِيذٌ and لَذَّةٌ.

لَذَّةٌ *Pleasure; delight; contr. of* أَلَمٌ; (M, L, Ḳ;) so explained because it happens not save to one who is of sound constitution, free from pains; *syn. with* شَهْوَةٌ [in one of the senses of this latter word], or *nearly so:* (TA:) *pleasantness; delightfulness; deliciousness; lusciousness, sweetness:* (the Lexicons passim: see the intrans. v. لَذَّ, of which it is an inf. n.) pl. لَذَّاتٌ. (Ṣ, L, Mṣb, Ḳ.) — ▼ لَذْوَى, of the measure فَعْلَى, also signifies the same as لَذَّةٌ, and is formed by the change of one of the two dháls into و; [in the L ى;] a change similar to that in تَقَضَّى. (L.) It occurs in a trad. of 'Áisheh, relating to the present world, قَدْ مَضَى لَذْوَاهَا وَبَقِىَ بَلْوَاهَا [*Its pleasure,* or *delight,* or *pleasantness,* or *delightfulness, hath passed away, and its probation remaineth*]. (L.) — Also لَذَّةٌ and ▼ لَذَاذَةٌ and ▼ لَذِيذٌ and ▼ لَذْوَى *The eating and drinking in a state of ease, comfort,* or *pleasure, and competence.* (IAạr, T, L.) — See لَذِيذٌ.

لَذِيذٌ and ▼ لَذٌّ are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. لَذَّ, (L,) signifying *Pleasant, delightful, delicious, luscious, sweet,* or *savoury;* (the Lexicons passim;) *desirable,* or *desired:* (L:) pl. of both, لِذَاذٌ; and of the latter, [or of both,] لُذٌّ. (M, Ḳ.) — شَرَابٌ لَذِيذٌ, and ▼ لَذٌّ, (Ṣ, M, L,) and كَأْسٌ لَذَّةٌ, (M, L,) and شَىْءٌ لَذِيذٌ, and ▼ لَذٌّ, (A,) *A pleasant, delightful, delicious, luscious, sweet,* or *savoury, beverage,* or *wine,* and *cup of beverage,* or *wine,* and *thing*]. — [You say] لَهُ عَيْشٌ لَذٌّ ▼ [*He has a pleasant,* or *delightful, life*]: and هُوَ فِى لَذٍّ ▼ مِنْ عَيْشٍ [*He is in a pleasant,* or *delightful, state of life*]. (A.) — رَجُلٌ لَذٌّ ▼ *A man of pleasant,* or *delightful, conversation,* or *discourse.* (A.) — *A man in the enjoyment of pleasure,* or *delight:* (M, L:) and أَلِذَّةٌ [pl. of لَذٌّ] *Those who take their pleasures,* or *delights.* (Ḳ.) — اللَّذِيذُ and ▼ اللَّذَّةُ *Wine:* pl. لُذٌّ and لِذَاذٌ. (Ḳ.) — See لَذَّةٌ.

لَذَاذَةٌ: see لَذَّةٌ, and 1.

لَذْوَى: see لَذَّةٌ.

ذَا أَطْيَبُ وَأَلَذُّ [*This is more,* or *most, pleasant and delightful, &c.*] (A.)

مَلَذٌّ *A place of* لَذَّة [i.e. *pleasure,* or *delight*]: pl. مَلَاذُّ. It is said in a trad. إِذَا رَكِبَ أَحَدُكُمُ الدَّابَّةَ فَلْيَحْمِلْهَا عَلَى مَلَاذِّهَا [*When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it*]; i.e. *let him make it run upon plain,* or *even, not rugged, ground.* (L.)

اَللَّذْ and اَللَّذِ [thus written with two lâms] dial. forms of اَلَّذِى : dual اَللَّذَا, with the ن elided: pl. اَلَّذِينَ; and sometimes, in the nom. case, اَلَّذُونَ. (Ṣ.) Their proper art. is لذى. (IB, Ḳ.) [See an ex. in a verse cited voce تَـزَبَّى.]

لذب

1. لَذَبَ, aor. ـُ, inf. n. لُذُوبٌ; and ▼لَاذَبَ; *He remained, stayed, abode,* or *dwelt,* in a place: (Ḳ:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَزَبَ.

3: see 1.

[لذع

لذم

لذى

See Supplement.]

لز

1. لَزَّ الشَّىْءُ بِالشَّىْءِ, (TḲ,) [aor., app. ـِ,] or لَزَّهُ, aor. ـُ, (so in a copy of the Mṣb,) inf. n. لَزٌّ, (Mṣb, Ḳ,) *The thing clave to the thing:* (Mṣb, Ḳ,* TḲ:) *it stuck,* or *adhered, to it.* (TA.) See also 8. — [Hence,] لَزَزْتَ بِى يَا فُلَانُ ‡ [*Thou hast importuned me,* or *wearied me by thine importunity, O such a one*]. (A.) = لَزَّهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. لَزٌّ (Ṣ, Ḳ) and لَزَزٌ, (Ḳ, and so in a copy of the Ṣ,) or لِزَازٌ, (L, and so in a copy of the Ṣ,) *He fastened it,* or *made it fast;* or *he bound it,* or *tied it;* syn. شَدَّهُ: and *he stuck it,* or *made it to adhere;* (Ṣ, Ḳ;) as also ▼اَلَزَّهُ, (Ḳ,) inf. n. إِلْزَازٌ. (TA.) [But it is afterwards said in the TA, that, accord. to the TṢ, أَلْزَزْتُ بِهِ in the sense of أَلْصَقْتُ بِهِ was disallowed by Aṣ.]) You say also, لَزَّهُ بِهِ, (TḲ,) inf. n. لَزٌّ, (Ḳ,) *He made it to cleave to it;* (Ḳ,* TḲ;) *like the* لِزَاز *of a house* or *chamber.* (Lth, TA.) And لُزَّا *They* (two camels) *were tied together:* and *they* (the two shanks of a camel) *were straitly connected* in the shackles. (TA.) — *He fastened it,* namely a door, *with a* لِزَاز, or *bar; he barred it.* (Ḳ,* TA.) — *He thrust* or *pierced him* [with a spear or the like]. (Ḳ,* TḲ.) — لَزَّهُ إِلَى كَذَا ‡ *He necessitated him,* or *constrained him, to have recourse to,* or *to do, such a thing.* (A, TA.)

2. لَزَّزَهُ *He* (God) *caused him to be compact and strong in make.* (Ṣ, Ḳ.)

3. لَازَزْتُهُ, (inf. n. لِزَازٌ, TA,) *I associated with him; became his companion.* (Ṣ,* Ḳ,* TA.)

4. اَلَزَّهُ : see 1.

8. اِلْتَزَّ بِهِ *It became coupled with it,* and *stuck to it.* (A.) See also 1.

رَجُلٌ كَزٌّ لَزٌّ *A niggardly, tenacious, man:* (AZ, TA:) or the latter epithet is an imitative sequent. (Ṣ, Ḳ.) — لَزُّ شَرٍّ : see لِزَازُ شَرٍّ.

لِزُّ شَرٍّ : see لِزَازُ شَرٍّ.

لَزَزٌ : see لِزَازٌ. = *Straitness, difficulty, distress;* or *the like;* syn. شِدَّةٌ. (TA.) — *A state of crowding together* of people *in a narrow compass.* (Mṣb.) — عَيْشٌ لَزَزٌ *A strait,* or *difficult, life* (Mṣb.)

لِزَازٌ *A piece of wood with which a door is fastened; the bar of a door;* (A,* Ḳ,* TA;) as also ▼لَزَزٌ. (Ḳ.) [Said in the Ṣ, where it is not explained, to be from لِزَازُ خَصْمٍ, q.v. infra.; but accord. to the A, it is proper, not tropical.] = هُوَ لِزَازُ مَالٍ ‡ *He is one who* [by close and constant attention] *takes good care of camels,* or *other property.* (A, TA.) [Hence,] جَعَلْتُكَ لِزَازًا لِفُلَانٍ ‡ *I have made* or *appointed thee* [*to be a manager of such a one;*] *not to suffer such a one to disobey* or *oppose.* (A,* TA.) — هُوَ لِزَازُ خَصْمٍ ‡ [*He is one who cleaves to an adversary in contention* or *litigation*]. (Ṣ, A.) — إِنَّهُ لِزَازُ خُصُومَةٍ ‡ *Verily he is pertinacious in contention* or *litigation; commissioned and able to manage it.* (TA.) — فُلَانٌ لِزَازُ شَرٍّ, (TA,) and ▼لَزِيزُ شَرٍّ, and ▼لِزُّ شَرٍّ, (Ḳ,) and لَزُّ شَرٍّ, (TA,) ‡ *Such a one is one who pertinaciously adheres to evil* or *mischief.* (Ḳ, TA.)

لَزُوزٌ an imitative sequent to عَجُوزٌ. (Ḳ.)

لَزِيزُ شَرٍّ : see لِزَازٌ.

مِلَزٌّ, applied to a man, and in like manner, without ة, to a woman, ‡ *Vehement,* or *pertinacious, in adhering.* (TA.) — *Vehement in contention* or *litigation;* (Ṣ, Ḳ;) *pertinacious in adhering to that which he desires,* or *seeks, to obtain.* (Ṣ.)

مُلَزَّزٌ, (Ṣ, Ḳ,) or مُلَزَّزُ الخَلْقِ, (A,) A man (A, TA) *compact and strong in make;* (Ṣ,* Ḳ,* TA;) *having a well-knit frame.* (A.)

لزأ

1. لَزَأَ and ▼الزأ, (Ḳ,) or the former only, (TA,) *He filled* (Ḳ) a water-skin or the like. (TA.) = لَزَأَهُ, aor. ـَ; and ▼لَزَّاهُ, (Ḳ,) and ▼الزاه; (TA;) *He gave him* [a thing]. (Ḳ, TA.) In the Ḳ, this portion is confused, as well as defective. (TA.) = لَزَأَتْ *She* (a woman) *brought forth.* (Ḳ.) [You say] قَبَّحَ اللّٰهُ أُمًّا لَزَأَتْهُ, (TA,) or لَزَأَتْ بِهِ, (Ṣ,) [*May God remove far from good,* or *prosperity, the mother that brought him forth!*] = لَزَأَ; (Ḳ;) and ▼لَزَّأَ, (Aṣ, Ṣ, Ḳ,) inf. n. تَلْزِئَةٌ; (Aṣ, Ṣ;) *He tended* camels *well.* (Aṣ, Ṣ, Ḳ.)

2: see 1.

4. الزأ *He satiated* sheep &c. (Ḳ) *with pasture.* (TA.) = See 1.

5. تلزّأ ريًّا *It,* or *he, was,* or *became, filled to saturation,* or *satiety.* (Ḳ,* TA.)

لزب

1. لَزَبَ, aor. ـُ, inf. n. لُزُوبٌ, *It was,* or *remained, fixed, settled, firm,* or *constant.* (Ḳ.) — لَزَبَ, aor. and inf. n. as above, *It* (mud &c., Ṣ) *adhered, clave,* or *stuck.* (Ṣ, Ḳ.) — لَزِبَ, aor. ـَ, inf. n. لَزْبٌ and لُزُوبٌ, [*It became commixed,* or *commingled; it intermixed;* or *it became contracted;*] *one part of it entered into another.* (Ḳ.) — لَزُبَ and لَزِبَ *It* (mud) *cohered, and became hard.* (Ḳ.) — لَزَبَ, aor. and inf. n. as at first, *It was a time of drought, of no rain.* (Ḳ.) = لَزَبَتْهُ العَقْرَبُ i.q. لَسَبَتْهُ; *The scorpion stung him.* (Kr, Ḳ.)

6. تلازب التَّمْرُ *The dates stuck together.* (L, art. نضح.)

لَزْبٌ *Strait; narrow; difficult.* E.g. عَيْشٌ لَزْبٌ *A strait,* or *difficult life.* (TA.)

لِزْبٌ *A narrow* road, or way. (Ḳ.)

لَزْبٌ immediately following عَزْبٌ, (in the CḲ, غَزْبٌ,) [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (Ḳ.) So likewise لَزْبَةٌ after عَزْبَةٌ. (Ibn-Buzruj.)

لَزِبٌ *Little in quantity* or *number:* pl. لِزَابٌ. (Ḳ.) E.g. مَآءٌ لَزِبٌ *Little water.* (TA.)

لَزْبَةٌ *Adversity; difficulty; distress;* (Ṣ, Ḳ;) *drought:* (Ṣ:) pl. لِزَبٌ (IJ, Ḳ: in the CḲ لُزُبٌ) and لَزْبَاتٌ : (Ṣ, Ḳ:) the latter with the ز quiescent, because it is [originally] an epithet. (Ṣ.) E.g. أَصَابَتْهُمْ لَزْبَةٌ *Distress and drought befell them.* (Ṣ.) — سَنَةٌ لَزْبَةٌ A *severe year; a year of drought.* (TA.)

لَازِبٌ *Adhering,* or *adhesive,* or *cohesive,* clay or mud. (Ṣ.) — *Being,* or *remaining, fixed, settled, firm,* or *constant.* (Ṣ.) — صَارَ الشَّىْءُ ضَرْبَةَ لَازِبٍ *The thing became fixed, settled, firm,* or *constant,* (Ṣ, Ḳ,) *and severe:* (TA:) [or, *a constant infliction:*] or, *indispensable,* or *necessary:* i.e., *the blow of a sword that sticks,* or *remains fixed,* [*in the wound*]. (Aboo-Bekr, cited in the TA.) لازب is here the same as لازم: (Ḳ:) the latter is the original word; the م being changed into ب; and is also used in this phrase: (TA:) but لازب, in this in-

stance, is the more chaste. (Ṣ.) En-Nábighah says,

• فَلَا تَحْسِبُونَ الخَيْرَ لَا شَرَّ بَعْدَهُ •
• وَلَا تَحْسِبُونَ الشَّرَّ ضَرْبَةَ لَازِبِ •

[*Then think ye not that good shall have no evil after it, nor think ye that evil shall be a constant infliction*]. (Ṣ.) Ṣgh says, of the conversion of رباغة into رواغة, or of و into ى because of kesreh before it, هٰذَا القَلْبُ لَيْسَ بِضَرْبِ لَازِبٍ [*This conversion is not a necessary sort.*] (TA in art. روغ.)

مِلْزَابٌ *Very avaricious; tenacious,* or *niggardly:* (Ṣ, Ḳ:) pl. مَلَازِيبُ. (Ṣ.)

لزج

1. لَزِجَ, aor. ـَ, (Ṣ, M, Ḳ,) inf. n. لَزَجٌ and لُزُوجَةٌ (M) and لُزُوجٌ; (Mṣb;) and ▼ تلزّج; (M;) *It* (a thing, Ṣ) *stretched out,* in a neut. sense: *it roped;* or *drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, continuity of parts:* syn. تَمَطَّطَ and تَمَدَّدَ: (Ṣ, Ḳ:) *it was,* or *became, viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, so as to adhere to the hand and the like.* (Mṣb.) — لَزِجَ بِهِ *It adhered to him,* or *it, as glue* or *the like;* syn. غَرِىَ. (Ṣ, Ḳ.) E.g. أَكَلْتُ شَيْئًا فَلَزِجَ بِأَصَابِعِى *I ate a thing and it adhered to my fingers.* (Mṣb.) — [And] ▼ تلزّج *It* (food, or ointment,) *became* [*viscous, glutinous, clammy, cohesive, sticky, slimy, ropy,* or *mucilaginous,*] *like* خِطْمِىّ [or *marsh-mallow*]. (M, &c.) — ▼ تلزّج النَّبَاتُ *i.q.* تَلَجَّنَ: (Ṣ, Ḳ:) i.e., *The herbage became flaccid, and one part thereof inclined over another:* (TA:) [or *became flaccid, and of a viscous consistency,* or *viscous* or *mucilaginous in its juice;* as appears from what here follows]. Ru-beh says, [in the Ṣ, El-'Ajjáj,] describing a pair af asses, male and female,

• وَفَرَغَا مِنْ رَعْيِ مَا تَلَزَّجَا •

[*And they finished pasturing upon what had become flaccid, and of a viscous consistency*]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the خِطْمِىّ [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, *And they finished pasturing upon what they had searched after constantly,* or *time after time:* for تَلَزُّجٌ also signifies the *searching* of a beast of carriage *after herbage and leguminous plants, constantly,* or *time after time:* and the two asses are here the agents of the verb تلزّجا. (L.)

5. See 1. — تلزّج رَأْسُهُ *His head remained unpurified of its dirt* (Ṣ, Ḳ) *after he had washed it.* (Yaḳoob, Ṣ.)

لَزِجٌ (Ṣ, M, Mṣb) and ▼ مُتَلَزِّجٌ (M), A thing *stretching out,* in a neut. sense: *roping;* or *drawing out, with a viscous, glutinous, clammy, cohesive, sticky,* or *slimy, continuity of parts:* syn. مُتَمَطِّطٌ and مُتَمَدِّدٌ: (Ṣ:) *viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, so as to adhere to the hand* or *the like:* (Mṣb:) بَلْغَمٌ لَزِجٌ [*Viscous, glutinous, cohesive, sticky,* or *ropy, phlegm*]. (TA.) زَبِيبَةٌ لَزِجَةٌ *A sticky raisin.* (L.)

رَجُلٌ لَزِجَةٌ, and لُزَجَةٌ, and لُزَيجَةٌ, *A man who keeps to his place, and does not quit it.* (Ḳ.)

مُتَلَزِّجٌ: see لَزِجٌ.

لزق] لزم لزن See Supplement.]

لزورد

لَازَوَرْدٌ [and لَازُوَرْدٌ], an arabicized word, [from the Persian لَاژُوَرْد,] *A well-known stone;* [*lapis lazuli;*] *used as a material with which to write, and as a medicine.* (MF.)

[لَازَوَرْدِىٌّ *Of the colour of lapis lazuli.*]

لسب

1. لَسَبَهُ, aor. ـِ, (Ṣ, Ḳ,) and ـُ, (Ḳ,) inf. n. لَسْبٌ, (Ṣ,) *It* (a scorpion, Ṣ, or a serpent or other thing, Ḳ, as a scorpion, and wasp, but generally said of a scorpion, TA,) *stung him,* or *bit him.* (Ṣ, Ḳ.) — لَسَبَهُ أَسْوَاطًا *He flogged him with whips.* (Ṣ.) لَسَبَهُ بِالسَّوْطِ *He flogged him with the whip.* (Ḳ.) — لَسِبَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَسْبٌ, (Ṣ,) *He licked* honey, (Ṣ, Ḳ,) or the like, (Ḳ,) as clarified butter. (TA.) ═ لَسِبَ بِهِ, aor. ـَ, *It adhered, clave,* or *stuck, to it,* or *in it:* (Ṣ, Ḳ:) like لَصِبَ. (Ṣ.)

لَسْبَةٌ, like لَعْقَةٌ, *A single lick* of honey or the like. (TA.)

مَا تَرَكَ لُسُوبًا, and ▼ لَسُوبًا, *He left not anything:* [lit., *what might be licked off*]. (Ḳ.) [See also كُسُوبٌ.]

لَسُوبًا: see لُسُوبًا.

لسد

1. لَسَدَ, aor. ـِ, (Ṣ, M, Ḳ,) and ـُ, (M,) inf. n. لَسْدٌ; (Ṣ;) and لَسِدَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَسَدٌ; (Ṣ;) the latter mentioned by AḤát, (Ṣ,) or Aboo-Khálid, (L,) in the Kitáb el-Abwáb, (Ṣ, L,) but the former is the more chaste, (TA,) *It* (a lamb or kid, Ḳ, or the young one of a cloven-hoofed animal, Ṣ, M,) *sucked* its mother: (Ṣ, M, L:) or *sucked her so as to exhaust all that was in the udder.* (M, L, Ḳ.) — Also, both verbs, *He* (a dog) *licked* a vessel: (M, Ḳ:) or *he* (a man) *licked* what was in the vessel. (IKtt.) — Also, the former, *He licked* honey: (Ṣ:) and anything. (M.) You say لَسَدَتِ الوَحْشِيَّةُ وَلَدَهَا *The female wild animal licked her young one.* (M.)

مِلْسَدٌ A young camel *that sucks:* (L:) or *that sucks much.* (Ḳ.)

لسع] لسم لسن See Supplement.]

لص

1. لَصَّ, aor. ـُ, *He thieved,* or *stole:* (A:) [see لُصُوصِيَّةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and ▼ تلصّص signifies the same; or *he was thievish:* (Ṣ,* Mṣb,* TA:) [or *he practised theft:*] or *he thieved,* or *stole, repeatedly:* (A, TA:) and *he acted as a spy;* syn. تَجَسَّسَ. (TA.) — لَصَّ الشَّىْءَ, aor. ـُ, (Mṣb, TḲ,) inf. n. لَصٌّ, (A, Mṣb, Ḳ,) [in the CḲ لِصّ,] *He stole the thing:* (Mṣb:) [and] *he did the thing secretly,* or *covertly.* (A, Ḳ.) ═ لَصَّ بَابَهُ, (TA,) inf. n. لَصٌّ, (A, Ḳ,) *He closed,* or *locked, his door;* syn. أَغْلَقَهُ and أَطْبَقَهُ; (A, Ḳ, TA;) as also رَصَّهُ. (TA.) — لَصَّ, [app. in the sec. pers. لَصِصْتَ, and aor. يَلَصُّ, and inf. n. لَصَصٌ,] *His teeth* (أَضْرَاس) *were near together, so that no interstice was seen between them.* (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصَصٌ below.]

2. لصّص بُنْيَانَهُ, (M,) inf. n. تَلْصِيصٌ, (Ṣ, Ḳ,) *He made his building firm and compact;* or *firm and strong;* i.q. رَصَّصَهُ; (Ṣ, M, Ḳ;) of which it is a dial. form. (Ṣ.)

5: see 1.

8: التصّ بِهِ *It stuck,* or *adhered,* (Ṣgh, Ḳ,) *to him.* (TḲ.)

لِصٌّ (Ṣ, M, A, Mṣb, Ḳ) and ▼ لَصٌّ, (Ṣ, M, Mṣb, Ḳ,) the latter mentioned by Aṣ, (Mṣb,) but only the former known to Sb, (M,) and لُصٌّ, (IDrd, A, Ḳ,) *A thief; a robber;* (M, A, Mṣb, Ḳ;) as also لِصْتٌ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لِصّ, and is said by Lḥ to be of the dial. of Ṭeiyi and of some of the Anṣár, and also pronounced لَصْتٌ, (M,) and لُصْتٌ: (Ḳ, art. لصت:) fem. لِصَّةٌ, (M,) or لَصَّةٌ: (A, Ḳ:) pl. of لِصّ and لَصّ, (IDrd, Ṣ, Mṣb, Ḳ) and لُصّ, (IDrd, Ḳ,) لُصُوصٌ, (IDrd, Ṣ, M, Mṣb, Ḳ,) and of the first, لِصَصَةٌ, (IDrd, TA,) and of the first (M, TA) and second, (M,) لِصَاصٌ, (M, TA,) or أَلْصَاصٌ:

(Ḳ) [and in the TA said to be so in the T: but this is probably a mistake for لَصَاصٌ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّةٌ is a quasi-pl. n.: (IJ, M:) the pl. of لَصَّةٌ, (M,) or لَصَّةٌ, (Ḳ,) is لَصَّاتٌ, (M,) and لَصَّاتٌ, (Ḳ,) and لَصَائِصُ, (M, Ḳ,) which last is extr. [with respect to rule]: (M:) and the pl. of لِصْتٌ is لُصُوتٌ. (M.)

لُصٌّ and لَصٌّ: see لِصٌّ.

لَصَصٌ *Nearness together of the* أَضْرَاس [or *teeth,* or *molar teeth,* or *all the teeth except the central incisors,*] (Ṣ, M, A, Ḳ,) *so that no interstice is seen between them;* (M;) as also رَصَصٌ. (M, art. رص.) — And *Nearness together of two legs of a quadruped, and of the two thighs:* and *nearness together of the upper parts of the two knees:* (M:) or *nearness together of the two shoulder-joints,* (Ḳ,) or *of the upper parts thereof, so that they nearly touch the ears:* (M:) or *nearness together of the two shoulder-blades:* (M:) and *a contraction of the elbows of the horse towards his* [*breast,* or *that part of it which is called the*] زَوْر; (Ḳ;) *and their cleaving to that part;* which is a quality approved in a horse. (TA.) — Also, *Nearness of the forehead to the eyebrow.* (IḲtt, TA.) = See also لُصُوصِيَّةٌ.

لَصَاصٌ:
لُصُوصٌ: } see what next follows.
لُصُوصَةٌ:

لُصُوصِيَّةٌ (Ṣ, M, Ḳ [in the CḲ without teshdeed]) and لَصُوصِيَّةٌ, (Ks, Ṣ, M, and in a copy of the Ḳ,) the latter of which is the more chaste, though the other is the regular form, (TA,) and ▼لُصُوصَةٌ, (M, A, and so in the CḲ in the place of the form next preceding,) or ▼لَصُوصَةٌ, (as in some copies of the Ḳ and in the TA) or ▼لُصُوصٌ and ▼لَصُوصٌ, (as in a copy of the Mṣb,) and ▼لَصَاصٌ and ▼لَصَصٌ, (Ḳ,) *Thieving;* or *thievishness.* (Ṣ, M, A, Mṣb, Ḳ.)

أَلَصُّ, (Ṣ, M, Ḳ,) or أَلَصُّ الأَضْرَاسِ, (A,) A man (M, A) *whose* [*teeth called*] اضراس *are near together* (Ṣ, M, A, Ḳ) *so that no interstice is seen between them:* (M:) as also أَرَصُّ: (M, A, Ḳ, art. رص:) fem. لَصَّآءُ. (M.) — Also, the masc. (Aṣ, TA) and fem., (Ḳ,) or أَلَصُّ الفَخِذَيْنِ, (A,) *One whose thighs cleave together, there being no space between them.* (Aṣ, A,* Ḳ.) [See also أَرَصُّ.] Hence, (TA,) the Zenjee is said to be أَلَصُّ الأَلْيَتَيْنِ, (Ḳ,) i.e. *Having the buttocks cleaving together.* (TA.) And أَلَصُّ, (Ṣ,) or أَلَصُّ المَنْكِبَيْنِ, (A,) *Having the two shoulder-joints near together, almost touching the ears.* (Ṣ, A.) — Also the fem., applied to a woman, *Impervia coëunti;* (M;) as also رَصَّآءُ. (M, art. رص.) — And, applied to a forehead (جَبْهَة), *Narrow.* (Ḳ.) — And, applied to a sheep or goat, *Having one of her horns extending forwards and the other backwards.* (Z, Ṣgh, Ḳ.)

مَلَصَّةٌ quasi-pl. n. of لِصٌّ. (IJ, M.) — أَرْضٌ مَلَصَّةٌ *A land in which are thieves,* or *robbers:* (Ṣ, M:) or *in which are many thieves* or *robbers.* (Ḳ.)

غَلَقٌ مَلْصُوصٌ [*A closed lock*]. (TA.)

لصب

1. لَصِبَ السَّيْفُ فِى الغِمْدِ, aor. ـَ, (inf. n. لَصْبٌ, as in a copy of the Ṣ, perhaps a mistake for لَصَبٌ,) *The sword stuck in the scabbard,* (Ṣ, Ḳ,) *and would not come forth.* (Ṣ.) See also لَسِبَ and لَزِبَ. — لَصِبَ الجِلْدُ بِاللَّحْمِ (Ḳ) or simply لصب الجلد, (Ṣ,) *The skin stuck to the flesh, by reason of emaciation.* (Ṣ, Ḳ.) — لَصِبَ الخَاتَمُ فِى الإِصْبَعِ *The ring stuck fast upon the finger* contr. of قَلِقَ. (Ṣ, Ḳ.)

8. التصب *It became narrow.* (TA.)

لِصْبٌ *A small ravine*, or *gap,* (شِعْبٌ صَغِيرٌ,) *in a mountain,* (Ṣ, Ḳ,) *narrower than a* لِهْب, *and wider than a* شِعْب: (Ḳ:) or *a cleft* (شَقّ) *in a mountain, narrower than a* لهب, *and wider than a* شعب: (Es-Sukkaree:) or the *narrow part of a valley:* (Ḳ:) and *any narrow place in a mountain:* (Ṣ:) pl. لِصَابٌ and لُصُوبٌ. (Ḳ.) [In two copies of the Ṣ, these two pls., app. by the careless omission of the word الجَمْعُ, are made syn. with لِصْبٌ in the last of the senses explained above.]

لَصِبٌ Skin *sticking to the flesh, by reason of emaciation.* (TA.) — *A species of* [*the kind of barley called*] سُلْت, (Ḳ,) *difficult to clear* [*from the husks*]: *some of it is trodden, and the rest requires* [*machines, such as are called*] مَنَاجِين [pl. of مَنْجَنُون]. (TA.) — *Avaricious, tenacious,* or *niggardly, and of difficult disposition.* (Ḳ.) — فُلَانٌ لَحِزٌ لَصِبٌ *Such a one* [*is a niggard, who*] *hardly gives anything.* (Ṣ)

لَوَاصِبُ [pl.], (in the poetry of Kutheiyir, Ṣ,) *Narrow and deep wells.* (Ṣ, Ḳ.)

مِلْصَابٌ A sword *that sticks much in the scabbard;* (Ḳ;) *scarcely coming out from it.* (TA.)

مُلْتَصِبٌ A *narrow* road. (Ḳ)

لصت

لِصْتٌ (Ṣ, Ḳ) and لَصْتٌ and لُصْتٌ (Ḳ) *i.q.* لِصٌّ, *A thief; a robber:* (Ṣ, Ḳ:) in the dial. of the tribe of Ṭeiyi, (Fr, Ṣ,) who say, for طَسٌّ, طَسْتٌ: (Ṣ:) pl. لُصُوتٌ. (Ṣ, Ḳ.) See art. لص.

لصف]
لصق
لط
See Supplement.]

لطأ

1. لَطَأَ بِالأَرْضِ, aor. ـَ, inf. n. لَطْءٌ; and لَطِئَ, aor. ـَ, inf. n. لُطُوْءٌ; *He clave to the ground.* (Ṣ, Ḳ.) Also, the former, without ء: اِلْطَهْ occurs in a trad. for اِلْطَأْ [imper. of لَطِئَ] *Cleave to the ground.* (TA.) — لَطِئَ لِسَانِى *My tongue became stiff, so that I could not move it to speak.* From a trad. (TA.) — لَطَأَ, (Ḳ,) inf. n. لَطْءٌ, (TA,) *He beat* a person *with a staff or stick:* or *he beat on the back* only. (Ḳ.)

لَطَأٌ The *wolf:* [because it crouches, or crawls, upon the ground]. (TA.) — *A hunter,* or *sportsman:* [for the same reason]. (TA.)

رَأَيْتُ الذِّئْبَ لَاطِئًا لِلسَّرِقَةِ [*I saw the wolf crouching to steal*]. (TA.)

لَاطِئَةٌ *A wound on the head, such as is termed* ▼مِلْطَاةٌ and ▼مِلْطَأٌ: (Ḳ:) also termed سِمْحَاق [q.v. infra]. (TA.) — Also, *A pustule* (Ḳ) *that comes forth upon a man, scarcely curable;* (TA;) *said to be from the sting,* or *bite, of the* ثُطَاة. So in the L; but in the Ḳ, incorrectly, or *it is from the sting,* or *bite, of the* ثطاة. (TA.) — Also, *A small kind of* قَلَنْسُوَة, *that cleaves to the head.* (A, TA.)

مِلْطَأٌ and مِلْطَاةٌ: see لَاطِئَةٌ, and also arts. لطى and لط. — The former is also explained as signifying The *pericranium* itself; *a thin cuticle,* or *membrane, between the bone of the scull and its flesh:* accord. to IAth and the L. (TA.)

لطث

1. لَطَثَهُ, (aor. ـُ, inf. n. لَطْثٌ, L,) *He struck him with the flat of the hand;* or, *with a broad piece of wood:* (IAạr, Ḳ:) *he slapped him with his open hand;* syn. صَكَّهُ; (Ḳ;) like لَطَمَهُ. (TA.) [See also لَطَسَهُ.] — لَطَثَهُ بِحَجَرٍ *He threw a stone at him;* (Ḳ;) as also لَطَسَهُ. (TA.) = لَطَثَهُ *He collected it together.* (Ḳ.) = لَطَثَهُ الأَمْرُ, (aor. ـِ, inf. n. لَطْثٌ,) *The affair was difficult,* or *troublesome, to him.* (Ḳ.) — لَطَثَهُ, aor. ـِ, inf. n. لَطْثٌ, *It* (a load, or an affair,) *was heavy* or *burdensome, and hard,* or *grievous to him.* (L.) — لَطِثَ, [aor. ـَ,] inf. n. لَطَثٌ, *It became corrupt.* (IAạr, Ḳ.)

6. تَلَاطَثَ المَوْجُ *The waves dashed together,* or *against each other.* (Ḳ) — تلاطث القَوْمُ *The people struck each other with their hands:* (Ḳ:) or, *with swords.* (TA.)

مُلَاطِثُ *Places that are struck* (تُلْطَثُ) *by a load*, or *burden*, or *by beating*: (Ḳ:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)

مُلَاطِثٌ *Collecting*; or *a collector*; syn. جَامِعٌ: (Ḳ:) *selling*; or *a seller*; or *buying*; or *a buyer*; syn. بَائِعٌ. (AA.)

لطح

1. لَطَحَهُ, aor. ـَ, (inf. n. لَطْحٌ, Ṣ,) *He struck him with the palm of his hand*; (Ḳ;) as also لَطَخَهُ: or *he struck him, not violently, with his open hand*: (TA:) or *he struck him, not violently, with the palm of his hand and the like*: (T:) or *he struck him gently on the back* (Ṣ, Ḳ) *with the palm of the hand*; like حَطَأَهُ. (Ṣ.) — لَطَحَ بِهِ *He threw him, or cast him, upon the ground*. (Ṣ, Ḳ.)

لَطْحٌ *A soil*, or *pollution*, or *taint*, (like لَطْخٌ,) *of which, when it is rubbed, there remains no sign*. (T, M, Ḳ.)

لطخ

1. لَطَخَهُ, (Ṣ, Ḳ, &c.,) aor. ـَ, (Mṣb, Ḳ,) inf. n. لَطْخٌ, (Ṣ,) *He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, bedaubed, bespattered*, [*rubbed over*, or *overspread*,] *sprinkled* or *splashed, him*, or *it*, (Ṣ, L, Mṣb, Ḳ,) as a garment, (Mṣb,) بِكَذَا *with such a thing*, (Ṣ,) as with ink. (Mṣb.) [See also 2.] — لَطَخَهُ بِشَرٍّ, (L,) or بِسُوْءٍ, (Mṣb,) aor. and inf. n. as above, *He sullied*, or *bespattered, him with evil* [*by charging him therewith*]: (L:) *he* [*aspersed him*; or] *charged, reproached*, or *upbraided, him with evil*. (Mṣb.) لَطَخَهُ بِأَمْرٍ قَبِيحٍ *He charged, reproached*, or *upbraided, him with something bad, evil, abominable*, or *foul, either said* or *done*. (L, arts. لطخ and طيخ.) — لُطِخَ بِشَرٍّ, (Ṣ, Ḳ,) a verb like عُنِىَ, [pass. in form but neut. in signification,] (Ḳ) *He became* [*aspersed*, or] *charged, reproached*, or *upbraided, with evil*. (Ṣ, Ḳ.) ═ See art. لطح.

2. لطّخهُ *He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaubed, bespattered*, [*rubbed over*, or *overspread*,] or *splashed, him* or *it, much*. (Mṣb.) [See also 1.] — *He daubed him over* with perfume &c. (Ṣ, Ḳ, art. ضمخ, &c.)

5. تلطّخ *He*, or *it*, (as a garment, Mṣb,) *became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaubed*, or *bespattered*; (Ṣ, L, Mṣb, Ḳ;) [or *became so much*; or *he defiled*, &c., *himself*; or *did so much*;] بِكَذَا *with such a thing*, (Ṣ,) as with ink. (Mṣb.) — تلطّخ بِقَبِيحٍ, (Ṣ, L, Ḳ, art. طيخ, &c.) and مِنْ قَبِيحٍ, (L,) i.e. [*He became charged, reproached*, or *upbraided, with*] *something bad, evil, abominable*, or *foul, either said* or *done*. (L, arts. لطخ and طيخ.) تلطّخ بِشَرٍّ *He did evil* [*and thus defiled himself*; *he defiled himself by doing evil*]. (L.)

لَطْخٌ [and ▼ لَطْخَةٌ] *A small portion* or *quantity*; *a particle*; of clouds (Ṣ, L, Ḳ) and the like, (Ḳ,) and of news, or tidings, or information: (L:) and [*a small quantity*] of rain. (Ḳ in art. ذيل.) — لَطْخٌ [*A soil*, or *pollution*, or *taint*]. (See لَطْحٌ.) — [And ▼ لَطْخَةٌ *A soil, a splash*.]

لَطِخٌ A man (L) *dirty* (L, Ḳ) *in eating*. (Ḳ.) — Anything *defiled, dirtied*, or *besmeared, with something of a different colour*. (L.)

لَطْخَةٌ see لَطْخٌ.

لَطْخَةٌ and ▼ لِطِّيخٌ A *stupid* man; one *of little sense*; (Ḳ;) *in whom is no good*: (TA:) pl. of the former لَطْخَاتٌ. (Ḳ.)

لَطُوخٌ A thing *with which another thing is defiled, polluted, dirtied*, or *besmeared*, (Ḳ,) *and with which its colour is changed*. (TA.)

لُطَاخَةٌ *What remains of a soil*, or *pollution*, or *the like*. (L.)

لِطِّيخٌ: see لَطْخَةٌ.

[لطع
لطف
لطم
لطى
See Supplement.]

لظ

1. لَظَّ: see 4. — [The inf. n.] لَظٌّ is also *syn. with* طَرْدٌ [The act of *driving away*; &c.]. (Ibn-'Abbád, Ḳ.)

3. مُلَاظَّةٌ, inf. n. of لَاظَّ: and, as also لِظَاظٌ, irregularly, of تَلَاظُّوا: see 4, and 6.

4. الظّ بِهِ, (T, Ṣ, M, Ḳ,*) inf. n. إِلْظَاظٌ, (T, Ṣ,) *He kept*, or *clave*, or *adhered*, (T, Ṣ, M, Ḳ,) *to him*, (AZ, T, Ṣ,) *not quitting him*, (T,) and *to it*: (T, Ṣ, M:) *he applied himself to it perseveringly, assiduously, constantly*, or *incessantly*; (A'Obeyd,* Ṣ,* M, TA;) as also الظّ عَلَيْهِ: (M:) and ▼ لَظَّ بِهِ, (IDrd, M, TA,) [aor., accord. to general rule, ـُ,] inf. n. لَظٌّ and ▼ لَظِيظٌ, (Ḳ, TA,) or the latter is a subst. from الظّ به; (M, TA;) in the former sense, (Ḳ,) and in the latter. (M, Ḳ.) You say, الظّ بِالكَلِمَةِ *He kept to the expression*. (M.) And hence, أَلِظُّوا فِى الدُّعَآءِ بِيَا ذَا الجَلَالِ وَالإِكْرَامِ *Keep ye in prayer to* [the expression] يا ذا الجلال والاكرام; (Ṣ, M,* TA;*) *and repeat it often*: (TA:) a saying of Ibn-Mes'ood. (Ṣ, TA.) Hence also, (Ṣ, M,) المُلَاظَّةُ ▼ فِى الحَرْبِ (Lth, T, Ṣ, M) *The keeping*, or *applying oneself, perseveringly, assiduously, constantly*, or *incessantly, to fighting*. (M, TA.) — *He remained, stayed, dwelt*, or *abode*, (Ṣ, Ḳ,) *in it*, namely a place; (Ṣ;) as also الظّ عليه. (TA.) — الظّ المَطَرُ *The rain continued*, (Ṣ, M, Ḳ,*) *and was incessant*. (M.)

6. تَلَاظُّوا, inf. n., irregularly, ▼ مُلَاظَّةٌ and لِظَاظٌ, *They kept*, or *applied themselves, perseveringly, assiduously, constantly*, or *incessantly, to fighting, one with another*. (M.) تَلَاظٌّ is also *syn. with* تَطَارُدٌ: (Ḳ, TA:) you say, مَرَّتِ الفُرْسَانُ تَلَاظُّ [*The horsemen passed by charging upon, assaulting*, or *attacking, and fighting, one another*]. (TA.)

لَظٌّ, (Ḳ,) or لَظٌّ كَظٌّ, (T, Ṣ, M,) A man *hard*, or *difficult, in disposition*; (Ṣ, Ḳ;) as also ▼ لِظْلَاظٌ (Ibn-'Abbád, Ḳ:) or a man *hard*, o *difficult, in disposition*, (T, M;) *and treated with severity*, or *rigour*, (T,) or *straitened*; (M;) as also ▼ مِلَظٌّ and ▼ مِلْظَاظٌ: (M:) كَظٌّ is app. an imitative sequent. (M.) You say, إِنَّهُ لَحَدِيدٌ لِظْلَاظٌ ▼ *Verily he is* [*sharp and*] *evil* (زعر) *in disposition*. (TA.)

لِظْلَاظٌ: see لَظٌّ, in two places. — It also signifies *Chaste in speech*; or *eloquent*. (TA.) — And sometimes, (Fr,) A *hot* day. (Fr, Ḳ.)

مُلِظٌّ *Keeping, cleaving*, or *adhering*; (T;) *not quitting*. (T, Ṣ.) You say, هُوَ مُلِظٌّ بِهِ *He is keeping, cleaving*, or *adhering, to him*; (T;) *not quitting him*. (Ṣ, T.) — A man *much attached, addicted*, or *given, to a thing*; (T;) *who applies himself perseveringly, assiduously, constantly*, or *incessantly*, (T, Ṣ,) *to it*; as also ▼ مِلْظَاظٌ: (T:) or the latter signifies *very persevering, assiduous*, or *constant*. (Ṣ, Ḳ.)

مِلَظٌّ *Keeping, cleaving*, or *adhering, fast*: applied to a creditor. (TA.) — See also لَظٌّ.

مِلْظَاظٌ: see مُلِظٌّ, and لَظٌّ.

لظأ

لَظَأٌ *A little* (and mean, or *contemptible*, TA) *thing*; *a little*. (Ḳ.)

[لظى
See Supplement.]

لعب

1. لَعِبَ, aor. ـَ, inf. n. لَعِبٌ (which is the original [and most common] form, TA) and لِعْبٌ (Ṣ, Ḳ: the latter of these inf. ns. contracted from the former, Mṣb) and لَعْبٌ (Ḳ: also contracted from the first: not heard by IḲt; but authorized by Mekkee, and, accord. to him,

agreeable with a constant rule, applicable in the case of any word of a similar measure having a guttural letter as its medial radical, whether a noun or verb: (TA:) and أُلْعُوبَةٌ (Ṣ, Ḳ) and تَلْعَابٌ; (Ḳ; but this last has an intensive, or a frequentative, signification; Ṣ;) and ▾ لعب (Ḳ) and ▾ تلعّب (Ṣ, Ḳ: but this last has a frequentative [or an intensive] signification; Ṣ; [and so too has that immediately preceding it;]) and ▾ تلاعب; (Ḳ;) *He played, sported, gamed, jested,* or *joked: contr. of* جَدَّ, which signifies "he was serious, or in earnest." (Ḳ.) [You say] بَيْنَهُمْ أُلْعُوبَةٌ *Between them is playing, sporting,* or *the like.* (Ḳ.) [And so] ▾ لَاعَبَهَا, (inf. n. مُلَاعَبَةٌ and لِعَابٌ, TA,) *He played, sported, gamed, jested,* or *joked, with her:* (Ḳ:) [*he toyed, dallied,* or *wantoned, with her:*] and لَاعَبْتُ الرَّجُلَ, inf. n. ملاعبة, *I played, &c., with the man.* (Ṣ) — لَعِبَتِ الرِّيحُ بِالمَنْزِلِ, and ▾ تَلَاعَبَت, ‡ [*The wind sported with the lighting-place,* or *place of abode*]: i.e., *obliterated the traces of it.* (TA.) — لَعِبَ بِنَا المَوْجُ [*The waves sported with us*]: the commotion of the waves is called "sporting" because it does not convey the voyagers to the quarter whither they desire to go. (TA, from a trad.) = لَعَبَ, (and لَعِبَ, Ḳ,) aor. ـَ, inf. n. لَعْبٌ; (Ṣ, Ḳ;) and ▾ العب; (Ḳ;) *He* (a child, Ṣ) *slavered; drivelled; emitted a flow of slaver or drivel from his mouth.* (Ṣ, Ḳ.) The first word is the most approved: (TA:) or ▾ العب الصَّبِىُّ signifies *the child became slavering,* or *drivelling.* (Ṣ.)

3: see 1.

4. أَلْعَبَهَا *He made her to play, sport,* or *game, &c., (with him:* accord. to the CḲ:) or *he brought her a thing with which to play, &c.* (Ḳ.) = See 1.

5. تلعّب *He played time after time.* (Ṣ.) See 1.

6: see 1.

10. استلعبت النَّخْلَةُ *The palm-tree produced some unripe dates after its other [da]tes had been cut off:* (Ḳ:) or *produced,* or *put forth, a spadix or more, having yet upon it some remains of its first produce of fruit.* (Aboo-Sa'eed.)

لَعْبٌ for عَلْبٌ: see the latter.

لَعْبٌ: see لَعِبٌ.

لَعِبٌ and ▾ لِعِبٌ (with two kesrehs, agreeably with a constant rule obtaining in cases of this kind, [whereby the measure فَعِلٌ is changed into فِعِلٌ, the medial radical letter being a guttural,] TA, [but in the CḲ and a MS. copy, ▾ لِعْبٌ, which is also regularly changed from the first,]) and ▾ أُلْعُبَانٌ and ▾ لُعْبَةٌ (Ḳ) and ▾ لَعْبَةٌ (TA, as from the Ḳ, [but not found by me in any copy of the latter work,]) and ▾ تَلْعِيبَةٌ and ▾ تِلْعَابٌ (Ḳ) and ▾ تِلِعَّابٌ (Ṣ, Ḳ) and ▾ تَلْعَابٌ and ▾ تَلْعَابَةٌ and ▾ تِلْعَابَةٌ and ▾ تِلِعَّابَةٌ (Ḳ: the last like تِلِقَّامَةٌ: the ة is added to give [additional] intensiveness to the signification, as in the cases of عَلَّامَةٌ and نَسَّابَةٌ: it is also used by En-Nábighah El-Jaadee in the place of an inf. n.: TA) and ▾ لَعُوبٌ [which is common to both genders] and ▾ لَعَّابٌ (A, &c.) *One who plays, sports, games, jests,* or *jokes, much,* or *often; a great player, sporter, &c.* (Ṣ, Ḳ.)

لِعْبٌ: see لَعِبٌ.

لُعْبَةٌ (Th, Ṣ) and ▾ لَعْبَةٌ (ISk, Ṣ, Ḳ) *A turn in play, in a game, &c.; a single act of a play* or *game &c.* (Ṣ, Ḳ, &c.) [You say] ▾ لِمَنِ اللُّعْبَةُ [*Whose turn is it to play?*] with dammeh to the ل, because it is a subst.; (ISk;) [and] أُقْعُدْ أَفْرُغَ مِنْ ▾ هٰذِهِ اللُّعْبَةِ [*Sit until I finish this turn of the game*]: but accord. to Th, it is better to say من هذه اللَّعْبَةِ, with fet-ḥah; because what is meant is a single turn in the game. (Ṣ.) — لَعِبْتُ لَعْبَةً وَاحِدَةً [*I played one game*]. (Fr.) = اللُّعْبَةُ البَرْبَرِيَّةُ (in some copies of the Ḳ, ▾ اللَّعْبَةُ) *A certain medicine, resembling what is called* السُّورَنْجَان, *which fattens.* (Ḳ.)

لُعْبَةٌ *Anything with which one plays,* as شِطْرَنْج *and the like,* (Ṣ, Ḳ,) *and* نَرْد. (Ṣ.) See also لَعْبَةٌ. — *A man with whom one plays, sports,* or *jests:* (Ḳ:) *one who is a laughing-stock:* (TA:) *a stupid fellow,* or *fool, whom one mocks, laughs at,* or *ridicules; a stupid laughing-stock.* (Ḳ.) — *An image* or *effigy* [*with which to play: a puppet:* so the word signifies in the present day]. (Ḳ.) [It was probably sometimes applied to *A crucifix.* And hence, or perhaps from its resemblance to a man with outstretched arms, it is applied by some post-classical writers to *A cross; and anything in the form of a cross.*] — *The image that is seen in the black of the eye when a thing faces it;* also called عُيَيْر. (Aboo-Ṭálib, in L, art. عير.) — See لَعِبٌ.

لِعْبَةٌ *A mode, or manner, of playing, sporting, gaming, &c.* You say, فُلَانٌ حَسَنُ اللِّعْبَةِ [*Such a one has a good manner of playing, &c.* (Ṣ.)

لَعْبَةٌ: see لَعِبٌ.

لُعَابٌ *What flows from the mouth; slaver; drivel.* (Ṣ, Ḳ.) — [*Mucilage* of plants. See Ṣ, art. لزج &c.] — لُعَابُ النَّحْلِ ‡ *The honey of the date-palm.* (Ṣ, Ḳ.) — لُعَابُ الشَّمْسِ ‡ *A thing* (*that one sees,* TA) *as though descending from the sky, at the time of the mid-day heat;* (Ḳ;) *what one sees in a time of intense heat, resembling cobwebs:* [i.e. *gossamer:*] also said to be the سَرَاب, or *mirage:* (Ṣ:) it is *what is called* رِيقُ الشَّمْسِ, *and* سَهَام, *and* مُخَاطُ الشَّيْطَانِ, *resembling threads, seen in the air when the heat is intense and the air calm:* and he who asserts the لعاب الشمس to be the سراب says what is false; for that is the سراب that is seen at mid-day resembling running water: only he knows these things who has been constantly in the deserts, and has journeyed during the mid-day heats. (Az.) [In Egypt, in very hot and calm weather, I have seen, though very rarely, great quantities of the filmy substances above mentioned, resembling delicate and silky white cobwebs, generally of stringy forms, floating in the air.]

جَارِيَةٌ لَعُوبٌ *A playful, sportive,* or *gamesome, damsel:* (Ṣ:) *one who coquets prettily, with affected coyness:* (Ḳ:) pl. لَعَائِبُ. (TA.) See also لَعِبٌ.

لَعَّابٌ *One whose business* or *occupation is playing, gaming,* or *the like; a player by profession.* (TA.) See also لَعِبٌ.

لَاعِبٌ *Playing, sporting, gaming, jesting,* or *joking.* (TA.) See also لَعِبٌ. — لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [*By no means shall any one of you take the property of his brother in play (and) in earnest*]: by this is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner; so that the taker is in play with respect to theft, but in earnest in annoying. (TA, from a trad.) — إِنَّمَا أَنْتَ لَاعِبٌ [*Thou art only playing*]: said to anyone who does what is unprofitable. (TA.)

أُلْعُوبَةٌ *A thing with which one plays* (Mz, 40th نوع.) [See also لُعْبَةٌ.] — Also an inf. n. of لَعِبَ. (Ṣ, Ḳ.)

أُلْعُبَانٌ: see لَعِبٌ.

مَلْعَبٌ *A place of playing, sporting, gaming,* or *the like; a place where plays, games,* or *sports, are performed:* (Ṣ, Ḳ:) pl. مَلَاعِبُ. (TA.) — مَلَاعِبُ الرِّيحِ [pl. ‡ *The sporting-places of the wind;*] *places where the wind blows,* or *has blown, vehemently:* syn. مَدَارِجُهَا. (Ḳ.) — تَرَكْتُهُ فِى مَلَاعِبِ الجِنِّ ‡ [*I left him in the sporting-places of the Jinn,* or *genii*]: i.e., *in such a place that he did not know where he was.* (TA.)

مُلْعِبَةٌ and (as in the CḲ and a MS. copy) ▾ مِلْعَبَةٌ *A garment without sleeves, in which a boy plays.* (Ḳ.)

مُلْعِبٌ [*Exuding mucilage*]; applied to a plant: likened to a foolish person slavering: (TA, in art. حمق.) [See البَقْلَةُ الحَمْقَاءُ in art. حمق.]

مُلَاعِبُ ظِلِّهِ *A certain bird;* (Ṣ, Ḳ;) *found in the desert;* (TA;) *sometimes called* خَاطِفُ ظِلِّهِ, (Ṣ, Mṣb,) [see art. خطف,] *because of the swiftness with which it pounces down: it has a green* (or *gray,* أَخْضَر,) *back, white belly, long wings, and short neck.* (Mṣb.) Of two you say

مُلَاعِبَاتُ أَظْلَالِهِنَّ; and of three, مُلَاعِبَا ظِلِّهِمَا; because the appellation becomes determinate. (TA. [But see ظِلٌّ.])

ثَغْرٌ مَلْعُوبٌ *Teeth*, or *fore teeth*, *&c.*, *having slaver* or *drivel*, *upon* or *about them.* (Ṣ, Ḳ.)

تِلْعِيبَةٌ, تِلْعَابَةٌ and تَلْعَابَةٌ, تِلْعَابٌ and تَلْعَابٌ, تِلِعَّابَةٌ and تِلِعَّابٌ, see لَعِبٌ.

لعث

1. لَعِثَ, aor. َ, (inf. n. لَعَثٌ, TA,) *He* (a man, TA) *was heavy and slow.* (Ḳ.)

أَلْعَثُ A man (TA) *heavy and slow.* (Ḳ)

لعج

1. لَعَجَ, aor. َ, (inf. n. لَعْجٌ, TA) *It* (a beating, TA) *burned* the skin: *it pained* the body: (Ḳ:) *it* (a beating) *pained* a person, *and burned* the skin: (Ṣ:) *it* (anything burning) *pained: it* (love, or grief,) *burned* his heart. (TA.) [See بَعَجَ.] لَاعِجٌ is numbered amongst the [few] inf. ns. of the measure فَاعِلٌ [like قَائِمٌ]; and means as explained below. (TA.) — لَعِجَ فِى الصَّدْرِ *It* (an affair) *was unsettled in the bosom*; syn. خَلَجَ. (Ḳ.)

3. لاعجهُ *It* (a thing, or an affair,) *distressed him.* (Ḳ.)

4. العج النَّارَ فِى الحَطَبِ *He kindled fire in the fire-wood.* (Ḳ.)

8. التعج *He burned*, or *was distressed and disquieted, by reason of grief*, or *solicitude.* (Ḳ.)

لَاعِجٌ: see 1. — *Ardour* of love, or desire, or the like; syn. لَوْعَةٌ. (TA.) — *Burning* or *ardent*, love: (L:) love *that burns the heart.* (Ṣ.) [See حُبٌّ.] — بِهِ لَاعِجُ الشَّوْقِ, and لَوَاعِجُهُ, *He suffers the burning pain, and pains, of longing desire.* (A.)

مُتَلَعِّجَةٌ A woman *who burns with lust.* (Ḳ.)

لعس

1. لَعِسَ, aor. َ, (Ḳ,) inf. n. لَعَسٌ, (TA,) [*He was*, or *became, characterized, by what is termed* لَعَسٌ *and* لُعْسَةٌ; (see the former of these words below;)] *he had a blackness, deemed beautiful, in the lip.* (Ḳ.)

لَعَسٌ The *colour of the lip when it inclines a little to blackness*; *which is deemed beautiful*: (Ṣ:) or *a blackness, deemed beautiful, in the lip* (Aṣ, A, Ḳ, TA) and *in the gum*; (Aṣ, TA;) as also ↓ لُعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or *blackness* [blending] *with redness*: and, accord. to El-'Ajjáj, ↓ لُعْسَةٌ is in the whole of the person: Az says, that لَعَسٌ of the complexion is *a blackness* thereof. (TA.) See also أَلْعَسُ.

لُعْسَةٌ: see لَعَسٌ.

أَلْعَسُ *Having a blackness, deemed beautiful, in the lip*: fem. لَعْسَآءُ: pl. لُعْسٌ: (Ḳ:) the pl., applied to girls and to women, signifies [as above; or] *having a blackness in their lips*; (TA;) or *having lips of a colour inclining a little to blackness, which is deemed beautiful*: (Ṣ:) the fem. is also applied to a lip, (شَفَةٌ,) signifying *of a colour inclining a little to blackness, which is deemed beautiful*; (Ṣ;) or *having a blackness, deemed beautiful*; and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشَر); so applied by El-'Ajjáj: (TA:) and the fem. to a girl, as signifying *having in her complexion the least degree of blackness, and tinged with redness*, (A, Ḳ, TA,) *not of a clear hue*: (TA:) and the pl. to girls, as signifying *having a blackness in their complexions.* (Az, TA.) — You also say, (Ṣ, Ḳ,) sometimes, (Ṣ,) نَبَاتٌ أَلْعَسُ, meaning *Abundant and dense herbage*; (Ṣ, Ḳ;) because such inclines to blackness. (Ṣ.)

[لعط
لعف
لعق
لعمر
لعن
See Supplement.]

لغب

1. لَغَبَ, aor. ُ (Ṣ,) and َ (Ḳ); and لَغِبَ, aor َ; (Ṣ, Ḳ;) but this latter is of weak authority; (Ṣ;) and لَغُبَ, aor. ُ; (Lb, Ḳ;) inf. n. لَغْبٌ, (Ḳ,) which is said to be inf. n. of لَغَبَ, aor. ُ, (TA,) and لُغُوبٌ, (Ṣ, Ḳ,) inf. n. of لَغَبَ, aor. َ, and of لَغِبَ, (Ṣ,) and لَغُوبٌ, (Ḳ,) which deviates from constant rule, like وَضُوءٌ and قَبُولٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغِبَ, agreeably with analogy; (TA;) *He was fatigued, tired*, or *wearied*, (Ṣ, &c.,) *in the greatest degree*, or *to the utmost*: (M, Ḳ:) or *he was languid in consequence of fatigue*: or *he was fatigued, tired*, or *wearied, in spirit*, or *mind*: but most agree, as to the signification, with the Ṣ and Ḳ. (TA.) — لَغَابَةٌ (Ṣ, Ḳ: in the CḲ, and app. in most MS. copies of the Ḳ, expressly said to be لُغَابَةٌ, with ḍammeh:) and لُغُوبَةٌ (Ḳ) [app. inf. ns., of which the verb is لَغُبَ, aor. ُ,] The *being stupid, and weak*: or [if substs.] *stupidity, and weakness.* (Ṣ, Ḳ.) — لَغَبَ عَلَيْهِمْ, aor. َ, (inf. n. لَغْبٌ, Ṣ,) *He spoiled*, or *marred, their affair, scheme, plot*, or *the like*: syn. أَفْسَدَ عَلَيْهِمْ [أَمْرَهُمْ, or the like, being understood]. (El-Umawee and Ṣ.) — لَغَبَ القَوْمَ *He spoke ill*, or *corruptly, to the people*: syn. حَدَّثَهُمْ حَدِيثًا خَلْفًا. (Ḳ.) = لَغَبَ *He* (a dog) *lapped*, or *drank by lapping.* (Ḳ.)

2. لغّب دَابَّتَهُ *He laded his beast with more than it was able to bear.* (TA.) See 4 and 5.

4. أَلْغَبَهُ *He fatigued, tired*, or *wearied him.* (Ṣ, Ḳ.) — Also, and ↓ تلغّبهُ and ↓ لغّبهُ, *It* (journeying, or travel,) *fatigued, tired*, or *wearied, him in the greatest degree*, or *to the utmost.* (Ḳ.) = الغب السَّهْمَ *He made the feathers of the arrow to be what are termed* لُغَاب. (Ḳ.)

5. تلغّب: see 4. — *He chased, hunted*, or *pursued, long*: syn. of the inf. n. طُولُ الطَّرْدِ. (Ṣ, Ḳ.) — A poet says,

تَلَغَّبَنِى دَهْرٌ فَلَمَّا غَلَبْتُهُ
غَزَانِى بِأَوْلَادِى فَأَدْرَكَنِى الدَّهْرُ

[*Fortune long pursued me*; *and when I overcame him, he attacked me with my children*; *and so fortune overtook me*]. (Ṣ.) — تلغّبهُ *He undertook the management of it, and did it, and was not unequal to it.* (TA.) — تلغّب الدَّابَّةَ *He found the beast of carriage to be fatigued, tired*, or *weary*; or *so in the utmost degree.* (TA.) See 2.

لَغْبٌ (Ṣ, Ḳ; for which El-Kumeyt has used ↓ لَغَبٌ, like as نَهَرٌ is used for نَهْرٌ, because of the guttural letter; Ṣ) and ↓ لُغَابٌ (Ṣ) and ↓ لَغِيبٌ (as in the Ṣ and the CḲ and a MS. copy of the Ḳ) or ↓ لَغِبٌ (as in the TA, from the Ḳ) *Bad, disordered*, or *illcomposed*, feathers [of an arrow]: syn. رِيشٌ فَاسِدٌ: (Ṣ, Ḳ:) as the longer [or wider] lateral halves of feathers (بُطْنَان) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لُؤَامٌ: (Ṣ:) or the feathers termed ↓ لُغَاب are the *longer* [or *wider*] *lateral halves*; and a single one of them is called لُغَابَةٌ; [accord. to which explanation, لغاب is a coll. gen. n.;] contr. of لؤام: or the feathers of an arrow, when *not equal, even*, or *uniform*, are thus termed; and when equal, even, or uniform, they are termed لؤام: (TA:) لؤام and لغاب are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لغاب and لغب are terms applied to those *whereof two longer* [or *wider*] *lateral halves*, or *two shorter* [or *narrower*] *lateral halves, are next each other.* (Aṣ.) — لَغْبٌ and ↓ لُغَابٌ An arrow *badly trimmed*, or *shaped*; (Ḳ;) *badly made*: or one *of which* [*all*] *the wings consist of the longer* [or *wider*] *lateral halves of feathers*: or one *which has two longer* [or *wider*] *lateral halves of feathers*, or *two shorter* [or *narrower*] *lateral halves, next each other*: or one *of which the feathers are incongruous*; one in the contr. case being termed لُؤَامٌ: or one *that does not go far.* (TA.) — رِيشَ بِلَغْبٍ [*It* (an arrow) *was feathered with bad feathers*]. — A surname of a man, brother

of Taäbbata-Sharran: (TA:) incorrectly written by J رِيشٌ لَغْبٍ. (Ḳ.) —— لَغْبٌ ‡ *Corrupt*, or *vitious*, speech, or discourse; (Ḳ;) *not rightly aimed, directed*, or *disposed; evil, bad, foul.* (TA.) —— كُفَّ عَنَّا لَغْبَكَ *Turn away from us thine evil, corrupt*, or *foul, speech.* (TA.) —— لَغْبٌ (like وَغْبٌ, TA) and ▼ لَغُوبٌ ‡ *A weak, stupid*, man. (Ṣ, Ḳ.) See an ex. voce كِتَابٌ. —— لَغْبٌ The *flesh that is between the* ثَنَايَا, or *four front teeth.* (Ḳ.)

لَغَبٌ: see لَغْبٌ. —— أَخَذَ بِلَغَبِ رَقَبَتِهِ *He overtook him.* (Ḳ.)

لَغُبٌ: see لَغْبٌ.

لَاغِبٌ and ▼ لَغْبَانُ *Fatigued, tired*, or *wearied*; or *so in the utmost degree.* —— سَاغِبٌ لَاغِبٌ and سَغْبَانُ لَغْبَانُ: see art. سغب. (TA, art. سغب.)

رِيَاحٌ لَوَاغِبُ ‡ [*Languid winds.*]. (TA.)

لُغَابٌ: see لَغْبٌ.

لَغِيبٌ: see لَغْبٌ.

لُغَابَةٌ: see 1.

لُغْبَانُ: see لَاغِبٌ.

مَلْغَبَةٌ [*A cause of fatigue, tiring*, or *weariness*]: from [اللَّغْبُ as signifying] الإِعْيَاءُ: pl. مَلَاغِبُ. (TA.)

لغث

لَغِيثٌ *i. q.* غَلِيثٌ, (from which it is formed by transposition, TA,) in its two meanings: (Ḳ:) *wheat mixed with barley*; like بَغِيثٌ: (TA:) [and *food mixed with poison, by which vultures are killed*].

لَغَّاثٌ [pl. of ‡ لَاغِثٌ] *Sellers of wheat mixed with barley*; as also بَغَّاثٌ. (L.)

لغد

1. لَغَدَ, (aor. ـِ, T, L, Ḳ, inf. n. لَغْدٌ, T, L,) *He made* camels *to turn back to the right way*, or *road*: (Ṣ, L, Ḳ:) or *he made* camels *to keep to the road*, or, *to the right way.* (T, L.) —— لَغَدَهُ, inf. n. لَغْدٌ, He hit, or hurt, his لُغْدُود. (IḲṭṭ.)

لُغْدٌ and ▼ لُغْدُودٌ and ▼ لُغْدِيدٌ *A certain portion of flesh in the* حَلْق [or *fauces*]: or *what resembles redundant portions of flesh within the ear* [more fully described below]: or the *flesh which surrounds the furthest part of the mouth, towards the* حَلْق [or *fauces*]: (Ḳ:) pl. (of لغد, Ṣ) أَلْغَادٌ; and (of لغدود, Ṣ, and لغديد, TA) لَغَادِيدُ: (Ṣ, Ḳ:) or the الغاد are *portions of flesh by the* لَهَاة; also called لَغَانِينُ [and لغاديد]: (A'Obeyd, L:) or the ▼ لغاديد are *what resemble redundant portions of flesh within the two ears, inside the mouth*; also called the نَغَانِغ, and the لَغَانِين: (Zj, in his Khalḳ el-Insán:) [see الفُنْدُبَةُ:] or the *portions of flesh that are between the* حَنَك [here app. signifying the *soft palate*] *and the side of the neck*; as also the الغاد: (Ṣ:) or *outer part of the* لغانين, which is a name given to the *flesh between the* نَكَفَتَانِ *and the tongue, internally*: (AZ, L:) or the لغد is *in the place of the* نكفتان, *at the root of the neck*; also called ▼ لغدود and ▼ لغديد: (TA:) or the *interior of the* نَصِيل [or *part between the neck and head, beneath the jaw-bone,*] *between the* حَنَك [here app. meaning as explained above] *and the side of the neck*; as also ▼ لغديد, and ▼ لغدودان, (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the *gill*, or *gills*, or *flesh beneath the lower jaw*, of a man or woman, *whether in the middle* or *on either side, and more especially when large*:] or the *place where ends, at its lower part, the lobe of the ear*; (AZ, L, Ḳ;) and also called the نَكَفَة: (AZ, L:) or the الغاد and ▼ لغاديد are the *roots of the two jaw-bones.* (L.) —— عِلْجٌ ضَخْمُ الأَلْغَادِ, and اللَّغَادِيدِ, [*A sturdy, and big*, or *coarse, man, large in the gills*]. (A.) —— سَبَّنِى حَتَّى أَحْمَى لُغْدَهُ [*He reviled me until he heated his gills*; i. e.,] *until he became hot* (اِحْتَمَى) *by reason of anger.* (A.)

لُغْدُودٌ and لُغْدِيدٌ: see لُغْدٌ throughout.

جَآءَ مُتَلَغِّدًا *He came in a state of rage.* (Ṣ, Ḳ.*)

لغز

1. لَغَزَهُ, aor. ـُ, (TḲ,) inf. n. لَغْزٌ, (IF, A, Mṣb, Ḳ,) *He turned it from its proper mode* or *manner; distorted it.* (IF, A, Mṣb, Ḳ, TA, TḲ.) —— [Hence,] لَغَزَ جِحَرَتَهُ, and ▼ أَلْغَزَهَا, *He* (a jerboa) *made his burrows winding*, or *tortuous, and perplexing to the enterer thereof.* And لغز فِى حَفْرِهِ, and ▼ أَلْغَزَ, *He pursued a winding*, or *tortuous, course in his burrowing.* (A.)

2: see 4.

3. رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ ‡ [*I saw him talking enigmatically*, or *obscurely, with him*, or *to him, and making signs with him*, or *to him.*] (A, TA.) [See also 3 in arts. حجو and عى.]

4: see 1, in two places. —— الغز كَلَامَهُ, (A, Ḳ,) and الغز فِى كَلَامِهِ, (Ṣ, A, Mṣb, Ḳ,) signify alike: (Ḳ:) or the former, ‡ *He made his speech*, or *language, enigmatical*, or *obscure; not plain*: (A:) and the latter, (Ṣ, A,) or both, (Ḳ,) *he made his meaning enigmatical*, or *obscure, in his speech*, or *language*; (Ṣ, A, Ḳ;) as also ▼ لغّز: (A:) or the second, *he used parabolical language*: (Mṣb:) or both, *he concealed a meaning different from that which he made apparent*: or *he was equivocal*, or *ambiguous, in his speech*, or *language, for the purpose of concealment*: as in the following verse, cited by Fr:

• وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ ٱبْنَ دَأْيَةٍ
• وَعَشَّشَ فِى وَكْرَيْهِ جَاشَتْ لَهُ نَفْسِى

‡ [*And when I saw that the vulture had overcome the raven, and nested in his nest*, (lit., in his two nests,) *my soul*, or *stomach, heaved thereat*]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, الغز فِى يَمِينِهِ ‡ *He practised* [*equivocation*, or *ambiguity*, (see لُغَّيْزَى,) or] *concealment*, [*by a mental reservation*, or *otherwise*,] *towards the person sworn to, in his oath*: the doing of which is forbidden. (A.)

لُغْزٌ: } see لُغْزٌ, throughout.
لُغُزٌ:
لَغَزٌ:

لُغْزٌ (Ṣ, A, Ḳ) and ▼ لُغُزٌ and ▼ لَغَزٌ (Ḳ) and ▼ لُغَّيْزَآءُ (TA) *A winding*, or *tortuous, excavation* or *burrow*: this is the primary signification: (IAạr, in explanation of لُغْزٌ:) the *burrow of a jerboa, which he makes between the* نَافِقَآء *and* قَاصِعَآء, *burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed*: (Ṣ, Ḳ,* TA:) or the *burrow of the* [*lizard called*] ضَبّ, and *of the jerboa*, (A, Ḳ,) and *of the rat* or *mouse*: (Ḳ:) pl. [of the first four] أَلْغَازٌ. (Ṣ, A.) —— Hence, (Ḳ,) أَلْغَازٌ ‡ *Winding*, or *tortuous, roads*, or *ways, perplexing to him who pursues them.* (A,* Ḳ.) You say, إِلْزَمِ الجَادَّةَ وَإِيَّاكَ وَالأَلْغَازَ ‡ [*Keep thou to the main road, and avoid the winding*, or *tortuous, by-ways, which perplex him who pursues them*]. (A, TA.) —— Hence also, (Ṣ,) لُغْزٌ (Ṣ, A, Ṣgh, Mṣb, Ḳ [omitted in the copies of the Ḳ consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CḲ,]) and ▼ لُغُزٌ [which is now the most common form] and ▼ لُغَزٌ and ▼ لَغَزٌ (Ṣgh, Ḳ) and ▼ لُغَّيْزَى, (Ṣ, Ḳ,) with teshdeed to the غ, and not a dim., because the ى of the dim. does not occupy a fourth place, but like خُضَّارَى and شُقَّارَى, (Ṣ,) and ▼ لُغَّيْزَآءُ, (Az, Ḳ,) like حُمَّيْرَآءُ, (Ḳ,) [and app. ▼ لُغَيْزَآءُ also, with teshdeed, (see what follows,)] and ▼ أُلْغُوزَةٌ, (Ḳ,) ‡*An enigma; a riddle; enigmatical*, or *obscure, language*: (Ṣ, A, Ḳ:) or *parabolical language*: (Mṣb:) pl. (of the first four, Ḳ, TA) أَلْغَازٌ. (Ṣ, A, Mṣb, Ḳ.) And in like manner, يَمِينٌ ▼ لُغَّيْزَآءُ, accord. to Z, with teshdeed to the غ, mentioned by Ṣb with خُلَيْطَآءُ, or, accord. to Az, without teshdeed, [لُغَيْزَآءُ,] which he regards as the dim. of the form with teshdeed, like as

سُكَيْتٌ is of سُكَّيْتٌ, ‡ *An oath in which is equivocation*, or *ambiguity*, and *concealment* [*by mental reservation* or *otherwise*]. (TA.)

لُغُزٌ: see لُغْزٌ.

لَغَّازٌ ‡ *One who often*, or *habitually*, *speaks evil of others in their absence*; (Ḳ, TA;) as though he did so in equivocal or ambiguous language. (TA.)

لُغَيْزَآءُ: see لُغْزٌ, in three places.

لُغَّيْزَى and لُغَّيْزَآءُ: see لُغْزٌ; the second in two places.

أُلْغُوزَةٌ: see لُغْزٌ.

لغط

1. لَغَطَ, aor. ـَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. لَغْطٌ (Ṣ, Mṣb, TA) and لَغَطٌ, (TA,) or the latter is a simple subst., (Mṣb,) and لِغَاطٌ; (Ṣ, TA;) and ▼لغّط; (Ḳ;) and ▼الغط, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِلْغَاطٌ; (Ṣ, Mgh;) *He spoke clamorously, confusedly, and indistinctly*: (Mṣb:) or, said of a number of men, (Ṣ, Mgh, Ḳ,) *they uttered a sound, noise*, or *cry*; and *a clamour, confused noise*, or *mixture of voices* or *cries*: (Ṣ, Ḳ:) or *they uttered indistinct, and unintelligible sounds* or *noises* or *cries*. (Mgh, Ḳ.) And لَغَطَ, aor. ـِ, inf. n. لَغْطٌ and لَغِيطٌ, is said of the pigeon, and of the [bird called] قَطًا, [meaning, *It uttered its cry*, or *cries*;] (Ḳ;) or of each of these you say, لَغَطَ بِصَوْتِهِ, and ▼الغط. (TA.) [Hence,] أَتَيْتُهُ قَبْلَ لَغِيطِ القَطَا, and لَغْطِه, [*I came to him before the crying of the ḳaṭà*,] meaning, *early in the morning*. (TA.) [See also لَاغِطٌ.]

2: see 1.

4: see 1, in two places. ═ الغط لَبَنَهُ, (L, Ḳ,) inf. n. as above, (L,) *He threw heated stones into his milk, and so caused it to make the sound termed* نَشِيش. (L, Ḳ.)

لُغْطٌ: see what next follows.

لَغْطٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼لُغْطٌ (Ks, Ḳ) *Clamorous, confused, and indistinct, speech*: (Mṣb:) or *sound, noise*, or *cry*; and *clamour, confused noise*, or *a mixture of voices* or *cries*: (Ṣ, Ḳ:) or *indistinct and unintelligible sounds* or *noises* or *cries*: (Mgh, Ḳ:) pl. أَلْغَاطٌ, (Ḳ,) of the latter as well as of the former. (TA.) You say, سَمِعْتُ لَغَطَ القَوْمِ [*I heard the clamorous, and confused, and indistinct speech*, &c., *of the people*, or *company of men*]. (TA.)

لَاغِطٌ [part. n. of 1]. You say, أَتَيْتُهُ قَبْلَ القَطَا اللَّاغِطِ [*I came to him before the crying ḳaṭà*], meaning, *early in the morning*: pl. لُغَّطٌ. (TA.) [See also 1.]

لغأ

1. لَغَأَ, aor. ـَ, inf. n. لَغْءٌ and لِغَآءٌ; and ▼التغأ; *He stripped off*, or *peeled off*, (Ḳ,) meat from a bone. (AZ, Ṣ.) — لَغَأَتِ الرِّيحُ السَّحَابَ عَنْ وَجْهِ السَّمَآءِ † [*The wind stripped off the clouds from the face of the sky*]. (Ṣ.) — لَغَأَ, inf. n. لَغْءٌ, *He peeled* a bone (TA) or a stick. (Ṣ.) — لَغَأَ *He beat* (Ṣ, Ḳ) with a staff or stick. (Ṣ.) — *He turned* a person *back*, or *away, from his purpose*. (Ḳ.) — لَغَأَ *i.q.* إِغْتَابَ; † *He traduced* a person *behind his back*, or *in his absence, but saying of him what was true*. (Ḳ.) Thought to be tropical, from the same verb signifying "he peeled." (TA.) ═ لَغِىءَ, aor. ـَ, *He*, or *it remained*, or *endured*. (Ḳ.) ═ لَغَأَهُ حَقَّهُ *He gave him the whole of what was due to him*: (like لَكَأَهُ: T:) or لغاه signifies *he gave him less than his due*. (Ḳ.) Accord. to Aboo-Turab, the verb is used in these two contr. senses. (TA.)

4. الغأ *He caused to remain*, or *endure*. (Ḳ.)

8: see 1.

لَغَآءٌ *Deficiency*: (IAth:) رَضِيتُ مِنَ الوَفَآءِ بِاللَّغَآءِ [*I was content with a deficiency instead of full payment*]: from a trad. (TA.) — *Less than what is just*, or *right*. (Ḳ.) — *A little thing*; *a little*. (Ḳ.) — *Dust*; *earth*. (Ḳ.) — *Small bits of rubbish on the ground*. (TA.)

لَغِيئَةٌ *A piece of meat stripped off*, or *peeled off, from a bone*: (TA:) *a piece of meat in which is no bone*: (Ṣ:) pl. لَغِىءٌ [but this is rather a coll. gen. n., or it is doubtful] and لَغَايَا. (TA.)

لفت

1. لَفَتَهُ, aor. ـِ, (Ḳ,) inf. n. لَفْتٌ, (Ṣ,) *He twisted, wrung*, or *turned, him*, or *it*, (Ṣ, Ḳ), *in a way different from his*, or *its*, [*proper*] *direction*: as when you grasp a man's throat, and twist or wring it. (TA.) — تَلْفِتُ البَقَرَةُ الخَلَى بِلِسَانِهَا [*The cow turns about the fresh herb with her tongue*]. (Ṣ, from a trad.) [For الخَلَا, as in copies of the Ṣ, I have substituted الخَلَى. To this action is likened a hypocrite's reading of the Ḳur-án.] — لَفَتَهُ *He twisted*, or *wrung, his neck, and broke it*; as also عَفَتَهُ and حَفَتَهُ. (Az, in TA, art. حفت.) — لَفَتَهُ المَوْتُ *Death took him away suddenly*; as also فَلَتَهُ. (T, TA, art. فلت.) — لَفَتَهُ, aor. ـِ, inf. n. لَفْتٌ; *He turned him aside, to the right or left*. (Mṣb.) — لَفَتَهُ عَنِ الشَّىْءِ, aor. ـِ, inf. n. لَفْتٌ, *He turned away, averted*, or *diverted, him from the thing*. (TA.) So in the Ḳur, x., 79. (Fr.) — مَا لَفَتَكَ عَنْ فُلَانٍ *What hath turned thee away*, or *averted thee*, or *diverted thee, from such a one*. (Fr.) — لَفَتَهُ عَنْ رَأْيِهِ ‡ *He turned him from his opinion*. (Ṣ, Ḳ.) — لَفَتَ وَجْهَهُ عَنِّى *He turned away*, or *averted, his face from me*. (Ṣ.) — لَفَتَ المَاشِيَةَ, aor. ـِ, (inf. n. لَفْتٌ, TA,) *He beat the camels* or *sheep* or *goats, not caring which of them he struck*. (Ḳ.) — لَفَتَ الكَلَامَ, aor. ـِ, inf. n. لَفْتٌ, ‡ *He sent forth*, or *uttered, words, without caring what might be the meaning*. (TA.) ═ لَفَتَ شَيْئًا, [aor. ـِ,] inf. n. لَفْتٌ, *He stirred a thing about and over*, like as flour is stirred about and over with clarified butter, &c. (TA.) [See لَفِيتَةٌ.] — لَفَتَ اللِّحَآءَ عَنِ الشَّجَرِ *He removed*, or *pulled off, the peel*, or *rind, from the trees*: (Ḳ:) or, accord. to the A, عَنِ العُودِ *from the twig*, or *branch*. (TA.) — لَفَتَ الرِّيشَ عَلَى السَّهْمِ *He put the feathers upon the arrow not so that they were well-composed*, or *equal*, or *even*, or *uniform*, (غَيْرَ مُتَلَائِمٍ [i.e., not so that they were what is termed لُؤَامٌ,]) *but as they happened to be*. (Ḳ.)

5: see 8.

8. التفت and ▼تلفّت, (Ṣ, Ḳ,) [*He looked aside*, or *about*,] the latter of which signifies more than the former, (Ṣ,) are from لَفَتَهُ عَنْ رَأْيِهِ: (Ḳ:) you say, التفت إِلَى الشَّىْءِ, and ▼تلفّت إِلَيْهِ, *He turned his face towards the thing*. (TA.) — [Hence, مَا التفت إِلَيْهِ *He regarded not him* or *it*; *he paid no regard*, or *attention, to him* or *it*. (The lexicons, &c., passim.)] — التفت بِوَجْهِهِ يَمِينًا وَ شِمَالًا *He turned his face to the right and left*. (Mṣb.)

لِفْتٌ The *half* of a thing; syn. شِقٌّ: and its *side*; syn. صِغْوٌ: (Ṣ, Ḳ;) i. e., جَانِبٌ. (TA.) — لَا تَلْتَفِتْ لِفْتَ فُلَانٍ *Look not towards such a one*. (Ṣ.) ═ *A cow*, or *bull*; syn. بَقَرَةٌ. (Ḳ.) ═ A woman who is *stupid, foolish*, or *of little sense*. (Ḳ.) See also أَلْفَتُ. ═ The *vulva* of a lioness. (Ḳ.) ═ [A name now given in Egypt to the *Brassica napus* of Linn., *a edulis*; (Delile, Flor. Aeg., No. 597;) the *rape*;] i. q. سَلْجَمٌ [a name given in Egypt to the *Brassica napus* of Linn., *β oleifera*: (Delile, ubi supra, No. 598:)] (Ṣ, Ḳ:) Az. says, "I have not heard it from any person confided in for accuracy, and know not whether it be Arabic or not:" (TA:) Ibn-El-Kubbee asserts it to be a Nabathean word. (MF.)

لَفَتٌ The *having one of his horns twisted upon*, or *over, the other*. Said of a he-goat. (Ṣ.)

لَفَّاتٌ A man *who beats* (*much* TA) *his camels* or *sheep* or *goats, not caring which of them he strikes*. (Ḳ.)

لَفَاتٌ: see أَلْفَتُ.

لَفُوتٌ A woman *who looks aside much*, or *often*, *at things.* (TA.) — A woman *who, when she hears a man speak, looks aside towards him.* ('Abd-el-Melik Ibn-'Omar.) — A woman *whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes*, or *the like, to another.* (Th, Ḳ.) — A woman *who has a husband, and who has a child by another husband,* (Ṣ, Ḳ,) *and who therefore turns her regard much towards her child,* (Ṣ,) *and is occupied by him so as to be diverted from her husband.* (TA.) — A she-camel *that is unquiet* (ضَجُورٌ) *on the occasion of her being milked,* (Ḳ,) *that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk:* this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — *Difficult*, or *stubborn, of disposition.* (Ḳ.) But in the Ṣ is said what is at variance with this. (TA.) See لَفَاتٌ, mentioned with أَلْفَتُ. — Accord. to some, A woman *in whom is crookedness and contraction;* expl. by التى فيها التواء وانقباض. (TA.) — A woman *wont to calumniate*, or *slander.* (A in art. خفت.)

لَفِيتَةٌ [*A certain kind of gruel*] *made by straining water* [or *juice*, or *a decoction,*] *of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it:* (AḤn:) or *thickened* عَصِيدَة: (IAth, Ḳ:) or *thick* عصيدة (Ṣ) *of* هَبِيد, i. e. حَنْظَل, [or *colocynth*]: (TA:) so called because it is stirred about and over لِأَنَّهَا تُلْفَتُ أَىْ تُلْوَى: (Ṣ:) [see لَفَتَ شَيْئًا:] or *broth resembling* حَيْس: (Ḳ:) *i. q.* عَفِيتَةٌ. (TA, art. عفت.) [See also وَطِيئَة.]

أَلْفَتُ *Strong-handed, who hoists*, or *wrings, him who strives*, or *grapples, with him.* (TA.) — A he-goat *having crooked horns.* (TA.) لَفْتَآءُ A she-goat *having crooked horns.* (Ḳ.) — A he-goat *having one of his horns twisted* (Ṣ, Ḳ) *upon*, or *over the other.* (Ṣ.) — لَفْتَآءُ A woman *having distorted eyes;* syn. حَوْلَآءُ. (Ḳ.) — أَلْفَتُ (in the dial. of Ḳeys, Ṣ) *Stupid; foolish;* or *of little sense;* (Ṣ, Ḳ;) like أَعْفَتُ (Ṣ) [and أَعْفَكُ]: fem. لَفْتَآءُ: [see also لِفْتٌ:] so too ▼ لَفَاتٌ: (Ḳ:) or this signifies *stupid, foolish*, or *of little sense, and of difficult*, or *stubborn disposition:* (Ṣ:) [see also لَفُوتٌ:] or, accord. to A'Obeyd, as mentioned in a marginal note in a copy of the Ṣ, لَفَاتٌ ▼ and its syn. هَفَاتٌ are correctly written لَفَاةٌ and هَفَاةٌ, for in a case of pause they are pronounced لَفَاهْ and هَفَاهْ: see هَفَاتٌ. (TA.) — (In the dial. of Temeem, Ṣ,) *Left-handed; who works with the left hand;* (Ṣ, Ḳ;) as also أَلْفَكُ. (TA.)

المُتَلَفِّتَةُ *The highest bone in the place where the head joins the neck.* (L.)

لفث

10. استلفث مَا عِنْدَهُ *He elicited, and exhausted,* (إِسْتَنْبَطَ وَٱسْتَقْصَى,) *what* [information, &c.] *he had*, or *possessed.* (Ḳ.) — استلفث الرِّعْىَ *He consumed the whole of the pasture, leaving nothing of it.* (Ḳ, TA.) — استلفث حَاجَتَهُ *He accomplished his want.* (Ḳ.) — استلفث الخَبَرَ *He concealed the news.* (Ḳ.)

أَلْفَثُ *Stupid; foolish; of little sense:* (Ḳ:) like أَلْفَتُ. (TA.)

لفج

4. أَلْفَجَ and أُلْفِجَ *He* (a man) *clave to the ground by reason of sorrow, grief*, or *solicitude*, or *of want.* (L.) — الفج, inf. n. إِلْفَاجٌ, *He*, or *it, constrained, compelled*, or *necessitated*, a person, *to have recourse to one*, or *to others, not of his family;* (Ḳ;) *constrained* him *to beg of such.* (L.) — أَلْفَجَنِى إِلَى ذٰلِكَ الإِضْطِرَارُ *Necessity constrained me to have recourse to that.* (AZ.) — أَلْفَجَ, [not أُلْفِجَ, as might be thought from the signification of the part. n. مُلْفَجٌ,] (inf. n. إِلْفَاجٌ; Ṣ;) and ▼ استلفج; (L;) *He became a bankrupt;* syn. أَفْلَسَ: (Ṣ, Ḳ:) *he was*, or *became, poor:* (TA:) *he became destitute, possessing nothing.* (A'Obeyd.)

10. استلفج: see 4. — Also, *He was*, or *became, constrained to have recourse to a thing:* or *was in need.* (TA.)

لَفْجٌ *Abasement; abjectness.* (IAạr, Ḳ.)

لُفْجٌ The *channel of a torrent.* (L.)

مُلْفَجٌ (Ṣ, Ḳ) and ▼ مُلْفِجٌ (ISk) and ▼ مُسْتَلْفَجٌ (Ḳ) or مُسْتَلْفِجٌ (as in the L.) A man *in a state of bankruptcy; a bankrupt;* syn. مُفْلِسٌ: (Ṣ, Ḳ:) or the former, *poor:* (ISk:) or *a bankrupt and in debt:* (IAth:) or *destitute; possessing nothing:* (A'Obeyd:) the first extr. [with respect to rule], (Ṣ, Ḳ,) like مُحْصَنٌ from أَحْصَنَ, and مُسْهَبٌ from أَسْهَبَ. (Ṣ.) [See مُسْهَبٌ.]

مُلْفِجٌ: see مُلْفَجٌ.

مُسْتَلْفَجٌ, (as in the Ḳ,) or ▼ مُسْتَلْفِجٌ, (as in the L [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like مُلْفَجٌ,]) [part. n. of 10, q. v.: and] *i. q.* مُلْفَجٌ, q. v. (Ḳ.) — One *whose heart forsakes him*, or *fails him, by reason of fear*, or *fright.* (Ḳ.) — *Cleaving to the ground by reason of emaciation,* (Ḳ,) or *of sorrow, grief*, or *solicitude*, or *of want;* as also ملفج [i. e. مُلْفِجٌ and مُلْفَجٌ: see 4]. (TA.)

مُسْتَلْفِجٌ: see مُسْتَلْفَجٌ.

لفح

1. لَفَحَتْهُ النَّارُ, (Ṣ, M, Ḳ,) aor. ـَ, (M,) inf. n. لَفْحٌ and لَفَحَانٌ, (M, Ḳ,) *The fire smote*, or *hurt, his face;* as also لفحت وَجْهَهُ: (M, O:) *the fire burned him;* (TA;) as also نفحته النار بِحَرِّهَا; (Ṣ, Ḳ;) and in like manner the hot wind called سَمُوم: (Ṣ:) لَفَحَتْ and نَفَحَتْ are syn., except that the effect of النَّفْحُ is greater than that of اللَّفْحُ: (Zj:) or لَفْحٌ relates to a hot wind; and نَفْحٌ, to a cold, or cool, wind: (Aṣ, Ṣ:) you also say لفحته السَّمُومُ meaning *the* سموم *blew in his face.* (L.) — Also لَفَحَهُ, aor. ـَ, *He smote*, or *struck, him*, with a sword, (Ṣ, K,) *lightly*, or *slightly:* you say لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً *I struck him with the sword a light*, or *slight, blow.* (Ṣ.)

أَصَابَهُ لَفْحٌ مِنْ حَرُورٍ وَسَمُومٍ *A burning gust of hot night-wind, and of hot day-wind, smote him.* (L.) أَصَابَهُ مِنَ الحَرِّ لَفْحٌ وَمِنَ البَرْدِ نَفْحٌ [*A blast of heat smote him, and a blast of cold*]. (A.) — You say also لَوَافِحُ السَّمُومِ [pl. of ▼ لَافِحَةٌ, and meaning *Burning blasts of the* سموم]. (Ṣ, Ḳ in art. سفع.)

لَفْحَةٌ *A light*, or *slight, blow* with a sword. (Ṣ.)

لُفَّاحٌ *A certain well known plant,* (Ḳ,) *of the kind termed* يَقْطِينِىّ, (L,) *which people smell,* (Ṣ,) *yellow, and of sweet odour,* (A, L,) *resembling the* بَاذِنْجَان (Ṣ, A, Ḳ,) *when it becomes yellow;* (Ṣ, A;) [accord. to Golius, app. on the authority of Ibn-Beyṭár, *the same which the Syrians and Egyptians call* شَمَّام, q. v.]. — Also, The *fruit*, or *produce*, (ثَمَرَة,) *of the* يَبْرُوح [or *mandrake*, which is called by this name (يبروح) in the present day]; (Ḳ;) thus correctly written, with the ى before the ب [not بيروح, as in the CḲ and some MS. copies]. (TA.) [It seems that the application of the term لفاح to both the mandrake and the شمام has led to confusion, and occasioned Linnæus to call the latter "cucumis dudaim." See also يَبْرُوح, and مَغْد.]

لَافِحَةٌ: see لَفْحٌ.

لفظ

1. لَفَظَهُ, (Ṣ, M, Mṣb, Ḳ,) and لَفَظَ بِهِ, (M, Ḳ,) aor. ـِ, (Ṣ, M, Mṣb, Ḳ,) inf. n. لَفْظٌ; (T, Ṣ, M, Mṣb;) and لَفِظَهُ, and لَفِظَ بِهِ, aor. ـَ; (Ibn-

'Abbád, Ḳ.) but the former is that which is commonly known; (TA;) *He ejected it; cast it forth;* [*disgorged it;*] (T, Ṣ, M, Mṣb, Ḳ;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Mṣb;) from (مِنْ) his mouth. (Ṣ, TA.) And لَفَظَ alone, [elliptically,] *He ejected what had entered between his teeth,* of food. (TA.) You say also, لَفَظَتِ الحَيَّةُ سَمَّهَا ‡ [*The serpent ejected its poison.*] (TA.) And لَفَظَ عَصْبَهُ, lit. *He ejected his spittle that stuck and dried in his mouth;* meaning ‡ *he died;* (T, TA;) as also لَفَظَ نَفْسَهُ, aor. ـِ, inf. n. as above; (M, TA;) and لَفَظَ alone. (M, Ḳ.) And جَآءَ وَقَدْ لَفَظَ لِجَامَهُ, [as to the letter and the meaning like جَآءَ وَقَدْ دَلَعَ لِجَامَهُ,] ‡ *He came harassed,* or *distressed, by thirst and fatigue.* (Ibn-'Abbád, M, Z, Ḳ.) And لَفَظَتِ الرَّحِمُ مَآءَ الفَحْلِ ‡ *The womb ejected the seminal fluid of the stallion.* (TA.) And لَفَظَهُ البَحْرُ † *The sea cast it forth upon the shore;* (Mṣb, TA;) namely a fish; (TA;) or a beast. (Mṣb.) And لَفَظَ البَحْرُ بِمَا فِيهِ إِلَى الشُّطُوطِ † *The sea cast forth what was within it to the shores.* (M.) And قَآءَتِ الأَرْضُ أُكُلَهَا وَلَفَظَتْ خَبِيْئَهَا ‡ *The earth disclosed her vegetables, and revealed her hidden things.* (TA in this art. and in art. قيأ.) And لَفَظَتِ الأَرْضُ المَيِّتَ † *The earth cast forth the dead;* (T, Mṣb;) *did not receive, or admit, the dead.* (M.) And لَفَظَتِ البِلَادُ أَهْلَهَا ‡ [*The countries cast forth their inhabitants*]. (TA.) — [Hence,] لَفَظَ بِالشَّىْءِ, (Ṣ, Ḳ,) and بِقَوْلٍ, (Mṣb,) and بِالكَلَامِ, (M,) and لَفَظَ القَوْلَ, (TA,) aor. ـِ, inf. n. لَفْظٌ, (M,) *He uttered, spoke forth, or pronounced,* (Ṣ, M, Mṣb, Ḳ,) *the saying,* (Ṣ, Ḳ,) and *a saying,* (Mṣb,) and *the thing;* (M;) as also ▼ تلفّظ به. (Ṣ, Mṣb, Ḳ.) It is said in the Ḳur, [l. 17,] مَا يَلْفِظُ مِنْ قَوْلٍ ‡ [*He doth not utter a saying*]: where Kh. reads ما يَلْفَظُ: both forms of the verb being used in this sense [as is implied in the Ḳ.]. (TA.)

5: see 1, last signification.

لَفْظٌ, originally an inf. n., (Ṣ, Mṣb,) is used as a subst., (Mṣb,) signifying ‡ *An expression;* i. e. *a word;* [more precisely termed ▼ لَفْظَةٌ;] and also *a collection of words, a phrase,* or *sentence;* (I'Aḳ &c.;) [each *considered as such, without regard to its meaning; a word itself;* and *a phrase itself;*] the latter also called لَفْظٌ مُرَكَّبٌ, *a compound expression, an expression composed of two or more words:* (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.:) and ▼ مَلْفَظٌ signifies the same (TA:) pl. of the former أَلْفَاظٌ; (Ṣ, Mṣb;) dim. أُلَيْفَاظٌ: (Ḥar., p. ٥١٣) and of the latter مَلَافِظُ. (TA.) [Hence, لَفْظًا وَمَعْنًى ‡ *With respect to the word,* or *words,* or *wording, and the meaning:* and *with respect to the actual order of the words, and the order of the sense.* And لَفْظًا وَرُتْبَةً ‡ *With respect to the actual order of the words, and the order of the proper relative places.* And لَفْظًا وَتَقْدِيرًا ‡ *Literally and virtually.* And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ ‡ *It has no singular formed of the same radical letter:* i. e., *it has no proper singular:* said of a word such as قَوْمٌ and رَهْطٌ &c.] — See also لُفَاظٌ.

لَفْظَةٌ: see لَفْظٌ.

لَفْظِىٌّ [*Of,* or *relating to, a word,* or *collection of words, verbal:*] opposed to مَعْنَوِىٌّ.

لَفْظَانٌ *Loquacious; a great talker:* but this is a vulgar word. (TA.)

لُفَاظٌ [app. a coll. gen. n., of which ▼ لُفَاظَةٌ, q. v., is the n. un., as seems to be indicated in the Ṣ, TA,] *What is cast,* or *thrown, away;* (M, TA;) as also ▼ لَفْظٌ: the latter on the authority of IB. (TA.)

لِفَاظٌ † *Leguminous plants* [*put forth by the earth*]. (Ṣgh, Ḳ.)

لَفِيظٌ and ▼ مَلْفُوظٌ *Ejected; cast forth.* (M, Ḳ.) — ‡ [*Uttered, spoken forth,* or *pronounced.*]

لُفَاظَةٌ *What is ejected, or cast forth, from the mouth:* (Ṣ, Ḳ:) such as particles of the toothstick, or stick with which the teeth are cleaned: (TA:) and *what is cast,* or *thrown, away, of food:* pl. لُفَاظَاتٌ: (Ḥar, p. ١٨٠:) see also لُفَاظٌ. — Also, ‡ *A remain, remainder,* or *residue,* of a thing, (Ḳ, TA,) *little in quality.* (TA.)

لَافِظٌ [act. part. n. of 1: fem. with ة]. You say, فُلَانٌ لَافِظٌ ‡ *Such a one is dying.* (TA.) — اللَّافِظَةُ *The she-goat,* (T, Ṣ, M, Ḳ,) or *ewe;* (M, Ḳ;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T,* Ṣ, M,* Ḳ:*) or *the bird that feeds her young one from her beak;* because she puts forth what is in her inside and gives it for food: (Ṣ, Ḳ*:) or *the domestic cock;* (Ṣ, Ḳ;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (Ḳ:) or ‡ *the mill;* (T, Ṣ, M, Ḳ;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or ‡ *the sea;* (Ṣ, M, Ḳ;) as also لَافِظَةُ, determinate [as a proper name]; (Ḳ;) because it casts forth (Ṣ, M) what is in it, (M,) [namely] ambergris and jewels: (Ṣ:) in this last sense, and as applied to the cock, (Ṣgh,) the ة is to give intensiveness to the signification. (Ṣ, Ṣgh.) It has one or another of these significations in the saying, أَسْمَحُ مِنْ لَافِظَةٍ [*More liberal,* or *bountiful, than a she-goat,* &c.,] (T, Ṣ, Ḳ,) and أَسْخَى مِنْ لَافِظَةٍ (M, TA) and أَجْوَدُ مِنْ لَافِظَةٍ [which mean the same]. (TA.) لَافِظَةٌ also signifies *Any bird that feeds his female,* (T,) or *that feeds his young bird,* (M, Ḳ,) *from his beak.* (T, M, Ḳ.) And اللَّافِظَةُ ‡ *The earth;* because it casts forth the dead. (TA.) And ‡ *The present world;* because it casts forth those who are in it to the world to come. (T, Ḳ, TA.)

مَلْفَظٌ: see لَفْظٌ.

مَلْفُوظٌ: see لَفِيظٌ.

لفع]

لفق

لفم

لق

See Supplement.]

لقب

2. لَقَّبَهُ بِكَذَا, inf. n. تَلْقِيبٌ, *He called him,* or *named him, by such a by-name,* or *surname,* or *nickname; he surnamed him,* or *nicknamed him, so.* (Ṣ, Ḳ.) See لَقَبٌ. — لقّب الإِسْمَ بِالفِعْلِ [i.e., بِالفَآءِ وَالعَيْنِ وَاللَّامِ] *He called the noun by an appellation in which its radical letters were represented by* ف, ع, *and* ل; *this appellation being its measure;* as when جَوْرَبٌ is called فَوْعَلٌ. (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5. تلقّب بِكَذَا *He was by-named, surnamed,* or *nicknamed, so.* (Ṣ, Ḳ.) See لَقَبٌ.

3. لَاقَبَهُ, inf. n. مُلَاقَبَةٌ, *He called him by a by-name, surname,* or *nickname; the latter doing to him the like.* (TA.)

6. تَلَاقَبُوا *They called one another by by-names, surnames,* or *nicknames.* (TA.)

لَقَبٌ *A by-name; a surname; a nickname;* syn. نَبَزٌ: (Ṣ, Ḳ:) *a name of reproach; an opprobrious appellation:* in this sense forbidden: (Mṣb:) it is said in the Ḳur, xlix., 11, لَا تَنَابَزُوا بِالأَلْقَابِ *Call not one another by nicknames;* i.e., let not one of you call another by a name which he dislikes: (Jel:) also *a by-name,* or *surname, which is not one of reproach:* such are the surnames given to certain Imáms; الأَنْمَشُ and

الأَعْرَج and الأَخْفَش and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Mṣb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. أَلْقَابٌ. (Ṣ, Ḳ.) — [لَقَبُ ٱسْمٍ *The appellation given to a noun by substituting* ف, ع, *and* ل *for its radical letters.* See 2.]

لقث

1. لَقَثَ, [aor. ـَ,] inf. n. لَقْثٌ; and ↑ لَقَّثَ, inf. n. تَلْقِيثٌ; *He mixed* [a thing]. (Ḳ.) [The former verb is as above accord. to the TḲ: but it seems to be implied in the Ḳ that it is لَقِثَ, aor. ـَ, as well in the above sense as in that here following.] — لَقِثَ, aor. ـَ, inf. n. لَقْثٌ, *He took* [a thing] *quickly, and altogether.* (Ḳ.) But this is not of established authority. (TA.)

2: see 1.

لقح

1. لَقِحَتْ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. لَقْحٌ (Ṣ, Mṣb, Ḳ) and لَقَحٌ (Ḳ) and لَقَاحٌ; (Ṣ, Ḳ;) and لُقِحَتْ بِالوَلَدِ, in the pass. form; (Mṣb;) *She* (a camel) *conceived,* or *became pregnant;* (Mṣb, TA;) *received* [*into her womb*] *the seed of the stallion.* (Ḳ.) — لَقِحَتْ (inf. n. لَقْحٌ, syn. حَبَلٌ, Ḳ, TA: in the CḲ, حَبْلٌ:) ‡ *She* (a woman) *conceived,* or *became pregnant.* (Sh, T, L.) — اِمْرَأَةٌ سَرِيعَةُ اللَّقَحِ *A woman quick in conceiving,* or *becoming pregnant.* The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — أَسَرَّتْ لَقَحًا, and لَقَاحًا, *She* (a camel) *concealed her having conceived,* or *become pregnant:* i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — لَقِحَتِ النَّخِيلُ, or لُقِحَت, (as in different copies of the Ṣ,) ‡ [*The palm-trees became fecundated by the process termed* إِلْقَاحٌ: see 4]: and of a single palm-tree (نَخْلَة) you say لَقِحَتْ, or لُقِحَتْ, without teshdeed; (so, again, in different copies of the Ṣ;) and ↑ تَلَقَّحَتْ. (Ṣ, art. أبر.) — لَقِحَ العِجَافُ, inf. n. لَقْحٌ, ‡ *The lands in which was no good became fecundated.* (L.) [See also لَقِحَتِ الحَرْبُ: see a verse cited voce عن.]

2: see 4.

4. أَلْقَحَ الفَحْلُ النَّاقَةَ, (Ṣ, Mṣb,) inf. n. إِلْقَاحٌ; (Mṣb;) and ↑ لَقَّحَهَا, (A,) [inf. n. تَلْقِيحٌ;] *The stallion-camel made the she-camel to conceive,* or *become pregnant; impregnated her; got her with young.* (Mṣb.) — أَلْقَحَ النَّخْلَةَ, inf. n. إِلْقَاحٌ, [and quasi-inf. n. لَقَاحٌ, q. v.; et vide infra;] and ↑ لَقَّحَهَا, inf. n. تَلْقِيحٌ; (Ṣ, Mṣb, A, Ḳ;) and ↑ لَقَحَهَا, inf. n. لَقْحٌ; (Ḳ;) ‡ *He fecundated the palm-tree by means of the* ↑ لَقَاح, or *spadix of the male tree, which is bruised,* or *brayed, and sprinkled* [*upon the spadix of the female*]: (A:) or, *by inserting a stalk of a raceme of the male tree into the spathe* [*of the female, after shaking off the pollen of the former upon the spadix of the female;* for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is best if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in this case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) ↑ لَقْحٌ is the name of *that which is taken from the male palm-tree* (الفُحَّال: so in the L: in the Ḳ, الفَحْل:) *to be inserted in the other,* [*namely the spathe of the female*]. (L, Ḳ.) [See also لَقَاح. In the CḲ, for إِسْمُ مَا أُخِذَ الخ, we find اسم ماءٍ اخذ الخ, giving a different and false meaning.] جَآءَنَا زَمَنُ اللَّقَاحِ, or ↑ التَّلْقِيحِ, *The time of the fecundating of the palm-trees has come to us.* (L.) — أَلْقَحَتِ الرِّيحُ السَّحَابَ (Ṣ) ‡ *The wind impregnated,* or *fecundated, the cloud,* or *clouds;* (L;) and in like manner, القحت الرِّيَاحُ الشَّجَرَ وَنَحْوَهُ [*The winds fecundated the trees*] (Ḳ) [*and the like*]. (TA.) — القح بَيْنَهُمْ شَرًّا ‡ *He engendered,* or *caused, evil,* or *mischief, between them.* (A.) — جَرَّبَ الأُمُورَ فَلَقَّحَتْ ↑ عَقْلَهُ ‡ [*He became experienced in affairs, and they fecundated his intellect*]. (A.) — النَّظَرُ فِي عَوَاقِبِ الأُمُورِ تَلْقِيحُ ↑ العُقُولِ ‡ [*Consideration of the results,* or *issues, of things is* (*a means of*) *fecundation of the intellects*]. (A.) — لَا تُلْقِحْ سِلْعَتَكَ بِالأَيْمَانِ ‡ [*Make not thy merchandise productive* of a high price *by means of oaths*]. (A.)

5. تلقّحت *She* (a camel) *pretended that she had conceived,* or *become pregnant,* (*by raising her tail, in order that the stallion might not approach her,* TA,) *when this was not really the case.* (Fr, Ṣ, Ḳ.) — See 1.

10. استلقحت النَّخْلَةُ ‡ *The palm-tree attained to the proper period for its being fecundated by the process termed* إِلْقَاح: [see 4: or *required to be so fecundated*]. (Ḳ.)

لَقْحٌ: inf. n. of 1. q. v. — see أَلْقَحَ النَّخْلَةَ, and see لَقَاح.

لَقَحَةٌ: see لِقْحَةٌ and لَقُوحٌ.

لِقْحَةٌ (Ḳ) and ↑ لَقْحَةٌ (TA) † *A woman suckling;* or *a woman who suckles.* (Ḳ.) — See لَقُوح.

لَقَاحٌ ‡ The *thing* [*namely flowers* or *pollen*] *with which a female palm-tree is fecundated,* (Ṣ, L, Ḳ,) *taken from a male palm-tree;* (L;) the *spadix of a male palm-tree,* (A, Ḳ,) *with which a female palm-tree is fecundated, it being bruised,* or *brayed, and sprinkled* [*upon the spadix of the female*]. (A.) [See also لَقْح, voce أَلْقَحَ, and لِقَاح.] = حَيٌّ لَقَاحٌ *A tribe that does not submit to kings,* (Ṣ, Ḳ,) *and that has not been governed by a king:* (L:) or, *that has not suffered captivity in the time of paganism.* (Ṣ, Ḳ.) — See 1.

لِقَاحٌ The *semen genitale* (L, Ḳ) of a stallion camel, and horse, and ‡ of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered "No; because the لقاح [i. e., لِقَاح or ↑ لَقَاح, as shown below,] is one:" meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لقاح may here be a quasi-inf. n., syn. with إِلْقَاح; like عَطَآءٌ and إِعْطَآءٌ &c.: (L:) [and the like is said in the Mṣb.] ↑ لَقَاحٌ and لِقَاحٌ, with fet-ḥ and kesr, are substs. from أَلْقَحَ, [q. v.] syn. with إِلْقَاح, signifying *impregnation,* or the *getting with young;* and so in the answer of I'Ab above mentioned. (Mṣb.)

لَقُوحٌ *A camel* (Ṣ, Ḳ) itself: (Ṣ:) pl. لِقَاحٌ. (Ṣ, Ḳ.) — See لَاقِحٌ. — لَقُوحٌ and ↑ لِقْحَةٌ (Ṣ, Mṣb, Ḳ) and ↑ لَقْحَةٌ, (Mṣb, Ḳ,) applied to a she-camel, *i. q.* حَلُوبٌ [meaning *Milch,* and *a milch camel*]: (Ṣ, Mṣb, Ḳ:) but Az says, that the former only is used as an epithet; you say نَاقَةٌ لَقُوحٌ, and not نَاقَةٌ لِقْحَةٌ, but هٰذِهِ لِقْحَةُ فُلَانٍ: (TA:) or لَقُوحٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed لَبُونٌ: (AA, Ṣ, Ḳ:) and accord. to some, ↑ لِقْحَةٌ signifies *a milch camel abounding with*

milk: or *a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one,* and this she does at the [auroral] rising of Canopus: (TA:) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also ▼ لِقْحَةٌ and ▼ لَقْحَةٌ *a she-camel that has lately brought forth:* (L:) pl. of لَقُوحٌ, لِقَاحٌ (Ṣ, Mṣb, Ḳ) and لَقَائِحُ; (ISh;) and pl. of ▼ لِقْحَةٌ (and of ▼ لَقْحَةٌ, Ḳ, TA,) لِقَحٌ (Ṣ, Mṣb, Ḳ) and لِقَاحٌ. (ISh, Th, Mṣb.) — The Arabs also said لِقَاحَانِ أَسْوَدَانِ [*Two black herds of milch camels*], like as they said قَطِيعَانِ; for they said لِقَاحٌ وَاحِدَةٌ in like manner as they said قَطِيعٌ وَاحِدٌ and إِبِلٌ وَاحِدَةٌ. (Ṣ.) — أَدِرُّوا ▼ لِقْحَةَ المُسْلِمِينَ ‡ *Milk ye the milch camel of the Muslims:* occurring in a trad., alluding to the tribute (فَىْء and خَرَاج) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.)

لَقَّاحٌ *A fecundator of palm-trees.* (Az, TA in art. جنى.)

لَاقِحٌ (IAạr, Ṣ, Ḳ) and ▼ لَقُوحٌ (Ḳ) and ▼ مُلْقُوحَةٌ (Mṣb) A she-camel *having just conceived,* or *become pregnant;* (IAạr, Ḳ;) as also قَارِحٌ: afterwards, when her pregnancy has become manifestly apparent, she is termed خَلِفَةٌ: (IAạr:) pl. of the former لَوَاقِحُ (Ḳ) and لُقَّحٌ; (TA;) and of the second, لُقُحٌ. (L, Ḳ, TA: in the CḲ لُقَّحٌ.) — رِيَاحٌ لَوَاقِحُ (Ṣ, Ḳ, &c.,) ‡ *Pregnant winds;* so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA;) or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is رِيحٌ لَاقِحٌ, the contr. of which is termed رِيحٌ عَقِيمٌ [or "a barren wind"]: (ISd:) or ريح لاقح signifies ذَاتُ لِقَاحٍ [*possessing that which impregnates*]; like as دِرْهَمٌ وَازِنٌ signifies ذُو وَزْنٍ; ذُو رُمْحٍ ,رَجُلٌ رَامِحٌ: (AHeyth:) or رياح لواقح signifies *impregnating,* or *fecundating, winds;* (Ṣ, Ḳ;) as also ▼ مَلَاقِحُ [pl. of مُلْقِحَةٌ]: (Ḳ:) or it is not allowable to say مَلَاقِحُ; (Ṣ;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ;) and thus لواقح is extr.: or, as some say, the proper original word is مُلْقِحَةٌ; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (Ṣ.) — حَرْبٌ لَاقِحٌ (Ḳ) ‡ *War pregnant* [*with great events.*] (TA.)

مُلْقِحٌ *A stallion camel:* pl. مَلَاقِحُ. (Ṣ, Ḳ.) — See لَاقِحٌ. — ‡ A man *to whom offspring is born.* Occurring in a trad. (TA.)

مُلْقَحَةٌ *A female camel that has her young one in her belly:* pl. مَلَاقِحُ: (Ṣ, Ḳ:) a pass. part. n. from أَلْقَحَ. (Mṣb.)

مَلْقُوحَةٌ (IAạr, Ṣ, Ḳ, &c.) and مَلْقُوحٌ, (IAạr,) which latter is also used in a pl. sense, (Aṣ,) *What is in the belly of a she-camel:* (A'Obeyd, T, Ṣ, Ḳ, &c.:) or *what is in the back of the stallion camel;* [meaning his progeny in the elemental state;] (Aboo-Sa'eed, Ḳ;) but the former, says Az, is the correct signification: (L:) مَلْقُوحَةٌ is for مَلْقُوحٌ بِهِ, converted into a subst., (Mṣb,) from لَقِحَتْ, like مَحْمُومٌ from حُمَّ, and مَجْنُونٌ from جُنَّ: (Ṣ:) pl. مَلَاقِيحُ. (A'Obeyd, Ṣ, Ḳ, &c.) The Muslims are forbidden to sell مَلَاقِيح and مَضَامِين. (L.) [See the latter of these words.] — المَلَاقِيحُ is also used (sometimes, TA) to signify *The mothers:* and its sing. is مَلْقُوحَةٌ. (Ḳ.) — See لَاقِحٌ.

لقس

1. لَقِسَتْ نَفْسُهُ, (Ṣ, A, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. لَقَسٌ, (Ṣ, TA,) *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit;* or *became heavy;* syn. غَثَتْ, [q. v.,] (Ṣ, A, Ḳ,) and خَبُثَتْ; (Ṣ, Ḳ;) مِنَ الشَّىْءِ *in consequence of the thing.* (Ṣ, Ḳ.) Mohammad desired his followers to use this expression instead of خَبُثَتْ نَفْسُهُ, which he disliked. (Ḳ, TA.) — With إِلَى الشَّىْءِ following it, *His soul strove with him to incline him to the thing,* (Ḳ,) *and became greedy for it.* (TA.) [But Az seems to disapprove of this explanation.]

لَقِسَةٌ, as an epithet applied to نَفْسٌ, is the part. n. of لَقِسَتْ in the [first and] second of the senses explained above. (TA.)

لقط

1. لَقَطَهُ, (Ṣ, Mgh,* Mṣb, Ḳ,) aor. ـُ, inf. n. لَقْطٌ, (Mṣb, TA,) *He picked it up, took it up, raised it,* (Mgh,) or *took it,* (Ṣ, Ḳ,) *from the ground,* (Ṣ, Mgh, Ḳ,) *without trouble* or *fatigue;* as also ▼ التقطهُ: (Ṣ:) or both signify *he took it from a place where it was not thought to be;* this being the primary signification: and hence, *he took it.* (Mṣb.) It is said of a man and you say also, لَقَطَ الطَّائِرُ الحَبَّ [*The bird picked up from the ground the grains*]. (Mṣb.) The Arabs say to a calumniator, إِنَّ عِنْدَكَ دِيكًا ▼ يَلْتَقِطُ الحَصَى [*Verily thou hast a cock that picks up pebbles*]. (TA.) And it is said in a proverb, أَصَيْدَ القُنْفُذِ أَمْ لَقْطَهُ [*Is it by the hunting of the hedgehog* or *the picking up thereof from the ground?*] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) أَصَيْدُ القُنْفُذِ أَمْ لُقْطَةٌ: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharaf-ed-Deen, of a thing of the nature of which we may be uncertain.] You say also, لَقَطْتُ العِلْمَ مِنَ الكُتُبِ † [*I picked up science,* or *knowledge, from books;*] *I acquired science,* or *knowledge, from this and that book.* (Mṣb.) And لَقَطْتُ أَصَابِعَهُ † *I took off his fingers, by cutting, without* [*the main part of*] *the hand.* (Mṣb.)

3. مُلَاقَطَةٌ A horse's *lifting the legs all together in the pace called* تَقْرِيب: (AO, Ḳ:*) or, in the pace called خَبَب, of a horse, it is *similar to* مُنَاقَلَة. (JK.) — Also, (Ḳ,) and ▼ لِقَاطٌ, (TA,) The *being over against,* or *facing.* (Ḳ, TA.) You say, دَارُهُ بِلِقَاطِ دَارِى *His house is over against,* or *faces, my house.* (Lḥ, Ḳ.) And لَقِيتُهُ لِقَاطًا *I met him face to face.* (IAạr.)

5. تلقّط فُلَانٌ التَّمْرَ, or التَّمَرَ, (Ṣ, accord. to different copies, and Ḳ,*) *Such a one,* [*picked up,* or] *took up from the ground, from this and that place, the dates,* or *the fruits.* (Ṣ, Ḳ.*)

8. التقطهُ: see 1, in two places. — Also, *He collected it.* (Mṣb.) — And ‡ *He stumbled upon it,* or *lighted on it,* (Ḳ, TA,) *unexpectedly,* (TA,) *without seeking;* (Ḳ, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, وَرَدْتُ الشَّىْءَ ٱلْتِقَاطًا ‡ *I came upon the thing unexpectedly,* or *unawares;* (Ṣ, TA:) and لَقِيتُهُ ٱلْتِقَاطًا ‡ *I met him unexpectedly:* (TA:) التقاطا in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

لَقْطٌ *What is picked up,* or *taken from the ground,* (Ṣ, Mṣb, Ḳ,) of a thing; (Ṣ, Mṣb;) as also ▼ لُقْطَةٌ and ▼ لَقَطَةٌ and ▼ لُقَاطَةٌ: (Ḳ:) or ▼ this last signifies *what one picks up, of lost property;* as also ▼ لُقَاطٌ, with the ة elided; and ▼ لُقْطَةٌ like رُطَبَةٌ: (Mṣb:) or ▼ لُقَاطَةٌ signifies also *what falls,* or *drops,* of a thing that is worthless, (Ḳ, TA,) or paltry, *and is taken by any one who chooses to take it:* (TA:) and the same, *what is picked up from the stumps of the branches* of palm-trees, [app. meaning *dates picked up thence,*] *after the cutting off of the dates:* (TA:) IAth says, that ▼ لُقَطَةٌ, with ḍamm to the ل and fet-ḥ to the ق, is often mentioned in trads., and signifies *property which is found:* (TA:) Az says, that لُقْطَةٌ, with fet-ḥ to the ق, signifies *a thing which one finds dropped,* or *thrown down, and takes;* (Mgh, Mṣb;) and that all the lexicologists and skilful grammarians say so; (Mṣb;) and in like

manner, A'Obeyd, on the authority of Aṣ and of El-Aḥmar; (TA;) only Lth, of all whom he has heard, saying that it is ▼ لُقْطَة, with sukoon; (Mgh, Mṣb;) and Fr: (TA:) IF and El-Fárábee and others mention only ▼ لُقَطَة; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is ▼ لُقَاطَة, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the ة, into ▼ لُقَاط, and sometimes, by the elision of the ا, into ▼ لُقَطَة; and if they made the ق quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mṣb:) IB, however, says that ▼ لُقْطَة is correct; and he approves it; because فُعْلَة has the sense of a pass. part. n., as in the instance of ضُحْكَة; and فُعَلَة has the sense of an act. part. n., as in the instance of ضُحَكَة; and that it occurs in poetry: and IAth observes, that some say thus; but that ▼ لُقَطَة is more common and more correct. (TA.) *Anything that is scattered*, of ears of corn, or of fruit; n. un. with ة: (TA:) *what is picked up*, or *taken from the ground*, (Ṣ, Mṣb, Ḳ,) by men, (Ṣ,) of ears of corn; (Ṣ, Mṣb, Ḳ;) as also ▼ لُقَاط, with ḍamm: (Ṣ:) and ▼ لَقَاط, like سَحَاب, the *ears of corn which the reaping-hooks miss*, (AḤn, Ḳ,) *and which men pick up*. (AḤn.) *What is picked up* from a mine: (Mṣb:) *pieces of gold found in a mine*; (Ḳ;) or such are termed لَقَطُ مَعْدِنٍ: (Ṣ:) or لَقَط signifies *pieces of gold*, or *of silver, like what are termed* شَذْر, *and larger, in mines*; which are the best thereof: and one says ذَهَبٌ لَقَطٌ: (Lth:) and ▼ مُلْتَقَطٌ, also, signifies *gold found in a mine*. (TA.) You say also, فِى هٰذَا المَكَانِ لَقَطٌ مِنَ المَرْتَعِ *In this place is some small quantity of pasturage*. (Ṣ.) And فِى الأَرْضِ لَقَطٌ لِلْمَالِ *In the land is pasturage not much in quantity for the beasts*. (TA.) The pl. is أَلْقَاطٌ. (TA.)

لُقْطَةٌ: see لَقَطٌ, throughout the first sentence. — Accord. to Lth, it [also] signifies *A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up*: (TA:) and some say, that ▼ لُقَطَةٌ signifies *one who picks up*: but the more common and correct signification of this latter is "property which is found," as before stated. (IAth.)

لُقَطَةٌ: see لَقَطٌ, throughout the first sentence:— and see لُقْطَةٌ.

لَقَاطٌ: see لَقَطٌ, in the latter part of the paragraph.

لُقَاطٌ: see لَقَطٌ, in three places.

لِقَاطٌ: see 3. — [The *act of picking up the ears of corn which the reaping-hooks miss*;] the *act denoted in the explanation of* لَقَاط. (JK, Ḳ, TA.) You say, هُوَ يَتَعَيَّشُ بِاللِّقَاطِ عَنِ اللَّقَاطِ [*He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up*, or *gleaning, from the ears of corn which the reaping-hooks have missed*]. (TḲ: but there given without any syll. signs.) [If the reading intended be بِاللَّقَاطِ عَنِ اللِّقَاطِ, the meaning of لِقَاط is The *act of missing ears of corn with the reaping-hook*; as is implied in the Ḳ, where لِقَاط is imperfectly explained: but this I think improbable.] لَقَاطٌ and لِقَاطٌ are [respectively] like حَصَادٌ [as signifying what is "reaped"] and حِصَادٌ [as signifying the act of "reaping"]. (TA.)

لَقِيطٌ i.q. ▼ مَلْقُوطٌ; (Mṣb, Ḳ;) i.e. A thing that is *picked up, taken up, raised*, (Mgh,) or *taken*, (Mṣb, Ḳ,) *from the ground*, (Mgh, Ḳ,) or *from a place where it was not thought to be*. (Mṣb.) — And, generally, (Mgh,) *A foundling*; or *child that is cast out*, (Az, Ṣ, Mgh, Mṣb, Ḳ,) *and found by a man*, (Az, TA,) or *picked up*; (Ṣ;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i.e. *a child that is cast out in the roads, and there found, whose father and mother are unknown*: of the measure فَعِيل in the sense of the measure مَفْعُول: (Az, TA:) and ▼ مَلْقُوطٌ signifies the same: (Ḳ:) [pl. of the former, لُقَطَآءُ.] — Also, *A well upon which one lights unexpectedly*, or *unawares*, (Lth, Ḳ,) *without seeking it*. (Lth.)

لُقَاطَةٌ: see لَقَطٌ, first sentence, in four places.

لَقِيطَةٌ applied to a man, and to a woman, ‡ *Low, ignoble, base, vile*, or *mean*; (Ḳ, TA;) as also ▼ لَاقِطَةٌ applied to a man; (TA;) and so ▼ سَاقِطٌ مَاقِطٌ لَاقِطٌ, used together. (L in art. سقط.) It occurs in this sense preceded by سَقِيطَةٌ; but you say سَقِيطٌ when alone. (TA.)

لَقَّاطٌ:
لَقَّاطَةٌ: } see لَاقِطٌ.

لَاقِطٌ and in an intensive sense ▼ لَقَّاطٌ and [in a doubly intensive sense] ▼ لَقَّاطَةٌ A man [*who picks up things from the ground*; and the second, *who does so much*, or *often*; and the third, *who does so very much*, or *very often*: or] *who takes things from places where they were not thought to be*: (Mṣb:) and all signify a man *who picks up the ears of corn* [*that fall*] *when the crop is reaped*, and [*the fruit that falls*] *when the ripe dates are cut from the raceme*: (TA:) and the first and second, a bird *that picks up grains*. (Mṣb.) — ▼ لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ *For every saying that falls from one, there is a person who will take it up*: (Mṣb in art. سقط:) or *for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it*: (Ṣ,* Ḳ:) a proverb, (TA,) relating to the guarding of the tongue: (Ḳ:) the ة in لاقطة is to give intensiveness to the meaning, (Mṣb in art. سقط,) or for the purpose of assimilation: (Mṣb in that art., and in the present one:) if you say لِكُلِّ ضَائِعٍ, or the like, you say لَاقِطٌ. (Mṣb in the present art.) — ▼ لَاقِطَةُ الحَصَى *The* قَانِصَة [meaning *stomach*, &c.,] *of a bird*, (Ṣ, Ḳ,) *in which pebbles become collected*: (Ṣ:) or *the omasum* (قِبَة) *of a sheep* or *goat* [and the *corresponding ventricle* of a camel, as is shown in the TA in art. حصل]; also called لَقَّاطَةُ الحَصَى (see قُرَيْثَآءَ;) because it conveys thereinto whatever it eats of earth and pebbles; (A, TA;) as also اللَّاقِطَةُ [alone]. (TA.) ═ لَاقِطٌ also signifies ‡ *Any freedman*, or *emancipated slave*: (Ḳ:) or the *slave of a freedman*: (Ṣ in art. مقط, and TA in art. سقط:) the slave of the لاقط is called مَاقِطٌ; and the slave of the ماقط is called سَاقِطٌ: and hence the saying, هُوَ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (Ḳ, TA [but in the CḲ, for هُوَ we find بَنُو, with the necessary difference in what follows it.]) See art. سقط. — See also لَقِيطَةٌ: and see أَلْقَاطٌ, which may be a pl. of لَاقِطٌ; as in لُقَّاطٌ, which is explained with أَلْقَاطٌ.

لَاقِطَةٌ: see لَاقِطٌ, in two places: ═ and see also لَقِيطَةٌ.

أَلْقَاطٌ pl. of لَقَطٌ, q.v. — † *A small number of* men, *separated*, or *scattered*, or *dispersed*. (Ṣ.) — [Also, perhaps as pl. of لَاقِطٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ,] ‡ The *refuse*, or *lowest*, or *basest*, or *meanest sort*, of mankind, or of people; (Ḳ,* TA;) as also ▼ لُقَّاطٌ [which is doubtless a pl. of لَاقِطٌ, like as سُقَّاطٌ is of سَاقِطٌ, and مُقَّاطٌ of مَاقِطٌ]. (IAạr, in TA, art. خشر.)

مَلْقَطٌ [*A place where a thing is picked up*:] *a place where a thing is sought, or to be sought*: *a mine*: (TA:) [pl. مَلَاقِطُ.] — أَصْبَحَتْ مَرَاعِينَا مَلَاقِطَ مِنَ الجَدْبِ *Our places of pasturage became dried up, and destitute of herbage, by reason of the drought*. (Aṣ.)

مِلْقَطٌ *A thing with which*, (Ḳ,) or *in which*, (Jm,) *one picks up*, or *takes up, from the ground*; (Jm, Ḳ;) as also ▼ مِلْقَاطٌ. (TA.)

مِلْقَاطٌ: see مِلْقَطٌ. — The [*instrument called*] مِنْقَاش, (Ḳ, TA,) *with which hair is plucked up*. (TA.)

مَلْقُوطٌ: see لَقِيطٌ, in two places. IAth explains مَالٌ مَلْقُوطٌ as signifying *property found*. (TA.)

مُلْتَقَطٌ : see لَقَطٌ, last sentence but two. — Also, applied to a thing, *i.q.* سَاقِطٌ †[*Vile, mean,* or *paltry*]. (TA.)

لقع]

لقف

لقم

لقن

لقى

لك

See Supplement.]

لكأ

1. لَكَأَ, aor. ـَ, (Ḳ,) inf. n. لَكْءٌ, (TA,) *He beat* a person (Ḳ) with a whip. (TA.) — لَكَأَ بِهِ الأَرْضَ *He cast him upon the ground.* (AZ, Ṣ.) [See زَكَأَ, and تَآَ.] — لَكَأَهُ *He prostrated him.* (Ḳ.) = لَكَأَهُ *He gave him the whole of what was due to him:* (Ḳ:) like لَفَأَهُ. (T.) = لَكِئَ, aor. ـَ, *He stayed, dwelt,* or *abode,* (Ḳ,) in a place: like لَكِىَ. (TA.) لَكِئَ بِمَوْضِعٍ *He kept,* or *remained fixed, in a place.* (Ḳ,* TA.)

5. تَلَكَّأَ عَلَيْهِ *He excused himself to him; he pleaded an excuse to him.* (Ḳ.) — تَلَكَّأَ عَنْهُ *He was slow to do it; delayed to do it;* (Ṣ, Ḳ, TA;) *excused himself,* or *pleaded an excuse, for not doing it; refused to do it,* or *abstained from doing it.* (TA.)

لكب

مُلْكَبَةٌ A she-camel *compact in flesh:* (Ḳ:) or *abounding with fat, and compact in flesh.* (AA, T.) — The *conduct of a pimp:* syn. قِيَادَةٌ. (L.)

لكث

1. لَكَثَ, [aor. ـُ,] inf. n. لَكْثٌ (and لُكَاثٌ, IAạr), *He struck,* or *smote;* (Ḳ;) accord. to IAạr, who does not particularize the hand, nor the foot: (TA:) or, *with his hand,* or *his foot,* accord. to some: (TA:) or, *with* [perhaps a mistake for *upon*] *the mouth.* (Kr.) [See also لكد.] — لَكَثَهُ, [aor. ـُ,] *He overburdened him.* (Ḳ.) — لَكِثَ, aor. ـَ, [inf. n. لَكَثٌ,] *He* (a camel) *was affected with the disorder called* لَكَثٌ, or لُكَاثٌ. (Ḳ.) — لَكِثَ بِهِ, aor. ـَ, *It* (dirt [see لَكَثٌ]) *adhered to it;* (Ḳ;) i.e., to the vessel. (TA.) [See also لَكِدَ and لَكِعَ.]

لَكَثٌ The *dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.* (TA.)

لَكَثٌ and ▼ لُكَاثٌ (as also لُكَاثٌ, TA,) *A disorder in the mouths of camels, resembling pustules.* (Lḥ, Ḳ.) — ▼ لُكَاثَةٌ, *A disorder that attacks sheep or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches.* (L.)

نَاقَةٌ لَكِثَةٌ *A fat she-camel.* (Ḳ.)

لُكَاثٌ *A shining stone in gypsum.* (Fr, Ḳ.) = See لَكَثٌ.

لُكَاثَةٌ : see لَكَثٌ.

لُكَّاثٌ [pl. of لَاكِثٌ ?] *Preparers of gypsum:* (Ḳ:) not those who traffick therein. (TA.)

لُكَاثِىٌّ A man (TA) *very white:* (Ḳ:) from لُكَاثٌ as signifying a shining stone in gypsum. (TA.)

لكد

1. لَكِدَ عَلَيْهِ, (Aṣ, Ṣ, L, Ḳ,) and بِهِ, (L,) aor. ـَ, (Ḳ,) inf. n. لَكَدٌ; (Aṣ, Ṣ, L;) and ▼ تلكّد به; (A;) *It* (dirt) *clave,* or *stuck, to him,* or *it.* (Aṣ, Ṣ, A, L, Ḳ.) — لَكِدَ بفيه *It* (a glutinous thing that had been eaten of) *left part of its substance,* or *its colour, sticking to his* (the eater's) *mouth.* (L.) — لَكِدَ *It* (his hair) *became compacted together,* or *matted,* (L,) by reason of dirt. (A.) — لَكِدَ بِهِ, and ▼ التكد, *He kept to,* or *clave to, and did not quit, him,* or *it.* (L.) See also 3.

3. لاكدهُ *He kept, clave,* or *clung, to him.* (L.)

5 تلكّد *It* (a thing) *clave together, one part to another.* (Ṣ, L, Ḳ.) — *He became thick* (and *compact,* TA,) *in his flesh.* (Ḳ.) — See 1. — تلكّدهُ *He embraced him; put his arms round his neck.* (Aṣ, L, Ḳ.)

8: see 1.

مِلْكَدٌ *A thing resembling a* مُدُقّ [or *pestle*], *with which one bruises, brays,* or *pounds.* (Ṣ, L, Ḳ.)

لكز

1. لَكَزَهُ, aor. ـُ, (Mgh, Mṣb,) inf. n. لَكْزٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He struck him upon the breast* (AO, Ṣ, A, Mgh, Mṣb, Ḳ) *with the fist:* (AO, Ṣ, Mgh, Mṣb:) and *upon the* حَنَك [or *part beneath the chin*]: (A, Ḳ:) and *upon the neck:* (Ḳ:) or *upon any part of the body with the fist:* (AZ, Ṣ, Mṣb:) or *with the extremities of the fingers:* (TA, art. لقز:) *he pushed,* or *impelled,* or *repelled, him:* (TA, ibid.:) *he thrust* or *pierced him* [with a spear or the like]: (TA, art. لز:) لَكْزٌ is also *syn. with* وَكْزٌ [which has several significations, some of which are indentical with some explained above]. (Ḳ.) You say also, لَكَزَهُ بِجُمْعِ كَفِّهِ *He struck him upon the breast,* or *the part called* حَنَك, *with his fist.* (A.)

3. لاكزهُ, inf. n. مُلَاكَزَةٌ, [*He contended with him in striking upon the breast,* or *the part beneath the chin, &c., with the fists.*] (A, TA.)

6. تلاكزا [*They two contended in striking each other upon the breast,* or *the part beneath the chin, &c., with their fists*]. (A, TA.)

لَكْزَةٌ *A blow upon the breast,* (A, Mgh,) and *upon the part beneath the chin,* [&c.,] (A,) *with the fist.* (Mgh.)

مُلَكَّزٌ ‡ A *low,* an *abject,* or a *despicable,* man, *who is repelled* (A, TA) *from the doors.* (TA.)

لكع]

لكم

لكن

لكى

See Supplement.]

للب

لُوْلَبٌ : see art. لب.

مُلَوْلَبٌ *i.q.* مِرْوَدٌ (Ṣ, Ḳ) and the like. (Ṣ.) Of the measure مُفَوْعَلٌ: (Ṣ, Ḳ:) or, accord. to some, فَعَوْعَلٌ. (TA.)

[لم see Supplement.]

لمأ

1. لَمَأَهُ, and لَمَأَ عَلَيْهِ, aor. ـَ, *He smote his hand upon it,* [or *laid his hand upon it,* or *seized it,*] *openly* or *secretly.* (Ḳ.) — لَمَأَ الشَّىْءَ *He took the whole thing; took it entirely.* (Ḳ.) — لَمَأَ الشَّىْءَ, (Ḳ,) inf. n. لَمْءٌ, (TA,) *He glanced,* or *took a slight look at the thing; beheld it quickly:* like لَمَحَهُ. (Ḳ.)

4. المأ عَلَيْهِ *He* (a thief, TA) *took it away privily.* (Ḳ.) [See also أَلْمَى.] — المأ عَلَىَّ حَقِّى *He denied me my right,* or *due.* (Ḳ.) — المأت الدَّوَابُّ المَكَانَ (Ṣ) [in the Ḳ, بِالْمَكَانِ; but this appears, from what is said in the Ṣ and the TA, to be wrong;] *The beasts of carriage left the place bare of pasture.* (Ṣ, Ḳ.) — المأ عليه, (Ḳ,) or بِهِ, (Ṣ, L,) *He took,* or *got, possession of it; took it, got it,* or *held it, within his grasp,* or *in his possession:* syn. إِشْتَمَلَ عَلَيْهِ: (Ṣ, Ḳ:) or the latter signifies *he took it away; went away with it.* (Ḳ.) المأ عَلَى الشَّىْءِ *He got possession of the thing.* (L.) ذَهَبَ ثَوْبِى فَمَا أَدْرِى مَنْ الماَ به [*My garment is gone, and I know not who has taken,* or *got, possession of it;* or *who has taken it away*]. (Ṣ.) The phrase without negation is also used. (ISk, Ṣ.) [See also 8.]

5. تلمّأت الأَرْضُ بِهِ, (Ḳ,) and عَلَيْهِ, (Ṣ, Ḳ,) *The earth enclosed him; was made even over him: and concealed him.* (Ṣ, Ḳ.) See 8.

8. التمأ بِمَا فِى الجَفْنَةِ, and ▼ الماَ, and ▼ تلمّأ, *He took to himself the contents of the bowl.* (Ḳ, TA.) [See also التمع and المع and تلمّع.] = أُلْتُمِىءَ لَوْنُهُ *His colour altered,* or *became altered.* (Ṣ,

Ḳ.) اِلْتَمَأَ is also mentioned as having the same signification. (TA.) [See also التمع and التمى.]

مَلْمُوءَةٌ *A place in which a thing is taken* (يُؤْخَذُ, as in some copies of the Ḳ) or *found* (يُوجَدُ, as in other copies of the Ḳ). — *A sportsman's*, or *hunter's*, or *fowler's*, or *fisherman's net.* (Ḳ, TA.)

لمج

1. لَمَجَ, (aor. ـُ, Ṣ, M,) inf. n. لَمْجٌ, (Ṣ, Ḳ,) *He ate:* or *he ate with the extremity of the mouth:* (M:) or *he ate with the extremities of his mouth:* (Ṣ, Ḳ:) or *he took* fodder, or dry herbage, *with the extremity of his mouth:* (T:) AZ says, I know not اللَّمْج except as the act of asses, and it is *like* اللَّمْس, [probably a mistake for اللَّهْس, or its syn. اللَّحْس,] or signifies *more than this latter word.* (AHn.) — لَمَجَ, inf. n. لَمْجٌ, *Inivit feminam.* (Ḳ.)

2. لَمَّجَهُ, inf. n. تَلْمِيجٌ, *He fed him with something whereby to content*, or *divert, him* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء: see لُمْجَةٌ. (TA.) And see لَمَّظَهُ: and عَجَّلْتُمْ: and عَسَّل. — مَا لَمَّجُوا ضَيْفَهُمْ بِشَىْءٍ *They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal.* (Ṣ.)

5. تلمّج *He ate something whereby to content*, or *satisfy, himself* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء. (Ḳ.) [See لُمْجَةٌ: and see also لَمَاجٌ.] — Accord. to AA, it is like تَلَمَّظَ; [*He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;*] and one says, رَأَيْتُهُ يَتَلَمَّجُ بِالطَّعَامِ, i. e. يتلمّظ [*I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.*]; and Aṣ says the like. (Ṣ.)

سَمْجٌ لَمْجٌ, (Ḳ,) or شَىْءٌ سَمْجٌ لَمْجٌ (Ṣ,) and ▼ سَمِجٌ لَمِجٌ, and ▼ سَمِيجٌ لَمِيجٌ: (Ṣ, Ḳ:) in each of these expressions, the latter word is an imitative sequent: (AO, Ṣ, Ḳ:) [app. *Very ugly:* in the TA it is said, that these epithets are applied to a man, and signify ذَوَّاقٌ, app. meaning one *who tastes much:* and in the L it is said, that ▼ رَجُلٌ لَمِجٌ, after the manner of a relative noun, signifies ذَوَّاقٌ]. See لَمْحٌ.

لَمْجٌ: see لَمِجٌ.

لُمْجَةٌ: see لَمَاجٌ. — Also [*An early portion of food*, being] *That with which one contents*, or *diverts, himself* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء. (Ḳ.) See سُلْفَةٌ.

لَمَاجٌ The *least* (أَدْنَى) [*kind, or quantity,*] *of food*, or *of what is eaten:* (Ṣ, Ḳ:) and sometimes, *of beverage.* (TA.) — مَا تَلَمَّجْتُ عِنْدَهُ بِلَمَاجٍ, (Ṣ, L,) and ▼ لَمُوجٍ, and ▼ لُمْجَةٍ, (L,) *I ate not anything at his abode:* (L:) and مَا ذُقْتُ شَمَاجًا وَلَا لَمَاجًا, (Ṣ, L,) *I tasted not anything.* (Ṣ, L.)

لَمُوجٌ: see لَمَاجٌ.

لَمِيجٌ One *who eats much; a great eater.* (Ḳ.) — *Is qui multum coït:* as also ▼ لَامِجٌ. (Ḳ.) — See also لَمْجٌ.

لَامِجٌ: see لَمِيجٌ.

مَلَامِجُ: i. q. مَلَاغِمُ; (i.e., Ṣ;) The *parts around the mouth.* (Ṣ, Ḳ.)

رُمْحٌ مُلَمَّجٌ *A smoothed spear.* (Ḳ.)

لمح

1. لَمَحَهُ, (Ṣ,) or لَمَحَ إِلَيْهِ, aor. ـَ, (L, Mṣb, Ḳ), inf. n. لَمْحٌ; (Mṣb;) and ▼ المح, (L, Ḳ,) or ▼ المحهُ, (Ṣ, Mṣb,) and ▼ التمحهُ; (Ṣ;) *He glanced*, or *took a light*, or *slight, look, at him* or *it;* (Ṣ;) like لَمَأَهُ; (Nh;) *snatched a sight of him* or *it unawares:* (L, Mṣb, Ḳ;) or, accord. to some, لَمَحَ signifies *he looked;* and ▼ المحهُ, *he made him to look;* but the former explanation is the more correct: or لَمَحَ is only said of one looking *from a distance.* (L.) — لَمَحْتُهُ بِالبَصَرِ *I directed* (صَوَّبْتُ) *my sight towards him.* (Mṣb.) — لَمَحَ البَصَرُ *The sight extended to a thing.* (Mṣb.) — لَمَحَ, aor. ـَ, inf. n. لَمْحٌ (Ṣ, Ḳ) and لَمَحَانٌ and تَلْمَاحٌ, (Ḳ,) *It* (lightning, and a star,) *shone; gleamed; glistened; i. q.* لَمَعَ. (Ṣ, Ḳ.)

3. لَامَحَهُ, inf. n. مُلَامَحَةٌ, [*He glanced at him*, or *viewed him lightly*, or *slightly*, or *snatched sights of him unawares, reciprocally*]. (A.)

4. المحهُ *He made him to glance*, or *to take a light*, or *slight, look;* expl. by جَعَلَهُ يَلْمَحُ, (Ḳ,) and جَعَلَهُ مِمَّنْ يَلْمَحُ. (TA.) — See 1. — أَلْمَحَتِ المَرْأَةُ مِنْ وَجْهِهَا, (inf. n. إِلْمَاحٌ, TA,) *The woman allowed herself* [or *her face*] *to be glanced at*, or *to be viewed lightly*, or *slightly:* so does a beautiful woman, displaying, and then concealing, her beauties. (T, Ḳ.)

8. اِلْتَمَحَ بَصَرُهُ *His sight was taken away.* (Ḳ.) — See 1.

فُلَانٌ سَمْحٌ لَمْحٌ, and ▼ سَمِيحٌ لَمِيحٌ: see art. سمح. [لَمْحٌ and لَمِيحٌ in these cases seem to be merely imitative sequents.] — لَأُرِيَنَّكَ لَمْحًا بَاصِرًا ‡ *I will assuredly show thee a manifest*, or *an evident, thing, matter*, or *affair.* (Ṣ, A, Ḳ.) [See also art. بصر.]

لَمْحَةٌ, subst. from لَمَحَ, (Ṣ, L,) *A glance*, or *light* or *slight look.* (L.) — لَمْحَةٌ *A shining, gleaming*, or *glistening*, of lightning. (Ṣ.) — فِى فُلَانٍ لَمْحَةٌ مِنْ أَبِيهِ *In such a one is a likeness*, or *point of resemblance, to his father:* then they said ▼ مَلَامِحُ مِن ابيه, (Ṣ,) signifying *likenessess*, or *points of resemblance;* forming an extr. pl., (Ṣ, Ḳ,) as though from another word than لَمْحَةٌ: (Ṣ:) they did not say مَلْمَحَةٌ. (TA.) — ▼ مَلَامِحُ also signifies *What appear of the beauties and defects of the face* (Ḳ) of a human being: or the *parts thereof that are glanced at*, or *viewed lightly* or *quickly.* (TA.)

لَمُوحٌ: see لَامِحٌ.

لَمْحٌ: see لَمِيحٌ.

لَامِحٌ: see لَمَّاحٌ.

لَمَّاحٌ *Sharp hawks;* syn. صُقُورٌ ذَكِيَّةٌ. (IAạr, T, Ḳ, [in the CḲ, زَكِيَّة].)

لَامِحٌ and ▼ لَمُوحٌ and ▼ لَمَّاحٌ *Lightning*, and a star, *shining; gleaming; glistening:* (Ḳ:) [but the second and third are intensive epithets, signifying *shining much;* &c.] — ▼ أَبْيَضُ لَمَّاحٌ ‡ *Intensely white.* (A.) — لَامِحُ عِطْفَيْهِ A *self-admiring* man, *who looks at his sides.* (M, F.)

أَلْمَحِىُّ A man (TA) *who glances much*, or *frequently takes light*, or *slight looks.* (Ḳ.)

لَمْحَةٌ: see مَلَامِحُ.

لمز

1. لَمَزَهُ, aor. ـِ and ـُ, inf. n. لَمْزٌ, *He made a sign to him with the eye*, or *the like*, (Ṣ, A, * Mṣb, Ḳ,) as *the head*, and *the lip, with low speech.* (TA.) This is the original signification. (Ṣ, Mṣb, TA.) — Hence, (Ṣ, Mṣb, TA,) *He blamed, upbraided*, or *reproached, him; he found fault with him:* (Ṣ, Mṣb, Ḳ:) or *he did so in his face:* (TA:) or *he met him with blaming, upbraiding, reproaching* or *finding fault:* (IḲṭṭ, TA:) or *he spoke evil of him*, or *spoke of him in a manner that he disliked, mentioning vices* or *faults as chargeable to him*, either behind his back or before his face, *though it might be with truth;* syn. إِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Ḳur., [ix. 58,] وَمِنْهُمْ مَنْ يَلْمِزُكَ فِى الصَّدَقَاتِ and يَلْمُزُكَ, (Ṣ, TA,) *And of them are those who blame thee with respect to the division of the alms:* (Bḍ, Jel:) and Ibn-Ketheer reads ▼ يُلَامِزُكَ. (Bḍ.) = لَمَزَهُ, (Ks, Ṣ,) aor. ـِ, (Ṣ,)

inf. n. لَمْزٌ, (Ṣ, A, Ḳ,) *He pushed him*, or *impelled him*, or *repelled him*: (Ks, T, Ṣ, A, Ḳ:) said by AM to be the primary signification: (TA:) and *he struck him*, or *beat him*. (Ṣ, A, Ḳ.)

3. رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ [means *I saw him talking enigmatically with him*, or *to him, and making signs with him*, or *to him*: or, accord. to the TA, مُلَامَزَةٌ is syn. with مُلَاغَزَةٌ]. (A, in art. لغز.)

لُمَزَةٌ One *who blames, upbraids, reproaches*, or *finds fault with, others, much*, or *habitually*; (Ṣ, Ḳ;) as also ▼لَمَّازٌ, (so in two copies of the Ṣ, and in a copy of the A,) or ▼لَمَازٌ, like سَحَابٌ: (Ḳ:) لُمَزَةٌ is applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هُمَزَةٌ and لُمَزَةٌ signify *the same*; (ISk, Zj, Ḳ;) i. e., one *who speaks evil of others*, or *does so in their absence, though it may be with truth*; (يَغْتَابُهُمْ; and this may mean [*who detracts by making signs*] *with the side of the mouth*, or *with the eye*, or *with the head*; TA;) *and defames them*; (ISk, Zj, TA;) or *one who often goes about with calumny, a separater of companions and friends*: (Abu-l-'Abbás, TA:) and ▼لَمَّازٌ, like شَدَّادٌ, *a frequent*, or *habitual, calumniator*, or *slanderer*: (TA:) or هُمَزَةٌ and لُمَزَةٌ differ in signification; the latter signifying one *who blames, upbraids, reproaches*, or *finds fault with, thee to thy face*; and the former, one who does so in thine absence; (Ḳ;) and Lth says the like: (TA:) or the latter, one *who speaks evil of others, though it may be with truth*, (مُغْتَابٌ,) *behind the back*; and the former, one who does so to the face: or the latter, one *who speaks against the lineages of men*; and the former, one who speaks against the characters of men: or the latter, [one *who reproaches*] *with the tongue*; and the former, with the eye: or *the reverse*: (Ḳ [but omitted in the CḲ], TA:) or the latter signifies one *who excites discord*, or *animosity, between two persons*. (TA.) See also هُمَزَةٌ. And see the Ksh and Bḍ in civ. 1.

لَمَازٌ: see لُمَزَةٌ.

لَمَّازٌ [One *who makes frequent signs with the eye*, or *the like*: fem. with ة: see one ex. voce رَمَّازٌ]. — See also لُمَزَةٌ, in two places.

لَامِزٌ act. part. n. of 1. — لَمَّازٌ [its pl.] Persons *who speak evil of others, though it may be with truth*, (مُغْتَابُونَ,) *in their presence*. (IAạr, TA.)

لمس

1. لَمَسَهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ (Ṣ, M, Mṣb, Ḳ) and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. لَمْسٌ, (Ṣ, M, Mṣb,) *He felt it*; or *touched it*; syn. مَسَّهُ: (IAạr, Az, IDrd, El-Fárábee, A, Mṣb, TA:) or *he felt it*, or *touched it*, (مَسَّهُ,) *with his hand*: (Ṣ, Mṣb, Ḳ:) or *he put his hand to it*: (Mṣb:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it*; syn. جَسَّهُ: (M, TA:) and ▼لَامَسَهُ is syn. with لَمَسَهُ, (M, TA,) or مَاسَّهُ: (A:) لَمْسٌ and مَسٌّ both signify the *perceiving by means of the exterior of the external skin*: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching*, respectively:] or the former is, originally, [the *feeling*] *with the hand for the purpose of knowing the feel* (مَسّ) *of a thing*: (IDrd, Mṣb:) or, with the hand, it is the *seeking for* [or *feeling for*] a thing *here and there*: (Lth, TA:) مُلَامَسَةٌ is the same as مُمَاسَّةٌ (Ḳ, TA) *with the hand*; as also لَمْسٌ: (TA:) or a distinction is to be made between them; for it is said that لَمْسٌ is sometimes the *feeling*, or *touching* a thing with a thing; and is sometimes [*for*] the *knowledge* of a thing, though there be no touching (مَسّ) of substance upon substance; whereas ملامسة is mostly *mutual feeling* or *touching*, &c., being] the *act of two*. (IAạr in TA.) — [Hence,] لَمَسَهَا, (M, A, Mṣb, Ḳ,) aor. ـُ (M) [and ـِ, as implied in the Ḳ], inf. n. لَمْسٌ, (Ṣ, M,) ‡ *Inivit eam*; (I'Ab, Ṣ, M, A, Mṣb, Ḳ;) scil. mulierem; (A, Mṣb;) puellam; (Ḳ;) as also ▼لَامَسَهَا, (M, A, Mṣb,) inf. n. مُلَامَسَةٌ (I'Ab, Ṣ, Mṣb, Ḳ) and لِمَاسٌ: (I'Ab, Mṣb:) and † *he kissed her*; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. ('Abd-Allah Ibn-'Amr, Ibn-Mes'ood.) — [Hence also,] لَمَسَهُ, aor. ـُ [and ـِ], (A, TA,) inf. n. لَمْسٌ, (IDrd, Mṣb, TA,) ‡ *He sought*, [*as though by feeling*,] or *sought for* or *after, it*, namely, a thing, (IDrd, Mṣb, TA,) *in any manner*; (IDrd, Mṣb;) [as, for instance, *by asking*, or *demanding*;] as also ▼التَمَسَهُ, (Ṣ, M, A,* Ḳ, TA,) [which is more common,] and ▼تَلَمَّسَهُ: (M, TA:) or this last signifies *he sought it*, or *sought for* or *after it, repeatedly*, or *time after time*. (Ṣ, Ḳ, TA.) You say, اُلْمُسْ لِى فُلَانًا (A, TA) ‡ *Seek thou for me such a one*. (TA.) And it is said in the Ḳur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَمَسْنَا السَّمَآءَ, (Ḳ,* TA,*) ‡ *Verily we sought to reach heaven*: or *to learn the news thereof*: (Bḍ:) or *to hear by stealth what was said therein*: (Jel:) or *we laboured*, or *strove, after* (عَالَجْنَا) *the secrets of heaven, and sought to hear them by stealth*. (Ḳ.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ ▼بِهِ عِلْمًا ‡ *Whoso pursueth a way whereby he seeketh after knowledge*, or *science*. (TA.) And in another, of 'Áïsheh, فَالْتَمَسْتُ ▼عِقْدِى ‡ *And I sought for my necklace*. (TA.) — لَمَسَ البَصَرَ, aor. ـُ, ‡ *It took away the sight*. (A, TA.) And the same, or, accord. to one relation of a trad., ▼التمسهُ, † *It took away quickly, and destroyed, the sight*; said there of certain serpents: or the meaning is, † *it aimed at the eye with its bite*: and لَمَسَ عَيْنَهُ is said to signify [† *he*, or *it, put out his eye*,] the same as سَمَلَ. (TA.)

3. لامسهُ, inf. n. مُلَامَسَةٌ and لِمَاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ المُلَامَسَةِ, (Ṣ, M, A, Mgh, Mṣb,) and المُلَامَسَةُ فِى البَيْعِ, بَيْعُ اللِّمَاسِ, (Mgh,) or (Ḳ,) *A mode of bargaining, which consists in saying, When thou feelest*, or *touchest, my garment*, or *I feel*, or *touch, thy garment*, (A, Ḳ,) or *when*, (Mgh,) or *if*, (Mṣb,) *I feel*, or *touch, thy garment, and thou feelest*, or *touchest, my garment*, (Mgh, Mṣb,) or *when I feel*, or *touch, the thing to be sold*, (Ṣ,) *the sale is binding*, or *settled*, or *concluded*, (Ṣ, A, Mgh, Mṣb, Ḳ,) *between us*, (Ṣ, Mṣb,) *for such a sum*: (Ṣ, Mṣb, Ḳ:) or, accord. to Aboo-Ḥaneefeh, *in thy saying, I will sell to thee this commodity for such a sum, and when I feel*, or *touch, thee, the sale is binding*, or *settled*, or *concluded*; or *in the purchaser's saying the like*: (Mgh:) or, (M, Mgh, Ḳ,) as in the Sunan of Aboo-Dáwood, (Mgh,) *in purchasing a commodity on the condition of feeling it* (M, Mgh,* Ḳ,*) *behind a garment* or *piece of cloth*, (Ḳ,) *without seeing it*, (M, Ḳ,) or *spreading it out and turning it over and examining it*: (Mgh:) or *on the condition that the feeling it with the hand shall cut one off from the choice of returning it*: (TA:) the mode of bargaining thus termed is forbidden. (Ṣ, M, A, Mgh, Mṣb.) — For a tropical signification of the verb, see 1.

4. أَلْمِسْنِى الجَارِيَةَ *Permit thou me to feel*, or *touch, the girl*. (A, TA.) — أَلْمِسْنِى امْرَأَةً ‡ *Marry thou to me a woman*. (A, TA.)

5: see 1, in two places.

8: see 1, in four places.

لَمُوسٌ A she-camel *of whose fatness one doubts*; (O, TṢ, Ḳ;) on the authority of Ibn-'Abbád; (TA;) i. q. شَكُوكٌ and ضَبُوثٌ: (A, TA:) or *of whose hump one doubts, whether there be in her fat or not*; *wherefore it is felt*: (M, L:) pl. لُمُسٌ. (M, Ḳ.) — [Hence,] ‡ One *whose origin*, or *lineage, is suspected*; syn. دَعِىٌّ: (Ḳ:) or *in whose grounds of pretention to respect is a fault*, or *taint*. (A, Ḳ.)

لَمِيسٌ A woman *soft to the feel*, or *touch*; لَيِّنَةُ المَلْمَسِ. (Ḳ.)

لَمَاسَةٌ, (M,) لُمَاسَةٌ, (Ṣ,) or both, (TA,) † *A want*: (IAạr, Ṣgh:) or *a moderate*, or *middling, want*. (Ṣ, M, O, L.)

لَمُوسَةٌ *A road*, or *way*: so called because he who has lost his way seeks it in order to find the track of the travellers. (Ḳ,* TA.)

لَامِسٌ act. part. n. of 1. (Mṣb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, فُلَانَةُ لَا تَرُدُّ يَدَ لَامِسٍ, (A, TA,) or لَا تَمْنَعُ يَدَ لَامِسٍ, (Ḳ,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, *Such a woman does not repel the hand of a feeler;*] meaning, ‡ *such a woman commits adultery,* or *fornication, and acts viciously,* (Ḳ, TA,) *not repelling from herself any one who desires of her that he may lie with her;* (TA;) and *she is suspected of easiness,* or *compliance,* (Ḳ, TA,) *towards him who desires of her that he may lie with her:* (TA:) or the meaning is, *such a woman gives, of her husband's property, what is sought,* or *demanded, from her;* and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Moḥammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (Ḳ,) فُلَانٌ لَا يَرُدُّ يَدَ لَامِسٍ, (A, Mṣb,) means, ‡ *Such a man has in him no force of resistance,* (A, Mṣb, Ḳ,) *nor care of what is sacred,* or *inviolable.* (TA.)

مَلْمَسٌ [*A place that is felt,* or *touched:* and it may also be an inf. n.: see لَمِيسٌ]. (Ḳ.)

إِكَافٌ مَلْمُوسُ الأَحْنَآءِ ‡ *An ass's saddle,* or *pad, of which the curved pieces of wood have been felt with the hands until they have become even:* (M:) or *of which any unevenness and prominence that was therein has been pared off* (Lth, T, A, Ḳ) *by the passing of the hand over it,* (Lth, T,) or *of the hands.* (A.)

لمظ

1. لَمَظَ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. لَمْظٌ, (Ṣ, M,) *He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth,* (Ṣ, Ḳ, TA,) *after eating:* (TA:) and *he put forth his tongue, and wiped with it his lips:* (Ṣ, Ḳ:) as also ▾ تلمّظ, (Ṣ, Ḳ,) in both senses: (Ḳ:) you say also ▾ تلمّظت الحَيَّةُ ‡ *The serpent put forth its tongue,* (Ṣ, Ḳ, TA,) *like as the eater puts it forth and wipes with it his lip:* (Ṣ, TA:) or the former verb and ▾ the latter signify *he took with his tongue what remained in the mouth after eating:* (M:) or *he sought leisurely and gradually after the taste,* and *tasted time after time:* (M, Ḳ:) or ▾ the latter signifies *he tasted time after time;* as also تمطّق: or *he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth;* whereas تمطّق signifies he smacked his lips: (T:) or ▾ تلمّظ signifies *he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating:* or *he put forth his tongue, and wiped with it his lips.* (Mgh.) [Hence the saying مَا زَالَ فُلَانٌ يَتَلَمَّظُ ▾ بِذِكْرِهِ ‡ [*Such a one ceased not to busy his tongue with mentioning him,* or *it*]. (TA.) ═ لَمَظَ المَآءَ, inf. n. لَمْظٌ, *He tasted the water with the extremity of his tongue.* (TA.) ═ See also 2, in two places.

2. لمّظهُ, inf. n. تَلْمِيظٌ; (TA;) or ▾ لَمَظَهُ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) *He gave him something to taste; he fed him with something whereby to content* or *divert, him* [*so as to allay the craving of his stomach*] *before the morning-meal;* syn. ذَوَّقَهُ and لَمَّجَهُ, (M, TA,) both of which are alike. (TA.) You say also, لَمِّظْ فُلَانًا لُمَاظَةً [*Give thou to such a one, to eat,*] *something which he may taste time after time,* or *after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) — And [hence,] لمّظهُ, (M, Ḳ,) inf. n. as above; (TA;) and ▾ لَمَظَهُ; (M, Ḳ;) ‡ *He gave to him* (M, Ḳ, TA) somewhat (M, TA) of his right, or due. (M, Ḳ, TA.)

4. المظهُ *He put the water upon the edge of his lips,* (M,) or *upon his lips,* or *lip.* (Ḳ, accord. to different copies.) — And hence إِلْمَاظٌ is used to signify ‡ The act of *piercing,* or *thrusting, feebly* [with a spear or the like]. (M,* TA.)

5: see 1, in six places.

8. التمظهُ *He ate it:* (ISk, Ṣ, M, A:) or *he threw it quickly into his mouth.* (O, Ḳ.)

9. المظّ, inf. n. إِلْمِظَاظٌ, *He* (a horse) *had a* لُمْظَة, or *whiteness upon his lower lip.* (Ṣ, Ḳ.)

لَمْظٌ: see لُمْظَةٌ, in two places.

لُمْظَةٌ *A whiteness in the lower lip of a horse,* (Ṣ, M, Ḳ,) not being a part of the [whiteness termed] غُرَّة; (M;) as also ▾ لَمْظٌ: (M, Ḳ:) also the former, *a* غُرَّة *which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating:* and ▾ the latter, *somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes:* (M:) or the former, *a whiteness upon both the lips,* only. (M, Ḳ.) Also, *Somewhat of whiteness in the fore leg of a horse,* or *in his hind leg, upon the* أَشْعَر [or *hair which surrounds the hoof.*] (Ibn-'Abbád, Ḳ.) And *A small spot* (Aṣ, T, Ṣ, M, Ḳ) *of white:* (Aṣ, T, Ṣ, Ḳ:) and contr. *of black, in the heart.* (Ḳ.) It is said in a trad., that faith begins like a لُمْظَة in the heart; (T, Ṣ;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a black لمظة, and faith is a white لمظة; and as either increases, so the لمظة increases. (M, TA.) — Also, ‡ *A small quantity of clarified butter, which one takes with the finger,* (Ḳ, TA,) *like a walnut:* mentioned by Z and Ibn-'Abbád. (TA.)

لَمَاظٌ *A thing which one tastes,* (Ḳ, TA), *and with which one moves about the tongue in the mouth.* (TA.) You say, مَا لَهُ لَمَاظٌ *He has not anything to taste,* (Ḳ, TA,) &c. (TA.) And مَا ذُقْتُ لَمَاظًا *I have not tasted anything.* (Ṣ) And شَرِبَ المَآءَ لَمَاظًا *He tasted the water with the extremity of his tongue.* (Ṣ, M, Ḳ.*) [See also what next follows.]

لُمَاظَةٌ *What remains in the mouth,* (Ṣ, M, Ḳ,) *of food,* (Ṣ, M,) *after eating:* (TA:) or *something which one may taste time after time,* or *after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) [See also what next precedes.] — Also, *A remain, remainder,* or *residue,* of something little in quantity. (TA.)

أَلْمَظُ A horse *having a* لُمْظَة, or *whiteness, upon his lower lip:* when it is upon the upper lip, he is termed أَرْثَمُ: (Ṣ, Ḳ:) or a horse *whose lower lip is white.* (Mgh.)

مَلَامِظُ The *part around the lips* of a man: (M, Ḳ:) because he tastes therewith. (M.)

مُتَلَمَّظٌ The *part of the face by which smiling is expressed;* syn. مُتَبَسَّمٌ. (Ḳ, TA) [in the CḲ, erroneously, مُتَبَسِّم.]) You say, إِنَّهُ لَحَسَنُ المُتَلَمَّظِ [*Verily he is goodly in respect of the part of the face by which smiling is expressed*]. (TA.)

لمع]

لمق

لمك

لمى

See Supplement.]

لهب

1. لَهِبَ, aor. ـَ, (inf. n. لَهَبٌ, Ṣ,) ‡ *He thirsted; was thirsty:* (Ṣ, Ḳ:) [probably, *burned with thirst*].

2. لهّب النَّارَ [same as ▾ أَلْهَبَهَا, except that it has an intensive signification; *He made the fire to flame,* or *blaze, fiercely,* or *intensely:* or, *to flame,* or *blaze, without smoke, fiercely,* or *intensely.*] (Ḳ.)

4. الهب النَّارَ *He made the fire to flame,* or *blaze:* (Ṣ:) or *made it to flame,* or *blaze, free from smoke.* (Ḳ.) — الهب *It* (lightning) *flashed uninterruptedly.* (Ḳ.) See also أَهْلَبَ. — الهب, inf. n. إِلْهَابٌ, *He* (a horse, Aṣ, or other thing that runs, Lḥ,) *was ardent,* or *impetuous, in his*

course, or *running*; (Aṣ, Ṣ;) as also اهلب: (Aṣ:) or *he ran with energy*, or *effort*, *so as to raise the dust*: (Ḳ:) or *he ran violently*, *raising the* لَهَب, or *dust*. (TA.) — Hence, الهب فى الكَلَامِ ‡ *He spoke rapidly* [*and with vehemence*]. (TA.) — الهبهُ الأَمْرُ ‡ *The thing*, or *affair*, *excited him*, *and inflamed him*. (TA.)

5. تلهّبت النَّارُ, quasi-pass. of لَهَّبَ, (Ḳ,) [same as ▼ اِلْتَهَبَتْ, except that it has an intensive signification;] *The fire flamed*, or *blazed*, (Ṣ,) [*fiercely*, or *intensely*, or *flamed*, or *blazed*, *burned without smoke*, *fiercely*, or *intensely*]. — تلهّب جُوعًا, and التهب ▼ جوعا, ‡ *He burned with hunger*. (TA.) — تلهّب غَيْظًا *He burned*, and *was* or *became hot*, *with wrath*, or *rage*. (TA, art. وغر.) See 8.

8. التهبت النَّارُ, quasi-pass. of أَلْهَبَ, (Ḳ,) *The fire flamed*, or *blazed*: (Ṣ:) or *flamed*, or *blazed*, *free from smoke*. (Ḳ) — التهب عَلَيْهِ ‡ *He was incensed*, or *inflamed with anger*, *against him*. (TA.) — التهب and ▼ تلهّب [*It* (any part of the body) *became inflamed*]. — See 5.

لَهْبٌ: see لَهَبٌ.

لِهْبٌ *A gap*, or *space*, *between two mountains*: (Ṣ, Ḳ:) or *a cleft*, or *fissure*, *in a mountain*: (Lḥ, Ḳ:) or *a small gap*, or *ravine*, *such as is termed* شِعْب, *in a mountain*: (Ḳ:) or *a cleft in a mountain*, *afterwards widening like a road*: a لصب and a شَقّ are smaller than a لهب; like a small road: (Aboo-Sa'eed-Es-Sukkaree:) or *a face of a mountain*, *resembling a wall*, *that cannot be ascended*: (Ḳ:) and similar to this is the لهب of the sky at the horizon: or, as some say, *a subterranean excavation*, or *habitation*: syn. سَرَبٌ فِى الأَرْضِ: (TA:) pl. أَلْهَابٌ and لُهُوبٌ and لِهَابٌ (Ṣ, Ḳ) and لِهَابَةٌ. (Ḳ.) See an ex. voce كَرِبَةٌ.

لُهَابٌ ▼ and لَهْبٌ ▼ (Ḳ) and لَهِيبٌ ▼ and لَهَبٌ and لَهَبَانٌ ▼ (Ṣ, Ḳ), [inf. ns., of which the verb, لَهِبَ, aor. ـَ, does not appear to have been used in the classical ages,] The *flaming*, or *blazing*, of fire: (Ṣ:) or its *flaming*, or *blazing*, *free from smoke*: (T, Ḳ:) or لَهَبٌ signifies the *flame*, or *blaze*, of fire: (Ṣ, Ḳ:) and لَهِيبٌ ▼, its *heat*. (Ḳ.) — لَهَبٌ *Dust rising* (Ḳ) *like smoke*. (TA.)

لُهْبَةٌ *A clear white colour*: (Ḳ:) *brightness of the complexion*, or *colour of the skin*. (TA.) — لُهْبَةٌ (in two copies of the Ṣ, لَهْبَةٌ; but in the Ḳ expressly said to be with ḍammeh;) and لُهَابٌ ▼ and لَهَبَانٌ ▼ (Ḳ) ‡*Thirst*: (Ṣ, Ḳ:) [probably *burning thirst*].

لَهَبَانٌ: see لَهَبٌ and لُهْبَةٌ. — Also, The *burning* of coals, or embers, *without blazing*. (T.) — The *burning* of heat upon heated ground. (TA.) — *Vehemence of heat* (Ḳ) upon heated ground and the like. (ISd.) — *A hot day*. (Ḳ.)

لَهْبَانٌ, fem. لَهْبَى, ‡ *Thirsty*: (Ṣ, Ḳ:) [probably *burning with thirst*:] an epithet applied to a man or woman: (Ṣ:) pl. لِهَابٌ. (Ḳ.)

لُهَابٌ: see لَهَبٌ and لُهْبَةٌ.

لَهِيبٌ: see لَهَبٌ.

لِهَابَةٌ *A garment* (كِسَآء) *in which a stone is put*, *and with which one side of the kind of camel-litter called* هَوْدَج, or *one side of a load*, *is balanced*. (Th.)

أُلْهُوبٌ, a subst., The *ardour*, or *impetuosity*, *of a horse* (*&c.*, Lḥ) *in his course*, or *running*: (Ṣ:) or *his energy*, or *effort*, *in his course*, *so that he raises the dust*: or *a violent run*, *by which the dust* (اللَّهَب) *is raised*: (TA:) or the *commencement of a horse's course*, or *run*. (Ḳ.) — لَهُ أُلْهُوبٌ *He runs violently*, *raising the dust*. (TA.) See also أُهْلُوبٌ. — Also used as an epithet: you say شَدٌّ أُلْهُوبٌ [*A violent run*, *in which the dust is raised*]. (TA.)

مِلْهَبٌ *Pleasing in beauty*: (IAạr, Ḳ:) and *having much hair*: an epithet applied to a man. (IAạr.)

مُلَهَّبٌ ‡ A garment, or piece of cloth, *not saturated with red dye*: (Ḳ:) *imperfectly dyed*. (TA.)

لهت

لَاهُوتٌ *Divinity*; *divine nature*. Mentioned here agreeably with the assertion of some, that the ت is a radical letter: but this is a point that requires consideration. (TA.)

لهث

1. لَهِثَ, aor. ـَ, inf. n. لَهَثٌ and لَهَاثٌ and لَهْثَانٌ, *He thirsted*; *was thirsty*: (Ṣ, Ḳ:) or *thirst heated his belly*, or *inside*. (L.) — لَهَثَ, aor. ـَ, inf. n. لَهْثٌ and لُهَاثٌ; (Ṣ, Ḳ;) and لَهِثَ, aor. ـَ; (TA;) and التهث ▼; (Ḳ;) *He* (a dog, Ṣ, and a man, and, in the case of the second verb, a bird also, TA) *put forth his tongue*, *by reason of thirst*, or *fatigue*, or *weariness*: (Ṣ, Ḳ:) or لَهَثَ signifies *his breath* (نفس) *rose*, *by reason of fatigue*, or *weariness*: or *he* (a dog) *put forth his tongue*, *by reason of thirst*: and *he* (a man) *was fatigued*, or *weary*. (TA.)

8: see 1.

لُهْثَةٌ *Thirst*. (Ḳ.) — *Fatigue*. (AA, Ḳ.) — The *red speck in a palm-leaf*, (Ḳ,) *which you see when you split it*. (TA.) — لُهَاثٌ [for لُهَاثٌ, pl. of لُهْثَةٌ,] The *specks in palm-leaves*: (Fr, Ḳ:) the *red specks in palm-leaves*, *when they are split*: (Fr, TA:) accord. to rule, it should be لِهَاثٌ, like نِقَاطٌ. (Ḳ.)

لَهْثَانُ *Thirsty*: (Ṣ, Ḳ:) fem. لَهْثَى. (Ṣ.)

لُهَاثٌ The *heat*, or *burning*, *of thirst*; (Ṣ, Ḳ;) *vehemence of thirst*. (TA.) — ‡ The *severity*, or *vehemence*, of death. (Ḳ, TA.) = See لُهْثَةٌ.

لُهَاثِىٌّ †A man (TA) *having many red moles* (خِيلَان) *on his face*: (Fr, Ḳ:) from لُهَاثٌ, signifying the "specks in palm-leaves." (Fr.)

لُهَّاثٌ [pl. of لَاهِثٌ?] *Manufacturers*, *with palm-leaves*, *of the kind of baskets called* دَوَاخِل, (Ḳ,) pl. of دَوْخَلَّة, *in which dates are put*. (AA.)

فِى سَكْرَةٍ مَلْهَثَةٌ *In intoxication is a cause*, or *an occasion*, *of* لهث [i. e., *thirst*; or *putting forth the tongue by reason of thirst*]. (TA, from a trad.)

لهج

1. لَهِجَ بِهِ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَهَجٌ; (Ṣ;) and أَلْهَجَ ▼, and لَهْوَجَ ▼; (TA;) *He became devoted*, *addicted*, or *attached*, *to it*, (i. e., *to an affair*, TA,) and *kept*, *attended*, or *applied himself*, *constantly*, *perseveringly*, *persistently*, or *assiduously*, *to it*; *was intent upon it*; (Ṣ, Ḳ;) and *accustomed*, or *habituated*, *himself to it*. (TA.)

2. لَهَّجَهُمْ, inf. n. تَلْهِيجٌ, *He fed them with something whereby to ally the craving of their stomachs before the morning-meal called* الغَدَآء. (El-Umawee, Ṣ, Ḳ.) [See لُهْجَةٌ.]

4. الهجهُ بِهِ *He made him to become devoted*, *addicted*, or *attached*, *to it*, (an affair,) *and to keep*, *attend*, or *apply himself*, *constantly*, *perseveringly*, or *assiduously*, *to it*; *to be intent upon it*; and *to accustom himself to it*. (TA.) See 1. — الهج *He* (a man) *had young weaned camels intent upon sucking their mothers*, *and persevering therein*, (Ṣ, Ḳ,) *and therefore made wooden pins*, *and tied them to the udders*, *that the young ones might not be able to suck*: (Ṣ:) this form of the verb signifies the depriving the object of the quality denoted by the unaugmented verb: (L:) or *he* (a pastor) *had young weaned camels intent upon sucking their mothers*, *and persevering therein*, *and it became necessary for him to perforate the tongue of each*, *and to insert in it a* فَلْكَة, *which is a round thing*, *like the* فَلْكَة *of a spindle*,' *made of coarse hair* (هُلْب), *and* [probably meaning *or*] *to slit the tongue*; *each of which operations is performed to prevent its sucking*; for the same purpose, also, a wooden pin is stuck over the nose of the young camel: the pastor in this case is termed مُلْهِجٌ ▼: and one does

not say أَلْهَجْتُ الفَصِيلَ, but simply أَلْهَجَ الرَّاعِى. (T.)

11. الهاجّ, inf. n. إِلْهِيجَاجٌ, *It* (anything, Ṣ) *became mixed*, or *confused*. (Ṣ, Ḳ.) — *It* (milk) *thickened so that parts thereof became mixed together, but it did not become completely thick.* (Ṣ, Ḳ.) — الهاجّت عَيْنُهُ *His eye became infused* (lit. mixed) *with drowsiness*. (Ṣ, Ḳ,) — [See also مُلْهَاجٌّ.]

Q. Q. 1. لَهْوَجَ أَمْرَهُ (inf. n. لَهْوَجَةٌ, Ṣ) ‡ *He performed, executed*, or *managed, his affairs in an unsound manner.* (AZ, Ṣ, Ḳ.) — لَهْوَجَ *He cooked* roast meat *insufficiently*, or *not thoroughly:* (Ḳ:) or *he cooked* roast meat, (Ḳ,) or flesh-meat, (Ṣ,) *not well;* (Ṣ, Ḳ;) as also ▾ تَلَهْوَجَ. (Ṣ.) See 1.

Q. Q. 2: see Q. Q. 1.

[لَهِجٌ بِأَمْرٍ *Devoted, addicted*, or *attached, to an affair, and keeping, attending*, or *applying himself, constantly, perseveringly, persistently*, or *assiduously, to it; intent upon it;* and *accustoming himself to it:* part. n. of 1.] You say, رَجُلٌ لَهِجٌ بِشَىْءٍ [*A man devoted, &c., to a thing*]. (M in art. بل.)

لَهْجَةٌ and ▾ لَهَجَةٌ The *tongue:* (Ṣ, Ḳ:) or the *tip*, or *extremity, of the tongue.* (L.) — The *tongue*, or *dialect*, or *language, which a person speaks by nature and custom and education.* (L.) — فُلَانٌ فَصِيحُ اللَّهْجَةِ, and ▾ اللَّهَجَةِ, *Such a one is of chaste tongue:* (Ṣ:) or, *chaste in the dialect*, or *language, which he speaks by nature and custom and education.* (L.) — Also, † both words, but the former is the more approved, The *sound of speech.* (L.)

لُهْجَةٌ *That with which one allays the craving of his stomach before the morning-meal called* الغَدَآء. (Ḳ.)

لَهَجَةٌ: see لَهْجَةٌ.

مُلْهَجٌ: see 4.

مُلَهْوَجٌ Roast meat *insufficiently cooked.* (Ṣ.) — رَأْىٌ مُلَهْوَجٌ ‡ *An unsound opinion.* (A.) — حَدِيثٌ مُلَهْوَجٌ ‡ *An unsound story, narration*, or *tradition.* (A.)

مُلْهَاجٌّ *Mixed; confused.* (TA.) — Milk *thickened so that parts thereof are mixed together, but not completely thick.* (TA.) — رَأَيْتُ أَمْرَ بَنِى فُلَانٍ مُلْهَاجًّا *I saw the affair*, or *case, of the sons of such a one to be confused.* (Ṣ.)

مُلْهِجٌ One *who sleeps, and lacks power*, or *ability, to work.* (Ḳ.)

لهد

1. لَهَدَهُ, (aor. -َ, L, Ḳ, inf. n. لَهْدٌ, L,) *It* (a load) *oppressed him*, (a camel, L,) *by its weight*, (Ṣ, L, Ḳ,) *and squeezed him:* (L:) *it* (a heavy load) *squeezed it*, (namely, a camel's back or side,) or *bruised it so that it swelled, and became galled:* in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) — لَهَدَ *He jaded* his beast of carriage, *and rendered* it *emaciated*, or *lean, by journeying upon it.* (Ṣ, L, Ḳ.) — لَهَدَهُ, aor. -َ, L, Ḳ, inf. n. لَهْدٌ, L, and لَهْدَةٌ; Kr;) and ▾ لَهَّدَهُ, (inf. n. تَلْهِيدٌ; TA;) but the latter denotes frequency of the action; (Ṣ, L;) *He pushed, pushed away*, or *repelled, him:* or *pushed him violently upon the chest:* (L:) or *he pushed him, pushed him away*, or *repelled him, on account of his baseness*, or *despicableness:* (Ṣ, L, Ḳ:) or *he struck him in the breasts*, (L,) or *in the bases of the breasts*, (Ḳ,) *and in the bases of the shoulder-blades:* (L, Ḳ:) or *he pressed*, or *squeezed, him;* syn. غَمَزَهُ. (L, Ḳ.)

2: see 1.

4. الهد بِهِ *He instigated against him; and aided against him; and acted wrongfully*, or *injuriously, towards him.* (JK.) — الهد *He did*, or *acted, wrong, wrongfully, unjustly*, or *injuriously;* (L, Ḳ;) [as also الحد.] — الهد بِهِ is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, Ṣ, L, Ḳ.) — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — Also, وَٱللّٰهِ مَا قُلْتَهَا إِلَّا أَنْ تُلْهِدَ عَلَىَّ *By God, thou saidst it not save that thou mightest aid against me*, is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, Ṣ, L.) — الهد *He made*, or *prepared*, the kind of food called لَهِيدَةٌ. (IḲṭṭ.) — الهد بِهِ, (inf. n. إِلْهَادٌ, L,) *He held him in light estimation*, or *despised him:* (Ṣ, L, Ḳ:) or *he held his clemency*, or *forbearance*, or *intellect*, (حِلْم,) *in light estimation*, or *despised it;* as also الحد به. (L, art. لحد.)

لَهْدٌ *A certain disease which affects camels in the chest;* (T:) *an opening*, or *parting asunder*, (إِنْفِرَاج,) *in the chest of a camel*, [app., *next to either*, or *both, of the arms*,] *by reason of a push*, or *collision*, (L, Ḳ,) or *the like*, (Ḳ,) or *by reason of the squeezing of a load:* (L:) or (so in the L: in the Ḳ, and) *a tumour in the* فَرِيصَة [or *portion of flesh between the shoulder-blade and the side*], (L, Ḳ,) *by reason of the pressure of a bag* or *the like upon the camel's back.* (L.) — Also, *A certain disease, like an opening*, or *parting asunder*, [app., *in the part where the thighs unite*,] (كَالْإِنْفِرَاج,) *which befalls men in the legs and thighs.* (L, Ḳ.)

لَهِيدٌ A beast of carriage *jaded*, or *fatigued*, (Ṣ, L,) *and rendered emaciated*, or *lean, by being ridden.* (L.) — A she-camel *pressed*, or *squeezed, and having her flesh bruised, by her load.* (Lḥ, L.) — لَهِيدٌ and ▾ مَلْهُودٌ A camel *oppressed by the weight of a load, and squeezed: having his back* or *side squeezed by a heavy load*, or *bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs.* (L.)

لَهِيدَةٌ *A kind of food of the Arabs;* (L;) *thin* عَصِيدَة; (Ṣ, L, Ḳ;) *not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than* حَرِيقَة *and* سَخِينَة, *but thinner than* عَصِيدَة [*properly so called*]. (Ṣ, L.)

مَلْهُودٌ: see لَهِيدٌ. — مَلْهُودٌ and ▾ مُلَهَّدٌ, but the latter denotes frequency of the action, A man *pushed, pushed away*, or *repelled, on account of his baseness*, or *despicableness.* (Ṣ, L.) See also لَهَدَهُ.

مُلَهَّدٌ: see مَلْهُودٌ. — Also, *Base*, or *despicable, held weak*, (El-Hawázinee, L,) *and frequently repelled from doors.* (El-Hawázinee, TA.)

لهذب

أَلْزَمَهُ لَهْذَبًا وَاحِدًا, i. e. لِزَازًا وَلِزَامًا; in the CḲ, لِزَازًا; (Kr, Ḳ;) [app. meaning *He made him to adhere with one adhesion*].

[لهز

لهس

لهط

لهع

لهف

لهق

See Supplement.]

لهلأ

Q. 2. تَلَهْلَأَ *He desisted through timidity, and was cowardly.* (T, Ḳ. Mentioned in the T among the class of quinqueliterals, TA.)

[لهم

لهن

لهو

لو

See Supplement.]

لوأ

[1. لَوَأَ, aor. يَلْوُؤُ, inf. n. لَوْءَةٌ, app., *He was foul, ugly,* or *deformed, in countenance.*] لَوْءَةٌ, accord. to the Ḳ, is the same as سَوْءَةٌ; but this is probably a mistake for شَوْءَةٌ, The *being foul, ugly,* or *deformed, in countenance*; [which is the signification of لَوْءَةٌ]. (TA.) [See art. لوى.] — هٰذَا وَٱللّٰهِ ٱلشَّوْءَةُ وَٱللَّوْءَةُ, and ٱللَّوَّةُ, [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2. لَوَّأَ *He looked malignantly* with his eyes or countenance. (TA: app. from the T.) — لَوَّأَ ٱللّٰهُ بِكَ *May God render thee foul,* or *ugly!* (T.)

لوب

1. لَابَ, aor. يَلُوبُ, inf. n. لَوْبٌ and لُوبٌ and لَوَبَانٌ and لُوَابٌ (Ṣ, Ḳ) and لُؤَابٌ (Ḳ) and لُؤُوبٌ (Ḳ, accord. to the TA) or لُوبَانٌ (Ṣ, CḲ) *He thirsted; was thirsty;* (Ṣ, Ḳ;) or *he, thirsting, went round about the water, not reaching it:* (Ḳ:) or *he went round about the water, by reason of thirst.* (ISk.) — لَوْبٌ signifies The camels' *going round about the tank,* or *cistern, and not being able to get at the water, on account of the crowding,* or *pressing.* (Aṣ, Ḳ.)

2. لَوَّبَهُ *He mixed it with the perfume called* مَلَاب: or *he smeared it therewith.* (Ḳ.)

4. الاب *His camels were thirsty:* (Ḳ:) *his camels went round about the water, by reason of thirst.* (TA.)

لُوبٌ and ↑ لَوَائِبُ Camels, or palm-trees, *thirsty; far from water.* (Ḳ.) You say, تَرَكْتُهَا لَوَائِبَ ↑ عَلَى ٱلْحَوْضِ *I left them* (the camels) *going round about the tank,* or *cistern, unable to get at the water, on account of the crowding,* or *pressing.* (Aṣ, Ṣ.) [لوائب is pl. of لَائِبَةٌ.] — لُوبٌ *A piece of meat that turns round in the cooking-pot.* (Ḳ.) = لُوبٌ *Bees:* (Ḳ:) accord. to some, originally نُوبٌ. (MF.) In some copies of the Ḳ, نخل is erroneously put for نحل. (TA.)

لَابَةٌ ‡ *A number of black camels collected together:* (Ḳ:) likened to the tract so called, covered with black stones. (TA.) [See مُفْتُونَةٌ.] — See لُوبَةٌ.

لُوبَةٌ and ↑ لَابَةٌ *A stony tract, of which the stones are black and worn:* syn. حَرَّةٌ: (Ṣ, Ḳ:) لُوبَةٌ and نُوبَةٌ signify *a tract of land covered,* or *strewed, with black stones;* and hence a negro is called لُوبِىٌّ and نُوبِىٌّ, [and negroes collectively are called لُوبَةٌ and نُوبَةٌ: the former, however, are evidently the Lybians, the latter, the Nubians:] (A'Obeyd, Ṣ or, as in the TA, A'Obeydeh:) or a لوبة is *a very black, rugged, lengthened tract of ground, only at,* or *by,* [so فى seems here to signify] *the projecting part of a mountain,* or *the lower and thinner,* or *finer, part of a sand-hill,* or *the foot* (عرض) *of a mountain:* (Az:) or it may be *a difficult ascent,* or *acclivity, up a mountain, rising to the greatest height:* (ISh:) pl. of لوبة and لابة, لُوبٌ and لَابٌ (Ṣ, Ḳ) and لَابَاتٌ: (Ṣ:) or لُوبٌ is pl. of لابة: [not, as implied above, of لوبة:] (Sb:) for a number from three to ten, the pl. used is لابات; and more than ten are termed لاب and لوب: (TA:) [or these last two words are coll. gen. ns., of which لابة and لوبة are the ns. un.] — مَا بَيْنَ لَابَتَيْهَا مِثْلُ فُلَانٍ [*Between its two tracts of black stones, there is not the like of such a one:* i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:) or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — بَعِيدُ مَا بَيْنَ ٱللَّابَتَيْنِ, said by 'Áïsheh, describing her father, ‡ *Free-hearted; of ample endowments,* app. *as to wealth,* or *possessions, and as to mind,* or *disposition:* syn. وَاسِعُ ٱلصَّدْرِ وَاسِعُ ٱلعَطَنِ. (TA.) — لُوبَةٌ *A people that is with another people, but of which advice or counsel is not asked* [*by the latter*] *with respect to anything,* (Ḳ,) *whether good or evil.* (TA.)

أَسْوَدُ لُوبِىٌّ (and نُوبِىٌّ, TA,) [*Very black*]: derived from لُوبَةٌ, as signifying "a tract covered, or strewed, with black stones": (Ḳ:) or from اللُّوبُ as a syn. of النُّوبُ, meaning ["the Nubians," but see above] "a certain race, or nation, of the negroes." (RA.) — لُوبِىٌّ: see لُوبَةٌ.

لُوَابٌ *i. q.* لُعَابٌ; *Slaver,* or *drivel:* (Ḳ:) a chaste word, not formed by mispronunciation. (TA.)

لُوبِيَآءُ (Ḳ) and لُوبِيَا and لُوبِيَاجٌ (TA) and لُوبَآءُ (Ḳ) [The *dolichos lubia* of Forskål; *a species of kidney-bean*]. Accord. to El-Khafájee and El-Jawáleeḳee, not an Arabic word. (TA.) [In Persian, لُوبِيَا and لُوبِيَهْ and لُوبَا: in Greek, λόβος.]

لَائِبٌ *Thirsting:* [but see the verb:] pl. لُؤُوبٌ: like as شُهُودٌ is pl. of شَاهِدٌ. (Ṣ.) — لَائِبَةٌ: see لُوبٌ.

مَلَابٌ a Persian word, (TA,) *A kind of perfume,* (Ṣ, Ḳ,) *like* خَلُوق (Ṣ): or *saffron.* (IAạr, Ḳ.) — مَلَابَةٌ *A fascicle,* or *small bundle, of filaments of saffron; a shive of saffron.* (IAạr).

مُلِيبٌ A man *whose camels are thirsty;* or *whose camels are going round about the water, by reason of thirst.* (TA.)

مُلَوَّبٌ A thing *mixed with the perfume called* مَلَاب: (TA:) a thing *smeared therewith.* (Ṣ.) — مُلَوَّبٌ *Twisted* iron. (Ḳ.) Applied as an epithet to a coat of mail. (TA.)

لوت

1. لَاتَ, aor. يَلُوتُ, *He told, narrated,* or *gave an account of, a thing different from that respecting which he was asked.* (Ḳ.) [But accord. to some, the aor. is يَلِيتُ, and the verb belongs to art. ليت.] It was said to El-Asadeeyeh, "What is ٱلْمُدَاخَلَةُ?" and she answered أَنْ يَلِيتَ ٱلْإِنْسَانُ شَيْئًا قَدْ عَلِمَهُ, i. e., "The concealing a thing that one knows, and telling, or narrating, something different from it." (TA.) — لَاتَ ٱلْخَبَرَ, aor. يَلُوتُ, *He concealed the news,* or *information,* (Ḳ,) *and related what was different therefrom.* (TA.) [But see above.] — لَاتَ ٱلرَّجُلَ, aor. يَلُوتُ, *He told the man,* or *narrated to him, a thing in a manner different from the real state of the case:* or *he expressed the news,* or *information, to him obscurely,* or *enigmatically,* or *obscured it to him,* or *concealed it from him, telling him, narrating to him,* or *giving him an account of, a thing different from that respecting which he was asked:* but accord. to Aṣ., لَاتَهُ, aor. يَلِيتُهُ, [not يَلُوتُهُ,] inf. n. لَيْتٌ, signifies "he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him": thus he makes it belong to art. ليت: and the like is said in the L. See also above. (TA.) — لَاتَهُ, aor. يَلُوتُ; as also لَاتَهُ, aor. يَلِيتُ; *He withheld him,* or *restrained him, and turned him,* or *averted him, from his course, purpose,* or *object.* (Ṣ, Ḳ, art ليت, q.v.)

اللَّاتُ: see اللَّاتُ, in art. لت.

لوث

1. لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He folded* a thing: (IAạr, IḲt:) and *twisted* it. (IAạr.) These are the original meanings. (IAạr, IḲt.) — *He turned* a thing *round twice; as a turban is turned round, and an* إِزَار. (TA.) — *He bound,* or *wound round, a turban.* (Ḳ.) You say لَاثَ ٱلعِمَامَةَ عَلَى رَأْسِهِ, aor. and inf. n. as above, *He bound,* or *wound round, the turban on his head.* (Ṣ.) — لَاثَ ٱلْوَبَرَ بِٱلْفَلْكَةِ *He wound the camel's hair round the whirl of the spindle.* (TA.) — ٱلْأَسْقِيَةُ ٱلَّتِى تُلَاثُ عَلَى أَفْوَاهِهَا *The skins that are bound and tied round their mouths.* (TA, from a trad.) — لَاثَ, aor. يَلُوثُ, *He* (a man) *went round about;* syn. دَارَ. (Ṣ.) — لَاثَ

طاف به .بِشَىْءٍ *He went round about a thing*; syn. (TA.) — لَاثَ بِهِ النَّاسُ, and ▼ الاث, *The people collected around him*. (TA, from a trad.) — لَاثَتْ قَرْنًا مِنْ قُرُونِهَا بِالدُّهْنِ *She surrounded*, or, as some say, *intermixed* [*one of her locks of hair with ointment*]. (TA, from a trad.) — لَاثَ, and ▼ الاث, and ▼ التاث, *It* (a plant, or tree, or herbage,) *became tangled and luxuriant*. (TA.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He rolled about* a morsel of food *in melted fat* or *the like*. (Ḳ.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He chewed*, or *mumbled*, a thing; syn. لَاكَ; (Ḳ;) such as a morsel of food, &c. (TA) — لَاثَهُ الْمَطَرُ, and ▼ لَوَّثَهُ, *The rain laid it*, or *mixed it*, (i. e., a plant,) *part over part*. (TA.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; (Ḳ;) or لَوِثَ, [aor. يَلْوَثُ,] inf. n. لَوَثٌ; (L;) and ▼ التاث, (Ṣ, Ḳ,) *He was slow*, or *tardy*, (Ṣ, Ḳ,) فِى عَمَلِهِ *in his work*, (Ṣ,) or فِى الأَمْرِ *in the affair*. (Ḳ.) — ▼ التاث *He* (a camel) *was slow*, or *tardy and languid*. (TA, from a trad.) — لَاثَ عَنْ حَاجَتِى *He was slow, tardy*, or *tedious, in accomplishing my want*. (TA.) — لَاثَ لَوْثًا مِنَ الكَلَامِ *He twisted his speech, and did not make it plain* by reason of shame. (IḲt, TA, from a trad.) [Similarly, ▼ التاث فى كلامه. (A.)] — لَاثَ *He was slow in speech, and heavy in tongue*. (TA.) — See 8. — لَاثَ الدَّارَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He kept to the house*. (Ḳ.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; and ▼ لَوَّثَ, inf. n. تَلْوِيثٌ; *He mixed, and steeped*, or *macerated, in water*. (Ḳ.) — لَاثَ بِهِ, aor. يَلُوثُ, (inf. n. لَوْثٌ, Ḳ,) *He took refuge in him; had recourse to him for protection* or *concealment*: (Ṣ, Ḳ:) *i. q.* لَاذَ: (Ṣ:) accord. to Yaḳḳoob, the ث here is a substitute for the ذ of لَاذَ. (TA.)

2. لَوَّثَ التِّبْنَ بِالقَتِّ *He mixed the straw with* [*the kind of trefoil called*] قَتّ. (A.) — لَوَّثَ *He*, or *it, rendered* water *turbid*. (Ṣ.) — لَوَّثَ, inf. n. تَلْوِيثٌ, *He befouled, defiled, polluted, dirtied, soiled, besmeared*, or *bedaubed*, (Ṣ, Ḳ,) his clothes with mud. (Ṣ.) — See 1 and 8.

4: see 1. ═ أَلْوَثَتِ الأَرْضُ *The land produced fresh*, or *green, herbage*, (رَطْب, as in some copies of the Ḳ, or رُطْب, as in others, and in the TA,) *among that which was dry*. So in the Ḳ: but in the L, as follows. الوث الصِّلِّيَانُ صليان *The dried up, and then produced fresh*, or *green, shoots*: and sometimes the same verb is thus used with reference to the ضَعَة and هَلْتَى and سَخَم: of the ثُمَام, one scarcely ever says الوث, but بَقَلَ; nor does one say of the عَرْفَج, الوث, but ادبى, and إِمْتَعَسَ. (TA.) — أَلْثَثْتُ بِهِ مَالِى *I asked him to keep my property as a deposit*. (Ḳ.) From اللَّوْثُ "the taking refuge." (TA.) — لَمْ يُلِثْ, in a verse of El-'Ajjáj, *He*, or *it, did not make to delay*. (TA.)

5. تلوّث *It* (a garment) *was*, or *became, befouled, defiled, polluted, dirtied, soiled, besmeared*, or *bedaubed*, with mud. (Mṣb.) — تلوّث بالأَمْرِ [app., *He was confused*, or *perplexed, by the affair*]. (Lth.)

8. التاث: see 1. — *It was*, or *became, collected together*. (TA) — التاث; (Ṣ, Ḳ;) and ▼ لوّث, inf. n. تَلْوِيثٌ; (L;) *It* (an affair, TA,) *was*, or *became, confused*, (Ṣ, Ḳ,) *intricate, and difficult*. (TA.) You say التاثت عَلَيْهِ الأُمُورُ *The affairs became confused, and intricate, to him*: (TA:) and التاثت الخُطُوبُ [*The affairs became confused*]. (Ṣ.) — Also, both verbs, (the former accord. to the Ṣ and Ḳ, and the latter accord. to the L,) *It became wound about*. (Ṣ, L, Ḳ.) You say إِلْتَاثَتْ بِرَأْسِ القَلَمِ شَعْرَةٌ (so in one copy of the Ṣ: in another, التاث) [*A hair became wound about the head*, or *tip, of the reed-pen*: read, erroneously, by Golius, and Freytag, التاث برأس القلم شَعْرَةٌ]. (Ṣ.) — *He became strong, powerful*, or *vigorous*. (Ḳ, TA.) — *He became fat*. (Ḳ, TA.) — *He withheld*, or *restrained*; syn. حَبَسَ: (Ḳ:) [but it seems rather to signify *he withheld*, or *restrained, himself*; syn. إِحْتَبَسَ; like ▼ لَاثَ]. Accord. to the Ḳ, لوّث, inf. n. تَلْوِيثٌ, signifies the same; but it is not so: it is the same as التاث only as signifying "it was, or became confused", and "it became wound about." (TA.)

حَلَّ مِنْ عِمَامَتِهِ لَوْثًا أَوْ لَوْثَيْنِ *He loosed*, or *undid, a turn*, or *twist*, or *two turns*, or *twists, of his turban*. (TA, from a trad.) ═ لَوْثٌ *Strength; power; vigour*: (Ṣ, Ḳ, TA:) as also ▼ لُوثَةٌ, [as in one place,] or ▼ لَوْثَةٌ, [as in another]. (TA.) ═ نَاقَةٌ ذَاتُ لَوْثٍ, and ▼ لُوثَة *A strong she-camel*; *a she-camel endowed with strength*, or *vigour*: (TA:) or, the former, (L,) or the latter, (Ṣ,) *a she-camel having much flesh and fat*, (Ṣ, L,) *with which she is bound round*: (L:) or, as some say, *stupid, unsteady, and hasty*; syn. ذات هَوَج: (Ṣ:) or, the former, *a bulky she-camel*; yet her bulkiness does not prevent her being swift. (Lth.) — رَجُلٌ ذُو لَوْثٍ *A strong man*. (TA.) — لَوْثٌ, (IAạr,) or ▼ لُوثَةٌ, (Aṣ,) *Resolution of mind*, (IAạr, Aṣ,) *and strength of mind*. (IAạr.) — لَوْثٌ, *Evil*, as a subst. (Ḳ.) — لَوْثٌ *Mutual suits*, or *demands, with malevolences*, or *rancours*: (Ḳ:) one says, بَيْنَهُمْ لَوْثٌ, *Between them are mutual suits, &c.* (TḲ.) ═ لَوْثٌ *Offsets of palm-trees*. (AḤn.) ═ لَوْثٌ *Wounds*; syn. جِرَاحَاتٌ. (Ḳ.) ═ لَوْثٌ *Weak, incomplete, evidence*; (Az, in Mṣb;) *resembling what is termed* دَلَالَة, (Az, Ḳ,) *not complete*, or *perfect, evidence*; so accord. to Esh-Sháfi'ee: (Az.:) it is *one person's giving his testimony to the fact of a slain person's declaring, before his death, that a certain person slew him*; or *two persons giving their testimony to the fact of there having existed enmity between them two*, [i.e., the slain person and the person accused of slaying him,] or, *of one's having threatened the other*; *and the like*: it is from تَلَوَّثَ as signifying "it was befouled, or defiled." (TA.) — See لَوَثٌ, and لُوثَةٌ.

لِيثٌ *A certain plant* (Ṣ, Ḳ) *that winds about*: the و is changed into ى on account of the kesreh before it. (Ṣ.)

لَوَثٌ, or لَوْثٌ, (as in different copies of the Ṣ) *Languor; flaccidity*; in a man. (Ṣ.)

لَوَثٌ: see لَائِثٌ.

لِثَةٌ The *gum*, accord. to some, belongs to this art., because the flesh of the gums is bound (لِيثَ) round the roots of the teeth. (TA.)

لَوْثَةٌ: see لَوْثٌ, and لُوثَةٌ.

لُوثَةٌ *Languor, and slowness*, or *tardiness*. (Ṣ, Ḳ.) — رَجُلٌ ذُو لُوثَةٍ *A man slow*, or *tardy, and weak*. (TA.) — لُوثَةٌ *Weakness*: (IAạr, Ḳ:) as also ▼ لَوْثٌ. (TA.) — *Weakness of judgment, and a repetition*, or *stuttering*, (تَلَجْلُج,) *in speech*. (TA, from a trad.) *An impediment in speech*. (Mṣb.) — لُوثَةٌ (IAạr, M, Ḳ) and ▼ لَوْثَةٌ (IAạr, M) and ▼ لَوْثٌ (Mṣb) *Stupidity; foolishness; paucity of sense*. (IAạr, M, Ḳ, Mṣb.) — لُوثَةٌ *A touch*, or *first affection, of insanity*, or *diabolical possession*. (Ṣ, Ḳ.) — لُوثَةٌ *A state of excitement*; syn. هَيْجٌ. (Ṣ, Ḳ.) ═ لُوثَةٌ *Abundance of flesh and fat*, (Ṣ, Ḳ,) in a she-camel. (Ṣ.) [See لَوْثٌ.] ═ لُوثَةٌ *A piece of rag collected together, with which one plays*. (Ḳ.)

لُوَاثَةٌ: see لُوَاثٌ.

لُوَاثَةٌ and ▼ لُوَيثَةٌ *A company, an assembly*, or *a troop*, (Ḳ,) of men, and of other animals. (TA.) — لُوَيثَةٌ ▼ مِنَ النَّاسِ *A company*, or *an assembly, of people of different tribes*; (Ṣ, Ḳ;) like لَبِيثَةٌ. (Ḳ.) ═ لُوَاثَةٌ *One who*, or *a thing which*, (الَّذِى: in the TA, الذر:) *is befouled*, or *defiled*, (يَتَلَوَّثُ) *in anything*. (Ḳ.) ═ لُوَاثَةٌ and ▼ لُوَاثٌ (the latter [in the CḲ لِوَاثٌ] is with kesr, and is mentioned in the L, without the former, on the authority of Fr, TA,) *Flour* [of wheat, &c.]

which is sprinkled upon the table, beneath dough; (Ḳ,) *to prevent the dough's adhering to the table.* (TA.)

لُوَاثَةٌ : see لُوِيثَةٌ.

لَيِّثٌ : see لَائِثٌ. — لِحْيَةٌ لَيِّثَةٌ ‡ *A tangled beard.* (TA.) — *A beard in which half-white hairs are mixed with white:* so in the Ḳ; but correctly, *in which half-white,* or *grizzly, hairs are mixed with black.* (TA.)

وَيْلٌ لِلَّوَّاثِينَ الَّذِينَ يَلُوثُونَ مَعَ البَقَرِ ارْفَعْ يَا غُلَامُ ضَعْ يَا غُلَامُ: respecting these words, occurring in a trad., El-Ḥarbee says, I think the meaning to be, *those to whom various kinds of food are carried round about;* from اللَّوْثُ, "winding round" a turban on the head. (IAth.)

نَبَاتٌ لَائِثٌ, and ▼ لَاثٌ, and ▼ لَيِّثٌ, *A tangled plant;* (Ḳ;) *a tangled and luxuriant plant:* and in like manner, herbage: لَاثٌ is originally لَائِثٌ, or لَوِثٌ: (TA:) so also a tree. ═ اللَّائِثُ (and اللَّيْثُ, TA,) *The lion:* (Ḳ:) from لَوْثٌ "strength." (TA.)

أَلْوَثُ A man *slow,* or *tardy.* (M.) — دِيمَةٌ لَوْثَآءُ [*A lasting,* or *continuous, and still, rain*] *that lays,* or *mixes, the plants, part upon part,* (Lth, Ḳ, TA,) like as straw is mixed with the kind of trefoil called قَتّ: (Lth, TA:) but this explanation is disapproved by AM. (TA.) — سَحَابَةٌ لَوْثَآءُ *A slow cloud:* such a cloud is the longest in raining. (AM.) — أَلْوَثُ *Slow and heavy in tongue;* (Ḳ;) *slow in speech, and heavy in tongue:* fem. لَوْثَآءُ, [pl. لُوثٌ]. (TA.) — A man *weak in mind,* or *understanding:* from لَوْثٌ, as signifying "weak, incomplete, evidence." (Mṣb.) — أَلْوَثُ, like أَثْوَلُ, *Stupid; foolish; of little sense;* as also ▼ مُلْتَاثٌ: (TA:) *stupid, foolish,* or *of little sense, and cowardly:* pl. لُوثٌ. (IAạr.) — *Languid; flaccid:* (Ṣ, Ḳ:) applied to a man. (Ṣ.) ═ *Strong; powerful; vigorous.* Thus the word bears two contrary significations. (Ḳ.)

مَلَاثٌ [*A place of refuge; a refuge*]. [You say,] إِنَّهُ لَنِعْمَ المَلَاثُ لِلضِّيفَانِ *Verily he is an excellent refuge for guests.* (TA.) — مَلَاثٌ (Ṣ,Ḳ) and ▼ مِلْوَثٌ (Ḳ) ‡ *One who is a refuge to others; a noble chief;* (TA;) *a nobleman;* (Ks, Ṣ, Ḳ;) *whom others compass, and go round about:* (Ks, Ṣ:) or so called because the command is [as it were] bound round him; i.e., because affairs are connected with him: (TA:) pl. مَلَاوِثُ and مَلَاوِثَةٌ and مَلَاوِيثُ: (Ṣ, Ḳ:) the last used by poetic licence. (ISd.)

مِلْوَثٌ : see مَلَاثٌ.

مُلَيَّثٌ A man (Ṣ) *slow,* or *tardy, by reason of his fatness.* (Ṣ, Ḳ.) [See also art. ليث.]

[رَأْسٌ مُلَوَّثٌ and مَكَانٌ مُلَوَّثٌ : see مُلَيَّثٌ in art. ليث.]

مُلْتَاثٌ : see أَلْوَثُ.

لوج

1. لَاجَهُ, aor. يَلُوجُ, (inf. n. لَوْجٌ, TA,) *He turned it about in his mouth.* (Ḳ.) — [لاجت عيناه, *His eyes rolled.*]

2. لَوَّجَ بِنَا الطَّرِيقُ, inf. n. تَلْوِيجٌ, *The road became bending to us,* or *deviating from a straight course.* (Ḳ.)

لَوْجَآءُ and ▼ لُوَيْجَآءُ [the latter the dim. of the former] *A want; a thing wanted; an object of want:* (TA:) from لَاجَهُ as explained above. (Ḳ.) — مَا فِى صَدْرِهِ حَوْجَآءُ وَلَا لَوْجَآءُ إِلَّا قَضَيْتُهَا *There was not a want in his bosom but I accomplished it.* (TA.) — مَالِى فِيهِ حَوْجَآءُ وَلَا لَوْجَآءُ وَلَا حُوَيْجَآءُ وَلَا ▼ لُوَيْجَآءُ *I have no want,* [*nor any little want,*] *with respect to him,* or *it.* (Lḥ.) — مَالِى عَلَيْهِ حِوَجٌ وَلَا لِوَجٌ [*I have no wants which it is incumbent upon him to supply:* حِوَجٌ being a pl. of حَاجَةٌ; and لِوَجٌ, irregularly, of لَوْجَآءُ, in imitation of حِوَجٌ]. (TA.) — See also حَوْجَآءُ, in three places.

لُوَيْجَآءُ : see لَوْجَآءُ.

لوح

1. لَاحَ, aor. يَلُوحُ, inf. n. لَوْحٌ, *It* (a thing) *shone; gleamed; glistened.* (Ṣ.) — لَاحَ, (aor. يَلُوحُ, inf. n. لَوْحٌ and لُؤُوحٌ and لَوَحَانٌ; TA;) and ▼ الاح; *It* (lightning) *flashed slightly, not extending sideways in the adjacent tracts of cloud:* (Ṣ, Ḳ:) or ▼ الاح signifies *it lighted up what surrounded it.* (TA.) — لَاحَ, (Ṣ, Mṣb,) aor. يَلُوحُ; (Mṣb;) inf. n. [لَوْحٌ and] لِيَاحٌ; (IAth;) *It appeared:* (IAth, Mṣb:) *it* (a star) *appeared,* (Ṣ, Mṣb,) as also ▼ الاح, (Ṣ, Ḳ,) [*it loomed,*] *and shone, gleamed,* or *glistened;* (TA;) as also ▼ الاح: (Mṣb, TA:) ISk says, لَاحَ سُهَيْلٌ *Canopus appeared;* (Ṣ;) and ▼ الاح *it shone and glistened.* (Ṣ, Ḳ.) — لاح, and ▼ الاح, *He* (a man) *came forth and became apparent.* (A'Obeyd.) — لَاحَ لِى أَمْرُكَ, and ▼ تلوّح, ‡ *Thine affair became apparent and manifest to me.* (A.) — لَاحَ الشَّيْبُ فِى رَأْسِهِ *Hoariness appeared upon his head.* (TA.) — لَاحَهُ, aor. يَلُوحُ, *He saw him,* or *it.* (Ḳ.) — لَاحَ إِلَى كَذَا, aor. يَلُوحُ, *He looked at, or towards, such a thing;* as a distant fire. (L.) — لَاحَهُ بِبَصَرِهِ, aor. يَلُوحُ, inf. n. لَوْحَةٌ, [so in the L,] *He saw him,* or *it, and then he* or *it became concealed from him.* (L.) — See 4. ═ لَاحَ, (Ṣ,) aor. يَلُوحُ, (TA,) inf. n. لَوْحٌ (Ṣ, Ḳ,) and لُوحٌ (Ḳ) and لُوَاحٌ (Ṣ, Ḳ) and لُؤُوحٌ and لَوَحَانٌ; (Ḳ;) and ▼ التاح; (Ṣ, Ḳ;) *He thirsted:* (Ṣ, Ḳ;) or *he thirsted in the slightest degree:* (TA:) or *he thirsted quickly.* (Lḥ.) — لَاحَهُ, (aor. يَلُوحُ, inf. n. لَوْحٌ, TA,) *It* (thirst, Ḳ, or travel, Ṣ, Ḳ, and cold, and disease or illness, and grief, TA,) *altered him,* (Ṣ, Ḳ,) *and made him lean, lank, light of flesh, slender,* or *lank in the belly;* (TA;) as also ▼ لَوَّحَهُ, (Ḳ,) inf. n. تَلْوِيحٌ: or the latter signifies *it* (the heat of fire or of the sun) *altered the colour of his skin:* (TA:) or both verbs signify *it parched, scorched,* or *burned, and blackened, his skin.* (Zj.) ▼ لَوَّحَتْهُ الشَّمْسُ *The sun altered him, and scorched,* i. e. *slightly burned, and changed the colour of, his face;* (Ṣ;) and in like manner fire, and the hot wind called سَمُومٌ; as also لَاحَتْهُ. (A.)

2. لوّح, (inf. n. تَلْوِيحٌ, TA,) *He heated* (Ṣ, Ḳ) a thing with fire. (Ṣ; see MA, and see 1.) — لَوَّحَهُ الشَّيْبُ *Hoariness altered him;* (TA;) *rendered him white.* (Ḳ, TA.) — See 1, and 4.

4. See 1 throughout the first half. — الاح مِنَ الشَّىْءِ, (inf. n. الاحة, TA,) ‡ *He* (a man) *was cautious and fearful of the thing.* (Ṣ, Ḳ.*) ═ الاح بِثَوْبِهِ, (L,) and ▼ لوّح به, (Lḥ, Ṣ, L,) and ▼ لاح به, (L,) ‡ *He made a sign with his garment,* (Ṣ, L,) *from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it.* (L.) الاح بِسَيْفِهِ; (Ṣ, Ḳ;) and ▼ لوّح به, (Ḳ,) inf. n. تَلْوِيحٌ; (TA;) ‡ *He made a sign with his sword,* (Ṣ, Ḳ,) *and waved it,* or *moved it about,* [*for the purpose above mentioned*]. (TA.) — لوّح لِلْكَلْبِ بِرُغَيْفٍ فَتَبِعَهُ ‡ *He made a sign to the dog with a cake of bread, and he followed him.* (A.) ═ الاح بِحَقِّى *He went away with, or took away, that which belonged to me.* (ISk, Ṣ.) ═ الاحهُ, (inf. n. إِلَاحَةٌ, TA,) *He destroyed him* or *it.* (Ṣ, Ḳ.)

8 : see 1.

10. استلاح *He sought, tried,* or *endeavoured, to see,* syn. تَبَصَّرَ, (Ḳ,) فِى الأَمْرِ *into the affair,* or *thing.* (TA.)

لَوْحٌ *A look;* syn. نَظْرَةٌ; [or rather *a glance,* or *light* or *quick look;*] like لَمْحَةٌ. (Ḳ.) ═ See لُوحٌ ═ *Any broad,* or *wide, and thin, thing, such as a board* or *plank* or *the like, of wood* or *of bone:* (T, M, Mṣb, Ḳ:) pl. أَلْوَاحٌ, and pl. pl. أَلَاوِيحُ. (Ḳ.) A word of this kind has not a pl. of the measure أَفْعُلٌ, because ḍammeh to the و is disliked. (Sb.) — أَلْوَاحٌ *i. q.* لَوَائِحُ, q. v.

— The *scapula* or *shoulder-blade*, (T, Ṣ, Mṣb, Ḳ,) *when it is written upon*, or *inscribed*. (T, Mṣb, Ḳ.) — *Any wide bone:* (Ṣ, Mṣb:) or *any bone of* the body, *except the bones called* قَصَب *of the arms and legs*. (Mṣb.) See also مِلْوَاحٌ. — لَمْ يَبْقَ مِنْهُ إِلَّا الالواح ‡ *There remained of him nothing but the wide bones*. Said of one that is lean, or emaciated. (A.) — لَوْحُ الكَتِفِ *The smooth part of the shoulder-blade, where its projecting part* (عَيْر [so I read for غير, in the L]) *terminates, in the upper portion*. (L.) — لَوْحٌ *That* [*meaning a tablet*] *upon which one writes*. (Ṣ.) — كَتَبْنَا لَهُ فِى الأَلْوَاحِ [*We wrote for him upon the tablets*, or *tables*]. (Ḳur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets الواح. (Zj.) — اللَّوْحُ المَحْفُوظُ, mentioned in the Ḳur, [chap. lxxxv. last verse, *The Preserved*, or *Guarded, Tablet, whereon are said to be inscribed all the divine decrees;*] ‡ *the depository of the decrees*, or *willed events, ordained by God:* (TA:) or *i.q.* أُمُّ الكِتَابِ: or *a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey*. (Mṣb.)

لُوحٌ (Ṣ, Ḳ) and ▼ لَوْحٌ, (Lḥ, Ḳ,) but the former is of higher authority, (Ḳ,) and the latter is mentioned by none but Lḥ, (TA,) The *air*, or *atmosphere*, (Ṣ, Ḳ,) *between heaven and earth:* (Ṣ:) the *air next to the higher part*, or *to the clouds, of the sky;* syn. سُكَاك: this is its meaning in the phrase لَا أَفْعَلُ ذٰلِكَ وَلَوْ نَزَوْتَ فِى اللُّوحِ [*I will not do that even if thou leap into the air next to the higher part*, or *to the clouds, of the sky*]. (Ṣ.)

إِبِلٌ لُوحَى *Thirsty camels*. (Ṣ, Ḳ.)

لِيَاحٌ: see لَيَاحٌ.

شَىْءٌ لِيَاحٌ, (Ṣ, Ḳ,) and ▼ لَيَاحٌ, (Ḳ,) *A white thing*. (Ṣ.) The و is changed into ى because of the kesreh before it. (Fr, Ṣ.) لَيَاحٌ is extr.; for there is no reason for the change of the و therein into ى, unless for alleviation of the sound. (L.) — Also لِيَاحٌ and ▼ لَيَاحٌ *Of a shining*, or *glistening, white hue*. (L.) — أَبْيَضُ لِيَاحٌ, and ▼ لَيَاحٌ, ‡ *Intensely white*. (Ḳ, TA.) — Also لِيَاحٌ (Ṣ, Ḳ) and ▼ لَيَاحٌ (Ḳ) The *wild bull:* (Ṣ, Ḳ:) so called because of his whiteness. (Ṣ.) — Also both words, The *daybreak*, or *dawn:* (Ḳ:) so called for the same reason. (TA.) — لَقِيتُهُ بِلِيَاحٍ *I met him at the period of the afternoon called* العَصْر, *when the sun was white*. (L.)

لَوَّاحَةٌ لِلْبَشَرِ, [Ḳur, lxxiv. 29, referring to سَقَر,] *Burning the* [*scarf-*] *skin so as to blacken it*. (Zj.)

لَوَائِحُ شَىْءٍ [pl. of لَائِحَةٌ] *The parts of a thing that are apparent, and that show the signs thereof*. (TA.) لَوَائِحُ and ▼ أَلْوَاحٌ The *external parts* of a thing. (A.) لَوَاحِى الشَّيْبِ *The apparent signs of hoariness*, occurs in a verse of Khufáf Ibn-Nudbeh, for لَوَائِح الشيب. (TA.) — أَلْوَاحُ ▼ السِّلَاحِ *Shining, gleaming*, or *glistening, weapons; such as the sword*, (Ṣ, Ḳ,) *and the like*, (Ḳ,) *and the spear-head;* (Ṣ;) generally meaning *swords*, because of their whiteness: (ISd:) or, as some say, *the cases*, or *receptacles, in which are the swords together with their scabbards and suspensory belts* or *strings, because made of boards*. (IB.) 'Amr Ibn-Aḥmar El-Báhilee says,

• تُمْسِى كَأَلْوَاحِ السِّلَاحِ وَتُضْ •
• حِى كَالْمَهَاةِ صَبِيحَةَ القَطْرِ •

[*In the evening she is like shining weapons*, (so accord. to the Ṣ,) or *like sword-cases*, (accord. to IB,) *and in the early part of the day, after sunrise, she is like the wild cow on the morning of*, or *after, rain*]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

مِلْوَحٌ: see مِلْوَاحٌ.

مِلْوَاحٌ *Large in the* أَلْوَاح, (Ḳ,) meaning [the *shoulder-blades*, or] *any of the wide bones of the body:* applied to a camel and to a man: (TA:) or *having excellent and large* الواح: (Sh, AHeyth:) and الواح is said to mean the ذِرَاعَانِ [or *two radii*], the سَاقَانِ [or *two tibiæ*], and the عَضُدَانِ [or *two humeri*, or *upper bones of the arms*]. (TA.) — *Tall*. (Ḳ.) — *Lean, lank*, or *light of flesh;* or *slender*, or *lank in the belly:* (Ḳ:) applied alike to a man and a woman: also, a beast of carriage *that becomes so quickly:* (TA:) also, a woman *that quickly becomes lean*, or *emaciated:* (Ḳ:) pl. مَلَاوِيحُ. (TA.) — مِلْوَاحٌ A beast (Ṣ) *that quickly becomes thirsty;* (Ṣ, Ḳ;) as also ▼ مِلْوَحٌ (Ḳ) and مِلْيَاحٌ; (IAạr, Ḳ;) the last extr., as though the و were changed into ى because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) — رِيحٌ مِلْوَاحٌ [*A very thirsty wind*]. (TA, voce نُكْبَآء.) — [A kind of *decoy-bird*. See رَامِقٌ.]

مِلْيَاحٌ: see مِلْوَاحٌ.

مُلَوَّحٌ *Altered by fire*, or *by the sun*, or *by travel*, [*&c.*]: an arrow, before it is furnished with feathers and a head, *altered by fire;* and in like manner the iron head of an arrow or of a spear, or the like: (TA:) also ▼ مُلْتَاحٌ *altered* (Ḳ) *by the sun*, or *by travel*, *&c.* (TA.)

مُلْتَاحٌ: see مُلَوَّحٌ.

لوذ

1. لَاذَ بِهِ, aor. يَلُوذُ, (Ṣ, A, L, Mṣb,) inf. n. لَوْذٌ (Ṣ, L, Ḳ) and لِيَاذٌ (Ṣ, A, L, Ḳ) and لِوَاذٌ (L, Mṣb, Ḳ) and لَوَاذٌ and لُوَاذٌ, (Mṣb, Ḳ,) *He had recourse to it*, (a mountain [&c.], Mṣb,) or *him, for refuge* or *protection* or *preservation;* (Ṣ, A, L, Mṣb;) as also ▼ لاوذ به, inf. n. لِوَاذٌ; (A;) and ▼ الاذ به; (Mṣb;) *sought*, or *took, refuge in it*, or *him;* (Ṣ, L;) *and joined himself to him; and sought, desired, implored*, or *called for, aid*, or *succour, of him:* (L:) *he protected, concealed, defended*, or *fortified himself by it*, (L, Ḳ,) or *him;* (L;) as also ▼ لاوذ به, (L,) inf. n. مُلَاوَذَةٌ (L, Ḳ) and لِوَاذٌ; (L;) and ▼ الاذ. (L.) — لَاذَ بِهِ, (L,) inf. n. as above, in the commencement of the art., (Ḳ,) *It encompassed*, or *surrounded, it;* (L, Ḳ;*) as also ▼ الاذ, (L,) inf. n. إِلَاذَةٌ. (L, Ḳ.) You say, لَاذَ الطَّرِيقُ بِالدَّارِ, and ▼ الاذ, *The road encompassed*, or *surrounded, the house:* (L:) or, *reached*, or *extended, to the house:* (Mṣb:) and لَاذَتِ الدَّارُ بِالطَّرِيقِ *The house encompassed*, or *surrounded, the road*. (L.) See also 3. — لَاذَ بِالقَوْمِ and ▼ الاذ بهم, *He laboured*, or *strove, to overcome the people in any way;* expl. by the words هى المداورة من حيث ماكان. (T, L.) [Perhaps المداورة is a mistake for المُدَارَاة; see 3; the same phrases being explained in the M by دَارَاهُمْ: but there is a near resemblance between the significations of المداورة and المداراة.]

3. لاوذ القَوْمُ, (Ṣ, L,) inf. n. مُلَاوَذَةٌ and لِوَاذٌ, (Ṣ, L, Ḳ,) with which تَلَوَّذَ is syn., (Ḳ,) *The people had recourse, one to another, for refuge* or *protection* or *preservation; sought*, or *took, refuge, one in another; protected, concealed, defended*, or *fortified, themselves, one by another*. (Ṣ, L, Ḳ.*) Agreeably with this explanation, (as some say, L,) لِوَاذًا is used in the Ḳur, xxiv. 63: were it from لَاذَ, it would be لِيَاذًا. (Ṣ, L.) — See 1. — لاوذ بهم, inf. n. مُلَاوَذَةٌ, *He went round about them*, or *encompassed them*. (Mṣb.) See also 1. — لاوذه, (M, L,) inf. n. مُلَاوَذَةٌ (Ḳ) and لِوَاذٌ, (M, L, Ḳ,) *He circumvented*, or *deluded, him;* (M, L, Ḳ;*) syn. رَاوَغَهُ (M, L) inf. n. مُرَاوَغَةٌ. (Ḳ.) — لاوذهم (M, L) and ▼ لَاذَ بِهِمْ, and ▼ الاذ, (M,) *He wheedled, beguiled*, or *deluded, them;* syn. دَارَاهُمْ. (M, L.) لاوذ *He eluded, and shunned*, or *avoided, thee;* syn. رَاغَ عَنْكَ and حَادَ. Agreeably with this explanation, or as signifying مراوغة, some render لِوَاذًا in the Ḳur, xxiv. 63. (Ibn-Is-Seed, TA.) — لاوذه, (TḲ,) inf. n. مُلَاوَذَةٌ

(Ḳ) and لِوَاذٌ, (L, Ḳ,) *He acted contrarily to,* or *differently from,* or *adversely to, him; was,* or *became contrary to,* or *different from,* or *adverse to, him;* (L,* Ḳ,* TḲ;) syn. خَالَفَهُ, (TḲ,) inf. n. خِلَافٌ. (L, Ḳ.) Agreeably with this explanation, Zj renders لِوَاذًا in the Ḳur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4: see 1: — and 3. — الاذ به غيره [*He caused another to have recourse to him* or *it for refuge* or *protection* or *preservation; to seek,* or *take, refuge in him* or *it; to protect, conceal, defend,* or *fortify, himself by him* or *it:* or *he protected, concealed, defended,* or *fortified, another by means of him* or *it*]. (A.) — الاذت النَّاقَةُ الظِّلَّ بِخُفِّهَا ‡ [*The she-camel covered,* or *concealed, the shade with her foot*]; meaning that *the time of noon-day-heat was come.* (A.)

لَوْذٌ The *side* of a mountain; and its *circuit:* pl. أَلْوَاذٌ. (Ṣ, A, L, Ḳ.) — *A side,* or *lateral part* or *tract,* of a country or region: (A:) and of a thing; (TA;) as also ▾ لَوْذَانٌ: (Ḳ:) pl. as above. (A.) — *A place of bending* of a valley: pl. as above. (L, Ḳ.) — هُوَ بِلَوْذِ كَذَا, and ▾ بِلَوْذَانِ كَذَا, *He,* or *it, is in the side of,* or *part adjacent to, such a place* or *thing.* (L.) — هُوَ لَوْذُهُ *He is near to him* or *it.* (L.)

لَوْذَانٌ: see لَوْذٌ.

لَوْذَانِيَّةٌ, (as in some copies of the Ḳ,) or لَوَذَانِيَّةٌ, (as in others and in the TA,) *Circumvention; delusion;* syn. مُرَاوَغَةٌ. (Ḳ.) See 3.

مَلَاذٌ and ▾ مَلُوذَةٌ [the latter thus in the Ḳ and accord. to the TA; but in the TT, مَلْوَذَةٌ; and in the L, without the first vowel-sign;] *A place to which one has recourse for refuge, protection, preservation,* or *concealment; a place of refuge; a refuge;* (TA;) *a fortress; a fortified place; a castle.* (L, Ḳ.)

مَلُوذَةٌ: see مَلَاذٌ.

خَيْرٌ مُلَاوِذٌ ‡ *Little good:* (Ṣ:) or *good that comes not save after severe toil* or *labour:* occurring in a verse of El-Ḳaṭámee: you say, خَيْرُ بَنِى فُلَانٍ مُلَاوِذٌ *The good of the sons of such a one comes not save after severe toil* or *trouble to procure it.* (ISk, T, L.)

تَلْوَاذٌ: see 3.

لوز

لَوْزٌ [The *almond;* or *almonds;*] the *fruit of a certain tree;* (Mṣb, TA;) *well known;* (A, Mṣb, Ḳ;) *abundant in the countries of the Arabs;* said by some to be *a species of* مَزْج, which is *that whereof the edible part is not attained save by breaking;* by others said to be *bruised,* or *brayed,* مُزَّج; and also called قُمْرُوصٌ: it is *of two kinds, sweet and bitter:* (TA:) *the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder,* (*by reason of its soft nature,* TA,) *and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away* [*the spots in the skin called*] نَمَش, *and stills pain,* (Ḳ [but omitted in the CḲ] and TA,) *when it* [app. meaning *its oil*] *is drunk, and when dropped into the ear;* (TA;) *and it relaxes the bowels, and causes sleep,* (Ḳ, TA,) *when the soles of the feet are anointed with it, and when it is introduced into the nose;* (TA;) *and it is diuretic:* (Ḳ, TA:) it is an Arabic word: (Mṣb, TA:) a coll. gen. n.: (TA:) n. un. with ة. (Ṣ, Mṣb, Ḳ.) = [Hence,] اللَّوْزَتَانِ ‡ [*The amygdalæ of the fauces;* also called *the tonsils;*] *two pieces of flesh in the two sides of the fauces.* (A, TA.) — ‡ *The two sockets of the hips, where the heads of the thigh-bones are inserted.* (A, TṢ, TA.)

لَوَّازٌ A *seller of* لَوْز [or *almonds*]. (Ḳ.)

أَرْضٌ مَلَازَةٌ *Land containing,* (Ṣ, M,) or *abounding with,* (A, Ḳ,) *trees of the* لَوْز [or *almond*]. (Ṣ, M, A, Ḳ.)

تَمْرٌ مُلَوَّزٌ *Dates stuffed with* لَوْز [or *almonds*]; (Ṣgh, Ḳ;) *the stones being taken out* and لَوْز *put in their place.* (TA.)

لوش

لَاشَ an abbreviation of لَاشَىْءَ [*Nothing*]. It is generally used coupled, or connected, with a word of similar form; as in the saying المَاشُ خَيْرٌ مِنْ لَاشَ, which see in art. موش. (TA.)

لوص

1. لَاصَ, intrans.: see 3. = لَاصَهُ بِعَيْنِهِ: see 3. = لَاصَ عَنِ الأَمْرِ *He turned aside,* or *away, from the thing,* or *affair; he declined from it; he avoided it.* (Aboo-Turáb, Ḳ.*)

3. لاوص, (Ḳ,) inf. n. مُلَاوَصَةٌ, (M,) *He looked to the right and left as though he desired,* or *sought, a thing:* (M:) or *he looked as though he were deceiving,* or *beguiling, to seek to obtain,* or *attain, a thing;* (Lth, Ḳ;) as also ▾ لَاصَ, inf. n. لَوْصٌ. (Lth.) = لاوصهُ بِعَيْنِهِ, (M, TA,) inf. n. as above, (M, A, Ḳ,) *He looked,* (M,) or *glanced,* (A, Ḳ,) *at him,* or *it, from the interstice of a door,* (M, A, Ḳ,) and *the like,* (A, Ḳ,) or *of a curtain;* (M;) as also ▾ لَاصَهُ, (M,) inf. n. لَوْصٌ: (M, A, Ḳ:) or the former verb has the signification here first given. (M.) — لاوص الشَّجَرَ *He looked* (Ṣ, A, Ḳ) *to the right and left* (A, Ḳ) *to see how he might come to the trees,* (Ṣ, Ḳ,) *to pull them up,* or *out,* (Ṣ,) or *to cut them with the axe, and to see how he might strike them,* (Ḳ,) or *to see how he might cut them.* (A.) — And hence, لَاوَصَنِى فُلَانٌ عَنْ كَذَا *Such a one endeavoured to turn me by deceit,* or *guile, from such a thing.* (A.) [Hence also,] مَا زِلْتُ أُلِيصُهُ ▾ عَنْهُ, (M,) and الاوصُهُ عَنْ كَذَا, (M, TA,) *I ceased not to endeavour to turn him from such a thing;* i. e. *to endeavour to induce him to leave,* or *relinquish, such a thing;* syn. أُدِيرُهُ عَنْهُ: (M, TA:) and لَاوَصَهُ, الاصهُ ▾ عَلَى كَذَا, (Ṣ, Ḳ,) and عَلَيْهِ, (M, Ḳ, art. دور,) *he endeavoured to turn him to,* or *induce him to do, such a thing,* (أَدَارَهُ عَلَيْهِ,) *desiring,* or *seeking, it of him.* (Ṣ, Ḳ.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) هِىَ الكَلِمَةُ الَّتِى أَلَاصَ ▾ عَلَيْهَا النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ (Ṣ, TA) *It is the sentence which the Prophet* (*God bless and save him*) *endeavoured to induce and entice his uncle to utter;* (TA;) meaning Aboo-Ṭálib, (Ṣ, TA,) when dying. (TA.) And hence the phrase in another trad., وَإِنَّكَ تُلَاصُ ▾ عَلَى خَلْعِهِ *And verily thou wilt be urged with enticement, and solicited, to divest thyself of it.* (TA.) [Said by Moḥammad to 'Othmán. See the preceding words of the trad. voce قَمَّصَ.] You say also, أَلَصْتُ ▾ أَنْ آخُذَ مِنْهُ شَيْئًا, inf. n. إِلَاصَةٌ, *I desired to take from him,* or *of it, something;* (M,* Ḳ, TA; [but in a copy of the M, in the place of أَرَدْتُ, I find أَدَرْتُ, which I regard as a mistranscription;]) as also أَنَصْتُ, inf. n. إِنَاصَةٌ. (L, TA.)

4: see 3, in five places.

رَجُلٌ مُلَاوِصٌ *A man who behaves in a loving,* or *affectionate, and blandishing,* or *coaxing, and deceitful,* or *beguiling, manner.* (A, TA.)

لوط

1. لَاطَ بِهِ, aor. يَلُوطُ, inf. n. لَوْطٌ; (Mṣb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) *It* (a thing, Mṣb, or anything, TA) *clave, stuck,* or *adhered, to it.* (Mṣb, TA.) You say, لَاطَ الشَّىْءُ بِقَلْبِى, aor. يَلُوطُ and يَلِيطُ, (Ks, Ṣ, Ḳ,) inf. n. لَوْطٌ and لَيْطٌ, (Ḳ,) and لِيَاطٌ, (TA,) † *The thing was rendered an object of love, and made to cleave, to my heart:* (Ks,* Ṣ,* Ḳ, TA:) *it clave to my heart:* (TA;) as also ▾ التاط بقلبى. (Ḳ, TA.) And هٰذَا الأَمْرُ لَا يَلِيطُ بِصَفَرِى, (TA,) and لَا يَلْتَاطُ ▾ بِصَفَرِى, (Ṣ, TA,) † *This thing,* or *affair, does not cleave to my heart.* (Ṣ, TA.) And لَا يَلْتَاطُ ▾ بِصَفَرِى ‡ *I do not love him,* or *it.* (TA.) And

it is said in a trad., مَنْ أَحَبَّ الدُّنْيَا ٱلْتَاطَ ▼ بِثَلَاثٍ شُغْلٍ لَا يَنْقَضِى وَأَمَلٍ لَا يُدْرَكُ وَحِرْصٍ لَا يَنْقَطِعُ † [*He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease*]. (TA.) — لَاطَ فِى الأَمْرِ, inf. n. لَوْطٌ, (Sgh, K,) accord. to Lth., and if correct, like قَالَ in the sense of قَوْلٌ, (Sgh,) † *He was importunate in, or with respect to, the affair:* (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — لَاطَ بِحَقِّهِ † *He went away with, or took away, his right, or due.* (TA.) — لَاطَهُ, inf. n. لَوْطٌ, *He stuck it; made it to cleave, stick, or adhere;* as also ▼ الاطه, inf. n. إِلَاطَةٌ; and لَيَّطَهُ. (TA.) — [See also لَاطَ in art. ليط.] — لَاطَ الحَوْضَ, (K,) or لَاطَ الحَوْضَ بِالطِّينِ, (S,) and لَاطَ بِالحَوْضِ, (K,) accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. لَوْطٌ, (S,) *He plastered the watering-trough,* (S, K, TA,) *and repaired it, and made it smooth,* (TA,) *with mud, or clay.* (S, K, TA.) — It is said in a trad., كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِى التِّيهِ مَا لَاطُوا, meaning [*The children of Israel used to drink, in the desert,*] *what they collected, in the watering-troughs, from the wells.* (TA.) = لَاطَ, (S, Msb, K,) aor. يَلُوطُ, (Msb, TA,) inf. n. لَوَاطٌ, (TA,) or لَوَاطَةٌ with ة; (Msb;) and ▼ لاوط, (S, K,) [inf. n., app., لِوَاطٌ and لِيَاطٌ, for it is said in the TA that لِيَاطٌ is syn. with لِوَاطٌ;] and ▼ تلوّط; (K;) *He committed the act of the people of* لُوط [*or Lot*]; *he did that which is excessively foul, like as the people of* لوط *did.* (Msb.)

2. لَوَّطَهُ بِالطِّيبِ *He smeared him, or it, much with perfume.* (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

8. التاط: see 1, in four places. = التاطهُ: see 10. — التاط حَوْضَهُ *He plastered with mud, or clay, for himself, his watering-trough.* (K.)

10. استلاطوهُ *They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves.* (S.) — استلاطهُ *He claimed him as a son, he not being his;* as also ▼ التاطهُ. (K.) — استلاط دَمَهُ *He had a right, or just title or claim, to his blood;* syn. استوجبهُ, (S,* TA,) and استحقّهُ. (TA.) — استلاطوا *They committed sins for which he who should punish them would be excusable, because they deserved punishment;* as also اِسْتَحَقُّوا, and أَوْجَبُوا, and أَعْذَرُوا. (IAar.)

لَوْطٌ A thing *cleaving, sticking,* or *adhering:* an inf. n. used as an epithet. (K.) — [Hence the saying,] إِنِّى لَأَجِدُ لَهُ فِى قَلْبِى لَوْطًا † *Verily I feel for him, in my heart, a love cleaving thereto;* as also لَيْطًا; (S, TA;) and ▼ لَوْطَةً; and ▼ لُوطَةً. (Lh, Kr.)

لَوْطَةٌ and لُوطَةٌ: see لَوْطٌ.

[لُوطِىٌّ *One who is addicted to the crime of the people of Lot;* as also ▼ لَوَّاطٌ: both used in this sense in the present day; but perhaps post-classical.]

لُوطِيَّةٌ [*The crime of the people of Lot*]: a subst. from لَاطَ in the last of the senses explained above: occurring in a trad. (TA.)

لِيَاطٌ [originally لِوَاطٌ] *Quick lime, or the like;* syn. كِلْسٌ: and *gypsum:* (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) ‡ *Human ordure;* or *thin human ordure;* syn. سَلْحٌ. (K.)

[لَوَّاطٌ: see لُوطِىٌّ.]

هُوَ أَلْوَطُ بِقَلْبِى, (S,) and أَلْوَطُ alone, (A'Obeyd,) † *He is more,* or *most, closely cleaving to my heart;* (A'Obeyd, S;*) as also أَلْيَطُ. (S.)

[لوع
لوف
لوق
لوك
لوم
لون
لوه
لوى
لى

See Supplement.]

ليأ

4. أَلْيَأَتِ النَّاقَةُ *The she-camel was slow.* (K.)

لِيَآءٌ *A kind of white grain, resembling the* حِمَّص [*or cicer arietinum*], (K,) *intensely white, which is eaten.* AHn says, I know not whether it [the plant] have, or have not, قطنيّة [q. v.]. (TA.)

ليب

لَيَابٌ *A quantity of food less than what fills the mouth:* (IAar, K:) or *a spoonful, that is chewed,* or *to be chewed.* (K, and said to be on the authority of IAar.) Mentioned by IM in art. لوب, and again in the present art. (TA.)

ليت

1. لَاتَهُ, aor. يَلِيتُ, (inf. n. لَيْتٌ, S,) as also لَاتَهُ, aor. يَلُوتُ; or لَاتَهُ عَنْ وَجْهِهِ; as also ▼ أَلَاتَهُ; (and أَلَتَهُ; S, K, art. ألت;) *He withheld him,* or *restrained him, and turned him,* or *averted him, from his course, purpose,* or *object.* (S, K.) The Rájiz says,

• وَلَيْلَةٍ ذَاتِ دُجًا سَرَيْتُ •
• وَلَمْ يَلِتْنِى عَنْ سُرَاهَا لَيْتُ •

[*During many a dark night* (or many a rainy, or wet, night, accord. to the reading in the TA, namely ذات نَدًى) *have I journeyed;*] *and no hindrance hindered me from journeying during it:* (S:) or the meaning is — *and no averting thing averted me, &c.;* لَيْتُ being put for لَائِتٌ: or, *nothing made me to repent, and say,* لَيْتَنِى مَا سَرَيْتُهَا *Would that I had not journeyed during it!* or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — لَاتَهُ حَقَّهُ, aor. يَلِيتُ, inf. n. لَيْتٌ; and ▼ أَلَاتَهُ; but the former is the more approved; as also أَلَتَهُ and أَلَتَهُ; *He diminished unto him his due, or right;* [or *defrauded him of part thereof.*] (TA.) It is said in the Kur, [xlix. 14,] لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا *He will not diminish unto you, nor defraud you of, aught* [*of the reward*] *of your works.* (Fr, Zj.) — مَا أَلَاتَهُ شَيْئًا; as also مَا أَلَتَهُ (and مَا أَلَتَهُ; TA;) *He did not diminish unto him aught.* (Fr, S, K.) In مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَىْءٍ, in the Kur, [lii. 21, q. v. in art. ألت,] the verb may be from أَلَتَ or from أَلَاتَ. (TA.) — بِتُّ أُلِيتُ ▼ الحَقَّ in a verse of 'Orweh Ibn-El-Ward, signifies أُصْرِفُهُ and أُحِيلُهُ [*I passed the night putting away* (*from my mind the thought of*) *death:* the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, الحَمْدُ لِلّٰهِ الَّذِى لَا يُفَاتُ وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الأَصْوَاتُ [*Praise be to God, whom nothing will escape,* (lit., *who will not be escaped,* see Kur xxxiv. 50, and 1 in art. فوت,) *and —, and to whom voices will not be confused,* or *undistinguishable, one from another!*], لا يلات is from أَلَاتَ, a dial. var. of لَاتَ, aor. يَلِيتُ, in the sense of نَقَصَ, and signifies *unto whom one cannot diminish* [*aught that is his due*], *and whom prayer cannot be hindered from reaching:* so accord. to IAar: or, accord. to Khálid Ibn Jembeh, *upon whom nothing that any one saith can have any power;* (expl. by لايأخذ فيه

قول قائل;) i. e., *who obeyeth no one.* (L.) — لَاتَ شَيْئًا, aor. يَلِيتُ, *He concealed a thing* that he knew, *and told,* or *narrated, something different from it.* (TA, art. لوت, q. v.) — لَاتَهُ, aor. يَلِيتُ, inf. n. لَيْتٌ, *He expressed to him the news,* or *information, obscurely,* or *enigmatically,* or *obscured it to him,* or *concealed it from him:* so accord. to Aṣ, and the like is said in the L: but accord. to some, the verb is لَاتَهُ, aor. يَلُوتُ, q. v., in art. لوت. (TA, art. لوت) — وَلَاتَ حِينَ مَنَاصٍ, occurring in the Ḳur, [xxxviii. 2,] (Ṣ,) [there meaning, accord. to the general opinion, *When (it,* or *the time,) was not a time of flight:* in other cases, *and (it,* or *the time,) is,* or *was, not a time of flight*]. لات is here likened to لَيْسَ; and the name of the agent is understood. (Ṣ, Ḳ.) So says Akh, accord, to J; but this is the opinion of Sb: so in the margin of some copies of the Ṣ. (TA.) Or لات is originally لا; and the ت is added, as in ثُمَّتَ [in the CḲ, ثُمَّتْ,] (El-Muärrij, Ṣ, Ḳ,) and رُبَّتَ. (El-Muärrij, Ṣ.) — With respect to the proper meaning and etymology of لات there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally لَاتَ in the sense of نَقَصَ, and afterwards used as a negative, like قَلَّ: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally لَيِسَ; that its س is changed into ت, and then the ى into ا, because it is movent and preceded by fet-ḥah: so says Abu-r-Rabeeạ. Second, that it is two words, the negative لا, with the fem. ت, added to make the word fem., as say IHsh and Er-Raḍee, or to render the negation more intensive, as is said in the Expos. of the Ḳaṭr by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally ليس nor لا; as related by the sheykh Aboo-Is-ḥáḳ Esh-Sháṭibee alone. Fourth, that it is a word and a part of a word, namely the negative لا, and ت prefixed to حين; which opinion is ascribed to A'Obeyd [as is mentioned in the Ṣ] and Ibn-El-Ṭaráweh: the former of whom argues in favour of this opinion from the fact that ت is found so prefixed in Othmán's copy of the Ḳur-án; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) تَحِينَ [however] occurs, without لَا, in the following verse of Aboo-Wejzeh:

* العَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ *
* وَالمُطْعِمُونَ زَمَانَ أَيْنَ المُطْعِمُ *

[*The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?*] (Ṣ.) The general opinion is favoured by the following facts: that لات is pronounced in a case of pause لَاتْ and لَاهْ: that it is written separately from حين: and that it is sometimes written لَاتِ, with kesreh to the ت, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive ا]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written لَاتُ, with ḍammeh to the ت: and both these variations occur in readings of the Ḳur-án: but لَاتَ, with fet-ḥah to the ت, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the Ṣ] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of لات حين مناص being, in the former case, لَاحِينُ مَنَاصٍ كَائِنٌ لَهُمْ [*A place of flight not existing for them;* which does not imply that there was none for others; as لا here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, لَا أَرَى حِينَ مَنَاصٍ [*I see not a time of flight*]. Second, that it governs in the same manner as إِنَّ; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Raḍee and IHsh and others. Fourth, that it governs like لَيْسَ; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — لات [when it has grammatical government] does not occur without حين [or, as many say, some word syn. therewith, as وَقْت, &c.]. (Ṣ, Ḳ.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as ليس; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] حين is sometimes suppressed, (in poetry, Ṣ, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Maḳrooạ, the son of Saad the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (Ṣ, art. قرع,) who was enamoured of Maḳrooạ,] حَنَّتْ وَلَاتَ هَنَّتْ وَأَنَّى لَكِ مَقْرُوعُ [*And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumáneh) should Maḳrooạ be thine?* See Freytag, Arab. Prov. i. 343 and ii. 525.] (Ṣ, Ḳ.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is observed, that لات, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but* it was as though *she did not conceive such a desire:*] (MF.) for when لات has government, the subject and predicate cannot both be suppressed. (AḤei, MF.)

4: see 1.

لَيْتَ a word denoting a wish [signifying *Would that —; I wish that —;*] (Ṣ, Ḳ;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, Ḳ:) governing the subject in the acc. case, and the predicate in the nom. case, (Ṣ, Ḳ,) like كَأَنَّ (or [rather] إِنَّ, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftooḥah,] and in their admitting most of the pronouns as affixes, and in their meanings. (Ṣ.) Ex. لَيْتَ زَيْدًا ذَاهِبٌ [*Would that Zeyd were going;*] (Ṣ;) and لَيْتَنِى فَعَلْتُ كَذَا وَكَذَا [*Would that I had done so and so.*] (TA.) You say لَيْتِى as well as لَيْتَنِى, (Ṣ, Ḳ,) like لَعَلِّى and لَعَلَّنِى, and إِنِّى and إِنَّنِى: (Ṣ:) but ليتنى is more common than ليتى; whereas لعلّنى is less common than لعلّى. (TA.) You also say يَا لَيْتَ *O, would that —.*] As to the saying of the poet,

* يَا لَيْتَ أَيَّامَ الصِّبَا رَوَاجِعَا *

meaning لَنَا رَوَاجِعُ, [*O, would that the days of youth were returning (to us)!*] رواجع is put in the acc. case therein as a word descriptive of state: (Ṣ:) or it is governed in the acc. case by a verb understood, as أَقْبَلَتْ, or عَادَتْ, or some other verb suitable to the meaning: so says Sb: (TA:) or ليت in the above verse may be used in the manner of وَجَدْتُ [see below], (Ṣ,) for ليت is sometimes used in the manner of وَجَدْتُ [I found], (Fr, Ṣ, Ḳ,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (Ṣ:) you say, لَيْتَ زَيْدًا شَاخِصًا [*Would that Zeyd were going away, &c.*]: (Ṣ, Ḳ:) this is done to give intensiveness: one says, for this purpose, لَيْتَ زَيْدًا قَائِمًا (*Would that Zeyd were standing*) putting both the subject and the predicate in the acc. case. (Mṣb.) — لَيْتَمَا: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of ليت as a subst. voce سَوْفَ.

لِيتٌ The *side of the neck:* (Ṣ, Ḳ:) or the لِيتَانِ are the *lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear:* or the *parts of the neck beneath the*

earrings: or the places upon which the cupping-instrument is applied; المَحْجَمَتَانِ : pl. أَلْيَاتٌ and لِيتَة [but whether the latter be لِيَتَةٌ or لِيْتَةٌ is not shown]. (TA.) — أَصْغَى لِيتًا He inclined the side of his neck. (TA, from a trad.)

ليث

2. لَيَّثَ He became related to the Benoó-Leyth. (A.) [See also 5.]

3. لَايَثَهُ He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (Ṣ.) — He parted, or separated himself, from him; syn. زَايَلَهُ. (TA.)

5. تَلَيَّثَ and ▾ لَيِّثَ and لَيِثَ He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by صَارَ لَيْثِىَّ الهَوَى ; (Ḳ;) and in zeal in the cause of his party: (TA.:) he became like a lion; as also ▾ إِسْتَلْيَثَ. (L.)

10: see 5.

لَيْثٌ Strength: [like لَوْثٌ]. (TA.) — اللَّيْثُ (Ṣ, Ḳ) and ▾ اللَّائِثُ (Ḳ) The lion: (Ṣ, Ḳ:) said to be from لَيْثٌ as signifying "strength": accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ى is changed from و; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. لُيُوثٌ, and, as some say, مَلْيَثَةٌ, like مَشْيَخَةٌ and مَسْيَفَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Mṣb.) — لَيْثُ عِفِرِّينَ The lion: (AA, Ṣ:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to عِفِرِّين, the name of a town or district. (Aṣ, Ṣ.) One says إِنَّهُ لَأَشْجَعُ مِنْ لَيْثِ عِفِرِّينَ [Verily he is more courageous than the lion, &c.] (Ṣ.) [See also art. عفر.] — See أَلْيَثُ. — لَيْثٌ Eloquent: (Ḳ:) strong in dispute: in the dial. of Hudheyl. (TA.) — اللَّيْثُ also A certain kind of spider, (Ṣ, Ḳ,) that hunts flies by leaping, or springing: (Ṣ:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumvention, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Baḥr:) or the spider, العَنْكَبُوت: (Lth:) or [a reptile] smaller than the عنكبوت, that catches flies. (TA.) — لَيْثٌ A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.)

لِيث, signifying A certain plant that winds about, belongs to art. لوث, q. v. (TA.)

لَيْثَةٌ A strong she-camel. (Ḳ.) See لَوْثَةٌ.

لَيْثِىٌّ [Of, or belonging to, or resembling, a lion. (Ḳ.)

لُيُوثَةٌ : see لَيَاثَةٌ.

لُيُوثَةٌ and ▾ لَيَاثَةٌ [Lion-like courage]. (TA.)

لَيِّثٌ and لَيِّثَةٌ : see art. لوث.

أَلْيَثُ Courageous: pl. لِيثٌ: (IAạr, Ḳ:) as also ▾ لَيِّثٌ. (TA.) — أَلْيَثُ Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)

لَيِّثٌ : see اللَّائِثُ.

مُلَيَّثٌ [accord. to the Ḳ and TA; but in the L, ▾ مُلِيثٌ;] Strong; powerful: (Ḳ:) or very hard; syn. شَدِيدُ العارضة. (L.)

مُلَيِّثٌ : see مُلَيَّثٌ. — ‡ A strong stallion; likened to a lion. (A.) — مُلَيَّثٌ Fat, and broken, or trained, to obedience; syn. سَمِينٌ مُذَلَّلٌ. (TṢ, Ḳ.) [See also art. لوث.] — مَكَانٌ مُلَيَّثٌ, as also مُلَوَّثٌ, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — رَأْسٌ مُلَيَّثٌ, as also مُلَوَّثٌ, A head of which part of the hair is black, and part white. (TA.)

مُلَيِّيثٌ [A camel] full [of flesh, and] abounding with وَبَر, or wool. (TṢ, Ḳ.)

ليس

1. لَيْسَ a word denoting negation: (Ṣ, A, Ḳ:) it is a verb in the pret. tense, (Ṣ, A, Ḳ, Mughnee,) having no other tense, (Sb, Ṣ, M, Mṣb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Mṣb;*) of the measure فَعِلَ; (Mughnee;) originally لَيِسَ, from which it is contracted by the suppression of a vowel, (Sb,* Ṣ, M,* Ḳ, Mughnee,*) being found difficult of pronunciation, (Ṣ,) [i.e.,] to render it easy to pronounce, (Ḳ,) like عَلْمَ for عَلِمَ, (Sb, M,) the ى not being changed into ا (Sb, Ṣ, M) because it is imperfectly inflected, being used in the pret. form for the present, (Ṣ,) [i. e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتَ: (Sb, M:) what shows it to be a verb, (Ṣ, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarráj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (Ṣ,) is their saying لَسْتَ and لَسْتُمَا (Ṣ, Mughnee) and لَسْتُمْ (Ṣ) and لَيْسَا and لَيْسُوا and لَيْسَتْ [&c.], (Mughnee,) like as they say ضَرَبْتَ and ضَرَبْتُمَا and ضَرَبْتُمْ [&c.]: (Ṣ:) we have not determined its measure to be فَعَلَ, because this is not contracted; nor فَعُلَ, because there is no verb of this measure with ى for its medial radical letter, except هَيُؤَ; but لُسْتُ has been heard; so, accord. to this form, it may be like هَيُؤَ: (Mughnee:) the Benoo-Ḍabbeh say لُسْتُ and لُسْنَا in the sense of لَسْتُ and لَسْنَا; and some of them say لِسْتُ: (TA, art. لوس:) but Sb says, that the Arabs did not say لِسْتَ, like as they said خِفْتَ, because ليس is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Mṣb:) and has the same government as the verb كَانَ and its coordinates; (Ṣ;) governing the subject in the nom., and the predicate in the accus.: (Ṣ, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [Zeyd is not a person standing]: (Mṣb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aạshà [respecting Moḥammad],

لَهُ نَافِلَاتٌ مَا يُغِبُّ نَوَالُهَا •
وَلَيْسَ عَطَآءُ اليَوْمِ مَانِعَهُ غَدَا •

[He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ ٱللّٰهُ مِثْلَهُ [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. بِ may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمُنْطَلِقٍ [Zeyd is not going away]; the ب being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اِشْتَقْتُ إِلَيْكَ and اشْتَقْتُكَ. (Ṣ.) It also differs from its coordinates in that its predicate may not be put before it: for you may say مُحْسِنًا كَانَ زَيْدٌ, but not مُحْسِنًا لَيْسَ زَيْدٌ: (Ṣ:) or some allow this latter; but others disallow it. (Ibn-'Aḳeel on the Alfeeyeh, section on كان and its coordinates.) It is also used as an exceptive particle, (Ṣ, M, Mughnee,) in the place of إِلَّا; (Ṣ, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (Ṣ:) you say, جَآءَنِى القَوْمُ لَيْسَ زَيْدًا [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الجَائِى

زَيْدًا. (Ṣ, M: but in the latter, instead of الجائِى, we find أَتَى; and instead of جاءنى, we find الآتِى.) You may also say, جَاءَنِى القَوْمُ لَيْسَكَ [*The company of men came to me, excepting thee*]; but the separate pronoun, إِيَّاكَ, is here better. (Ṣ.) When the predicate after it is connected with إِلَّا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, لَيْسَ الطِّيبُ إِلَّا المِسْكُ [*It is not perfume, except musk*; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding الطيب to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying لَيْسَ خَلَقَ ٱللّٰهُ مِثْلَهُ, mentioned above. (Mughnee.) Sometimes it is used in the sense of لَا التَّبْرِئَة [the لا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the Ḳ, except that in all the copies thereof we find وَإِنَّمَا put by mistake for وَرُبَّمَا: (TA:) [so in the saying in the Ḳur, ii. 194, لَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لَا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, *There shall be no crime*, or *sin, chargeable upon you*]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لا so used: (TA:) as in the saying [of a poet],

• أَيْنَ المَفَرُّ وَالإِلٰهُ الغَالِبُ •
• وَالأَشْرَمُ المَغْلُوبُ لَيْسَ الغَالِبُ •

[*Where is the place of flight when God is the pursuer, and El-Ashram* (meaning Abrahah) *is the overcome, not the overcomer?*]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Málik to be an annexed pronoun referring to El-Ashram; so that the meaning is لَيْسَهُ الغَالِبُ [*the overcomer is not he*]. (Mughnee.) It is said (M, Ḳ) by Fr, (M,) and also by Kh, (TA,) that the original of لَيْسَ is لَا أَيْسَ; (M, Ḳ [in the latter of which I read أَوْ أَصْلُهُ, as in several copies of the Ḳ, or rather أَوْ أَصْلُهَا, as corrected in the TA, instead of أَوْ مَعْنَاهُ, the reading in the CḲ];) and this, says Fr, is shown by the saying, جِئْ بِهِ مِنْ أَيْسَ وَلَيْسَ, i. e., [*Bring thou him, or it,*] *from where he*, or *it, is, and is not*: (M:) or ٱيتِنِى مِنْ حَيْثُ أَيْسَ وَلَيْسَ, i. e., [*Come thou to me*, or probably, the right reading is ٱيتِنِى بِهِ *bring thou to me him*, or *it*, (as I find in a copy of the Ḳ, in which به has been added in red ink, and in the A I find إِيتِ بِهِ,)] *from where he*, or *it, is, and he*, or *it, is not*: (Ḳ:) or the meaning is, مِنْ حَيْثُ هُوَ وَلَا هُوَ [*from where there is no finding*; or *no being found*, or *no existence*; or *no power*, or *ability*]: (Ḳ,* TA:) or أَيْسَ means مَوْجُودٌ [*found*, or *existing*], and لَا أَيْسَ [means] لَا مَوْجُودٌ [*not found*, or *not existing*], and is contracted [into لَيْسَ]: (Ḳ:) [but the last rendering of ايس and لا ايس seems to be taken from an explanation, not literal, of another saying; مَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ *he knows not a thing existing from a thing not existing.*] Aboo-'Alee relates, that Sb said, جِئْ بِهِ مِنْ حَيْثُ وَلَيْسَا [*Bring thou him*, or *it, from where he*, or *it, is, and is not*]; meaning, وَلَيْسَ, the fet-ḥah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

• قَدْ رُسَّتِ الحَاجَاتُ عِنْدَ قَيْسِ •
• إِذْ لَا يَزَالُ مُولَعًا بِلَيْسِ •

[*Wants have been forgotten as old things* (so رُسَّت is explained in the M, as used here, in art. رس,) *with Ḳeys, since he ceases not to be addicted to* the use of *the word leysa*], it is made by him a noun, and declined. (M.)

ليط

1. لَاطَ بِهِ, aor. يَلِيطُ, inf. n. لَيْطٌ: see لَاطَ بِهِ in art. لوط, in three places. — مَا يَلِيطُ بِهِ النَّعِيمُ *A state of ease*, or *plenty*, or *enjoyment, does not suit him*, (AZ, Ḳ.) — لَاطَ القَاضِى فُلَانًا بِفُلَانٍ, (Ḳ,) aor. as above, (TA,) ‡ *The judge classed such a one, as an adjunct, with such a one; put him on a par with him*; or *made him to be as though on a par with him*; syn. أَلْحَقَهُ بِهِ. (Ḳ.) It is said in a trad., of 'Omar, كَانَ يَلِيطُ أَوْلَادَ الجَاهِلِيَّةِ بِآبَائِهِمْ ‡ *He used to class the children of people of ignorance*, [*the pagans*,] *as adjuncts, with their fathers*; syn. يُلْحِقُهُمْ. (TA.) [See also لَاطَهُ in art. لوط; and see 4.]

2: see 4.

4. الاطه, inf. n. إِلَاطَةٌ, *He stuck it; made it to cleave, stick*, or *adhere*; (TA;) as also ▼لَيَّطَهُ, inf. n. تَلْيِيطٌ. (Ḳ, TA [but only the inf. n. is mentioned.])

لَيْطٌ: see لَوْطٌ: ═ see also لِيطٌ.

لِيطٌ is a pl. of ▼لِيطَةٌ, (Ṣ, Ḳ,) as also لِيَاطٌ and أَلْيَاطٌ; (Ḳ;) [the last being a pl. of pauc.; or rather, لِيطٌ is a coll. gen. n., of which لِيطَةٌ is the n. un.;] and signifies The *bark, rind*, or *peel, that adheres to a tree*: or, accord. to Az, *that is beneath the upper bark, rind*, or *peel*: (TA:) or the *covering, exterior part, skin, peel, rind, bark*, or *the like*, of anything: (Ḳ:) and particularly, of a cane, or reed; (L;) or this is termed ▼لِيطَةٌ; (Ḳ:) or this last word signifies *a piece*, or *portion, of the exterior part* of a cane, or reed; (Ṣ, L;) or a *sharp piece* thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed ▼لِيطَةٌ: (Ḳ:) and of a bow; i. e. the *upper and exterior part* thereof, *that is oiled and made smooth*; (TA;) or the exterior part of a bow is termed ▼لِيطَةٌ: (Ḳ:) and of a [beetle of the kind called] جُعَل: (TA:) and of anything that is hard and strong; and ▼لِيطَةٌ signifies *a piece*, or *portion, of the exterior part* of any such thing. (L.) — Hence, (TA,) ‡ The *skin*: (Ḳ, TA:) pl. أَلْيَاطٌ. (TA.) — ‡ The *external skin*; or *exterior of the skin*: as in the saying, رَجُلٌ لَيِّنُ اللِّيطِ ‡ *a man soft in the external skin*, or *exterior of the skin*: also meaning ‡ *soft to the feel.* (TA.) — ‡ *Colour*; (Ṣ, Ḳ, TA;) as also ▼لَيْطٌ (Ḳ) and ▼لِيَاطٌ: (TA:) and particularly of the sun; as also ▼لِيَاطٌ. (TA.) You say, هُوَ أَنْوَرُ مِنْ لِيطِ الشَّمْسِ ‡ *He is brighter than the colour of the sun.* (TA.) And أَتَيْتُهُ وَلِيطُ الشَّمْسِ لَمْ يُقْشَرْ ‡ *I came to him when the redness of the sun had not departed*, in the beginning of the day. (TA.) — ‡ *What appears* of the sky. (TA.) — ‡ The *natural disposition*, or *temper*. (Ḳ, TA.)

لِيطَةٌ: see لِيطٌ, in five places.

لِيَاطٌ: see لِيطٌ, in two places: ═ and see also art. لوط.

أَلْوَطُ: see أَلْيَطُ.

[ليع
ليف
ليق
ليل
لين
See Supplement.]

م

[*The twenty-fourth letter of the alphabet*; called ميم. It is one of the letters termed مَجْهُورَة, or vocal, and of those termed شَفَهِيَّة or labial: it is a letter of augmentation. ═ As a numeral, it denotes *forty*.]

[ما

See Supplement.]

مأ

R. Q. 1. مَأْمَأَتْ *She* (a ewe or she-goat or a gazelle) *uttered continuously the cry* مِيْ مِيْ, (K,) or (accord. to the Tes-heel) مَاءْ مَاءْ: [and this is confirmed by a verse which I have cited voce تَخُونَ:] (MF:) thus written in his Háshiyeh. (TA.)

مأج

1. مَوُجَ, aor. ـُ (or مَأَجَ, aor. ـَ, M), inf. n. مُؤُوجَة, *It* (water) *was*, or *became, what is termed* أُجَاج, (Ṣ, Ḳ,) i. e., *salt*, (TA,) [or *bitter*, or *salt and bitter*, &c.].

مَآءٌ مَأْجٌ, (and, as occurring in a verse of Ibn-Harmeh, مَأَجٌ, without ء, IB,) *Water such as is termed* أُجَاج, (Ṣ, Ḳ,) i.e., *salt*, (TA,) [or *bitter*, or *salt and bitter*, &c.]

مأد

1. مَأَدَ, aor. ـَ, (Ṣ, L, Ḳ,) inf. n. مَأْدٌ, (Ṣ, L,) *It* (a plant, L, Ḳ, and a tree, L, and a branch, Ṣ, L) *was*, or *became, flourishing and fresh, and soft, tender, and supple*: (L:) or *it quivered, shook*, or *played loosely, and was*, or *became, succulent*, or *sappy*, (L, Ḳ,) *and flourishing and fresh, and soft, tender, and supple*: (Ḳ:) *it* (a branch or twig) *became filled with its first sap*: and مَوُدَ, aor. ـُ, *it* (a plant) *became succulent*, or *sappy*. (L.) يَمْأَدُ مَأْدًا حَسَنًا *It* (a branch) *is* [*beautifully*] *soft, tender, and supple, and quivering*. (Ṣ, L.)

4. امأد *It* (the imbibing of moisture, L, Ḳ, and the [rain or season called] رَبِيع, and the like, L) *caused* a plant [or tree or branch] *to become flourishing and fresh, and soft, tender, and supple*: (L:) or *to quiver, shake*, or *play loosely, and to become succulent*, or *sappy*, (L, Ḳ,) *and flourishing and fresh, and soft, tender, and supple*. (Ḳ).

8. امتأد خَيْرًا *He gained*, or *acquired, good*, or *prosperity*. (Ṣ, L, Ḳ.)

مَأْدٌ and ▼ يَمْؤُودٌ A [plant or tree or] branch [*flourishing and fresh, and soft, tender, and supple*: see 1: or] *quivering, shaking*, or *playing loosely, and succulent*, or *sappy, flourishing and fresh, and soft, tender, and supple*: (Ḳ:) or a plant [or tree] or branch *soft, tender, and supple*; (Ṣ, L;) and ▼ مَئِيدٌ signifies the same, (Ḳ,) applied to a branch; and so ▼ مَائِدٌ: (TA:) which last also signifies a branch *succulent*, or *sappy*; and so مَأْدٌ, (L,) and ▼ مُمْأَدٌ: (TA:) and (as some say, L) مَأْدٌ signifies *soft, tender*, or *supple*, applied to anything. (L, Ḳ.) — In like manner, مَأْدٌ and ▼ يَمْؤُودٌ are applied to † a man: (Ḳ:) and مَأْدَةٌ (TA) and يَمْؤُودَةٌ and يَمْؤُودٌ to a female. (Ḳ.) You say رَجُلٌ مَأْدٌ, (L,) and يَمْؤُودٌ, (Ṣ, L,) † *A young, and soft*, or *tender, man*: and إِمْرَأَةٌ مَأْدَةٌ, (L,) and يَمْؤُودَةٌ, (Ṣ, L,) and يَمْؤُودٌ, (L,) † *a young, and soft*, or *tender woman*: (Ṣ, L:) and جَارِيَةٌ مَأْدَةٌ, (Ḳ,) and يَمْؤُودَةٌ, (TA,) † *a soft*, or *tender, damsel*: (Ḳ:) and جارية مَأْدَةُ الشَّبَابِ, and مَادَةُ, without ء, † *a damsel having youthful softness, thinness of skin, and plumpness*. (L.) — مَأْدُ الشَّبَابِ † *The softness*, or *tenderness, of youth*. (L.) — مَكَانٌ ثَأْدٌ مَأْدٌ [*A place moist and soft*]; (Ṣ, L;) as also ▼ ثَئِدٌ مَئِدٌ. (T, art. ثأد.) ═ مَأْدٌ *The moisture that exudes from the earth, before it springs forth*: (L, Ḳ:) of the dial. of Syria. (L.)

مَئِدٌ:
مَئِيدٌ:
مَائِدٌ:
مُمْأَدٌ:
يَمْؤُودٌ:
} see مَأْدٌ.

[مأر, &c.

See Supplement.]

مت

1. مَتَّ, aor. ـُ, inf. n. مَتٌّ, *He extended*, or *stretched out*, (Ṣ, Ḳ,) a rope, &c. (TA); *i.q.* مَدَّ (Ṣ, Ḳ) and مَطَّ and مَغَطَ. (TA.) — مَتَّ *i.q.* مَدَّ فِى السَّيْرِ. (TA.) — مَتَّ, aor. ـُ, inf. n. مَتٌّ, *He drew* [water], or *drew up* [a bucket], *without a pulley*. (Ṣ, Ḳ.) — مَتَّ, aor. ـُ, inf. n. مَتٌّ; (Ṣ, Ḳ;) and ▼ مَتْمَتَ, inf. n. مَتْمَتَةٌ; (Ḳ;) *He sought to bring himself near* [to another], or *to approach* [to him], or *to gain access* [to him], or *to advance himself in* [his] *favour*, (تَوَسَّلَ,) by relationship, (Ṣ, Ḳ,) or by what is termed حُرْمَة, [see مَاتَّة, below,] or by other means: (TA:) or *i.q.* تَوَصَّلَ [which seems here to signify nearly or exactly the same as توسّل] by relationship, or by what is termed دَالَّة [or blandishment, &c.] (L.) — مَتَّ إِلَيْهِ بِالشَّىْءِ *He sought to bring himself near to him*, &c., (توسّل اليه,) *by the thing*. (M.) — ▼ مَتْمَتَ *He sought to bring himself near*, &c., [to another,] by affection, or love, or by relationship. (IAar.) — لَا تَمُتَّانِ إِلَى اللهِ بِحَبْلٍ وَلَا تَمُدَّانِ إِلَيْهِ بِسَبَبٍ [*Ye two shall not approach*, or *obtain access, to God by means of any friend, nor shall ye do so by means of any relation*]. A trad. (TA.) — مَتَّهُ *i.q.* طَلَبَ إِلَيْهِ المَتَاتَ, q.v. infra. (L.)

3. مَاتَّ فُلَانًا *He reminded such a one of what are termed* مَوَاتّ [pl. of مَاتَّة, q.v.]. (A.)

5. تَمَتَّى, originally تَمَتَّتَ, which has not been heard, (like تَظَنَّى for تَظَنَّنَ, TA,) i.q. تَمَطَّى. (K.) — تَمَتَّى فِى الحَبْلِ *He bore upon the rope in order to break it,* (K,) or *to stretch it out.* (TA.) See also art. متو.

R. Q. 1. متمت: see 1, in two places.

مَتَّى dial. form of مَتَى, q.v. (K.) It occurs in the following instances:

• أَلَمْ تَسْأَلِ الأَطْلَالَ مَتَّى عُهُودُهَا •

[*Didst thou not ask the remains of the dwelling, when were their times?*] AHát asked As respecting مَتَّى in this hemistich, and he answered, I know not. AHát thinks that it is for مَتَى: or that it may be for مَتًّا, inf. n. of مَتَّ; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] *whereof the times when men were present there are* (or *were*) *long past,* or *distant,* or *remote?* but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

مَتَاتٌ signifies مَا يُمَتُّ بِهِ; (K;) i.e., *That whereby one seeks to bring himself near* [*to another*], or, *to approach* [*to him*], or, *to advance himself in* [*his*] *favour;* or *to gain access* [*to him*]. (TA.) طَلَبَ إِلَيْهِ المَتَاتَ [*He sought the means of drawing near to him,* or, *of advancing himself in his favour,* &c.: or *he sought access to him*]. (TA.) [See also ▼ مَاتَّةٌ, which signifies the same.]

مَاتَّةٌ i.q. حُرْمَةٌ and وَسِيلَةٌ: [the former signifies, *Anything that is sacred* or *inviolable;* and here, *such a bond,* or *tie,* or *the like;* or *a quality &c. to be regarded as sacred,* or *inviolable;* or *that which renders one entitled to respect and reverence:* so says IbrD: the latter, *a thing whereby one seeks to bring himself near,* or *to approach, to another,* or *to advance himself in his favour:*] (S, K:) pl. مَوَاتٌّ. (S.) [See also مَتَاتٌ, which signifies the same.] — بَيْنَنَا رَحِمٌ مَاتَّةٌ, i.e. قَرِيبَةٌ, *Between us is a near relationship.* (L.)

متأ

1. مَتَأً, aor. ـَ, *He beat* a person *with a staff* or *stick.* (S, K.) — Also, inf. n. مَتْءٌ, (TA,) *He extended,* or *stretched out,* a rope: (S, K:) a dial. form of مَتَا. [See art. متو]. (S.)

متح

1. مَتَحَ المَآءَ, aor. ـَ, (inf. n. مَتْحٌ, S,) *He drew water:* (S, Msb, K:) or *he drew up water by means of the pulley and its appertenances.* (L.) — مَتَحَ الدَّلْوَ *He drew out the bucket:* (Msb:) or *he pulled the rope of the bucket, drawing* [*the rope*] *with one hand, and taking* [*it to draw again*] *with the other hand, at the head of the well;* as also مَتَحَ بِالدَّلْوِ. (L.) = مَتَحَ بِسَلْحِهِ *Alvum dejecit;* (S, K;) as also مَتَخَ بِهِ. (TA.) = مَتَحَ بِهَا *Pepedit.* (S, K.) — مَتَحَ النَّهَارُ ‡ *The day advanced, the sun becoming high:* (S, K:) a dial. form of مَتَعَ: (S:) *became prolonged.* (TA.) — مَتَحَ, and ▼ امتح, ‡ *It* (a day, and a night,) *was long,* or *prolonged.* Said of a summer-day and of a winter-night. (As.)

4: see 1.

5. الإِبِلُ تَتَمَتَّحُ فِى سَيْرِهَا ‡ *The camels move their fore-legs alternately* (تُرَاوِحُ بِأَيْدِيهَا, A, and some copies of the K; in other copies of the K, تَتَرَوَّحُ;) *in going along,* (K,) *like as the drawer of water moves alternately his two arms.* (A.)

8. امتتح *He pulled out* a thing: (Aboo-Turáb and T, art. نتح, and K:) as also إِنْتَتَحَ. (Aboo-Turáb and T, ubi supra.)

مَتْحٌ inf. n. of 1: see مَتُوحٌ.

بِئْرٌ مَتُوحٌ ‡ *A well from which one draws water with the two hands by means of the pulley:* (S, L, K:) or, *of which the bottom,* or *part from which the water is drawn, is near to the mouth:* pl. مُتُحٌ. (L.) [See also جَرُورٌ.] — [You say,] سِرْنَا عُقْبَةً مَتُوحًا [in the CK عَقَبَةً] ‡ *We proceeded a long march.* (S, L, K.*) — بَيْنَنَا فَرْسَخٌ مَتْحًا ▼, and ▼ مَاتِحٌ, and ▼ مَتَّاحٌ, ‡ *Between us is a long league.* (L.) — لَيْلٌ مَتَّاحٌ ‡ *A long night.* (S, K.) — يَوْمٌ مَتَّاحٌ إِلَى اللَّيْلِ ‡ *A day in which travelling is prolonged until the evening without intermission or alighting.* (L.) See مَاتِحٌ.

مَتَّاحٌ: see مَتُوحٌ. — فَرَسٌ مَتَّاحٌ ‡ *A long horse,* (A, TA,) *that stretches himself out much* or *takes long steps,* مِدَّادٌ, (A, K,) *in going along.* (TA.)

مَاتِحٌ and ▼ مَتُوحٌ *A drawer of water;* (S;) applied to a man *who draws the water from the mouth of the well:* one who draws it from the bottom being called مَائِحٌ: pl. of مَاتِحٌ, مُتَّاحٌ. (L.) — مَاتِحٌ A camel *that draws water:* pl. مَوَاتِحُ. (L.) [See an ex. in a verse cited voce ذِمَّةٌ.] — See مَتُوحٌ.

[متر, &c.,

See Supplement.]

مث

1. مَثَّ, [aor. ـُ,] *It* (a bone) *distilled,* or *let flow, the oily matter that was in it:* (TA:) [like نَثَّ]. — مَثَّ, (S, K, aor. ـُ, inf. n. مَثٌّ, TA,) and ▼ مَثْمَثَ, (K,) or, as in some copies of the K, ▼ تَمَثْمَثَ, (TA,) *It* (a نِحْى, or butter-skin,) *exuded* [*its butter:* as also نَثَّ]. (S, K.) You do not say of it نَضَحَ. (S.) — يَمُثُّ مَثَّ الحَمِيتِ *He sweats like the butter-skin.* (TA, from a trad.) — مَثَّ, aor. ـُ, *He* (a man) *sweated by reason of fatness.* (TA.) — جَاءَ يَمُثُّ *He came in a fat state, and looking as though he were anointed.* (TA.) — مَثَّ قَيْحًا وَدَمًا, aor. ـُ; or aor. ـِ; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and قيحا, in the latter case, is regarded as a specificative. (Suh.) — مَثَّ شَارِبَهُ, (aor. ـُ, inf. n. مَثٌّ, ISd,) *He put some grease upon his mustaches:* (S, K:) or *he greased his mustaches so that they glistened:* (ISd:) or *he wiped his mustaches with his hands, they having been greased, and left some remains,* or *traces, of grease visible upon them:* (AZ:) IDrd thinks مَثَّ and نَثَّ to be syn. (TA.) — مَثَّ الجُرْحَ, [aor. ـُ,] *He removed the purulent matter from the wound:* (Aboo-Turáb, K:) or *he anointed the wound;* as also نَثَّ. (Aboo-Turáb.) — مَثَّ, aor. ـُ, (inf. n. مَثٌّ, TA,) *He wiped* his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of مَشَّ: (S:) or *he wiped* anything: (TA:) [as also نَثَّ.]

R. Q. 1. مَثْمَثَ *He saturated* a wick *with oil.* (K.) — مَثْمَثَ, *He immersed* [a thing] *in water.* (K.) = مَثْمَثَ, (inf. n. مَثْمَثَةٌ, S, and مِثْمَاثٌ, S, K,) *He mixed,* or *confounded.* (S, K.) You say مثمث أَمْرَهُمْ *He confounded their affair.* (S.) — مَثْمَثَهُ *He moved it,* or *shook it, about;* (S, K;) like مَزْمَزَهُ: (As, S:) you say أَخَذَهُ فَمَثْمَثَهُ *He took it, and moved it,* or *shook it, about, and went forwards and backwards with it.* (S.) — A poet says,

• ثُمَّ ٱسْتَحَثَّ ذَرْعَهُ ٱسْتِحْثَاثَا •
• نَكَفْتُ حَيْثُ مَثْمَثَ المِثْمَاثَا •

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from As.) [It seems to me, that he is speaking of the track of a viper.] مِثْمَاثٌ, with kesreh, is the inf. n.; and مَثْمَاثٌ, with fet-hah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like قَلْقَال and زَلْزَال, as dis-

tinguished from زِلْزَالٌ and قِلْقَالٌ,) signifying *Mixture*, or *confusion*.] = مَثْمِثُوا بِنَا, (Ḳ,) or مثمثوا بنا سَاعَةً, and ▼ تَمَثْمَثُوا, (TA,) *i.q.* تَلَبَّثُوا. (Ḳ.)

R. Q. 2: see 1 and R. Q. 1.

نَبْتٌ مُثَاثٌ *A moist plant.* (TA.)

مُثْمَاثٌ: see R. Q. 1.

[مثل, &c.,

See Supplement.]

مج

1. مَجَّهُ مِنْ فِيهِ, (Ṣ, Ḳ, &c.,) and مَجَّ بِهِ, aor. ـُ, and some allow ـَ, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA,) *He cast it forth*, or *ejected it*, or *spirted it, from his mouth;* meaning beverage, or wine, شَرَاب: (Ṣ, Ḳ:) and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something fluid; لَفَظَهُ being used to signify "he cast it forth" from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected *to a short distance* or *far;* or, as some say, *only* when it is ejected *far*. (TA.) It is made trans. by means of بِ because syn. with رَمَى [which is trans. by the same means]. (MF.) — مَجَّتِ النَّحْلُ العَسَلَ *The bees ejected the honey from their mouths.* (TA.) — مَجَّ العِرْقُ بِالدَّمِ *The vein ejected*, or *spirted forth, blood.* (TA.) — مَجَّتِ الشَّمْسُ رِيقَهَا ‡ [*The sun ejected its spittle;* meaning the filmy substance described in the explanation of لُعَابُ الشَّمْسِ]. (A.) — هٰذَا كَلَامٌ تَمُجُّهُ الأَسْمَاعُ ‡ *This is language which the ears reject.* (MF.) — قَرَأَ آيَةً فَمَجَّ بِهَا ‡ *He read a verse of the Ḳur-án, and dismissed it from his mind*]; i.e., did not reflect upon it. (MF, from a trad.) = مَجَّ and بَجَّ, (TA in this art.,) or مَجَّ and نَجَّ, (TA in art. نج,) acc. to IAạr, are syn. (TA.)

4. امجّ, (Ṣ, Ḳ,) and, by poetic licence, أَمْجَجَ, (TA,) inf. n. إِمْجَاجٌ, (Aṣ,) *He* (a horse) *ran violently:* (TA:) or *he* (a horse) *began to perform the act of running, before it* (*his run*, Aṣ) *was vehement*, or *ardent*. (قَبْلَ أَنْ يَضْطَرِمَ). (Aṣ, Ṣ, Ḳ.) — *He* (a man) *went*, or *went forth journeying*, through (فِى) countries. (Ṣ, Ḳ.) — *He went away*, or *departed*, to (إِلَى) a country or town. (TA.)

7. انمجّت نُقْطَةٌ مِنَ القَلَمِ *A drop* [of ink] *became spirted from the reed-pen.* (Ṣ, Ḳ.)

R. Q. 1. مَجْمَجَ فِى خَبَرِهِ, (inf. n. مَجْمَجَةٌ, TA,) *He was not explicit in his information.* (Ṣ, Ḳ.) [See also جَمْجَمَ.] — مَجْمَجَ الكِتَابَ *He made the writing indistinct in its letters:* (Ṣ, Ḳ:) or *he rendered the writing confused, and marred it with the pen.* (Lth.) مَجْمَجَ خَطَّهُ *He made his handwriting confused.* (A.) — مَجْمَجَ بِفُلَانٍ *He pursued an indirect course of speech with such a one, and turned him back from one state to another:* (Shujáạ Es-Sulamee, Ḳ:) as also بَجْبَجَ بِهِ. (Shujáạ.)

مَجٌّ (Ṣ, Ḳ) and ▼ مُجَاجٌ (TA) The *grain of the* مَاش: (Ḳ:) or the *grain called* مَاش; *and called by the Arabs* خُلَّرٌ and زِنٌّ: (T:) or *a kind of grain resembling the lentil*, (*but more round*, TA); an arabicized word; in Persian مَاش: (Ṣ:) or, accord. to El-Jawáleeḳee, it is Arabic: accord. to AḤn, what is called مَجَّةٌ [n. un. of مَجٌّ, which is a coll. gen. n.,] is *a sour* or *salt*, or *salt and bitter, plant*, or *tree*, (حَمْضَةٌ) *resembling the* طَحْمَاء, *but more delicate, and smaller.* (TA.) = See مُجَاجٌ.

مُجُجٌ *Drunken* men. (Ḳ.) — *Bees.* (Ḳ.)

مُجَاجٌ (Ṣ, Ḳ) and مُجَاجَةٌ (Ṣ) *Spittle*, or *saliva, that one casts forth from his mouth:* (Ṣ, Ḳ:) or the latter, [and so, app., ▼ مَجَّةٌ, see مُجَاجَةٌ,] *a portion of such; a gob of spittle.* (TA.) — مُجَاجُ فَمِ الجَارِيَةِ *Girl's saliva*, or *spittle*. (TA.) — Also, (Ḳ,) and مُجَاجُ النَّحْلِ [*The ejected spittle of the bees*], (Ṣ, Ḳ,) *honey.* (Ṣ, Ḳ.) — مُجَاجُ الجَرَادِ ‡ *The slaver of locusts.* (TA.) — مُجَاجُ الدَّبَى *The slaver of little locusts.* (L.) — مُجَاجُ المُزْنِ ‡ [*The ejected spittle of the clouds;* i.e.,] *rain.* (Ṣ, Ḳ.) — مُجَاجَة also signifies ‡ The *expressed* juice of a thing. (Ṣ.) — مُجَاجُ العِنَبِ ‡ *What flows of the expressed juice of grapes.* (TA.) = See مَجٌّ.

مَجَّاجٌ ‡ *A writer:* so called because his pen emits ink. (TA.)

الأُذُنُ مَجَّاجَةٌ وَلِلنَّفْسِ حَمْضَةٌ † *The ear is wont to reject* instruction, through forgetfulness, *while the mind has eager desire* to listen thereto, is said in a trad. (TA.) And in another trad., لِلْأُذُنِ ▼ مَجَّةٌ وَلِلنَّفْسِ حَمْضَةٌ [meaning the same]. (TA, art. حمض.) [See also حَمْضَةٌ.]

مَاجٌّ One *whose slaver flows by reason of old age*, or *extreme age:* (Ḳ:) an old man *who ejects his spittle, and cannot retain it, by reason of age:* you say أَحْمَقُ مَاجٌّ, meaning *a stupid*, or *foolish, drivelling*, or *slavering, fellow:* (Ṣ:) and so, simply, مَاجٌّ: or *stupid*, or *foolish, and decrepit:* fem. with ة: (TA:) and pl. مَاجُّونَ (IAạr) and مُجَّاجٌ. (TA.) — Also, An *old she-camel:* (Ḳ:) or a she-camel *so old that she ejects the water from her throat:* (Ṣ:) and in like manner an *old and slavering* he-camel: fem. with ة: (TA:) and pl. مَجَجَةٌ. (IAạr.)

قَوْلٌ مَمْجُوجٌ ‡ *A saying which the ear rejects.* (TA.)

مجح

تَمَجَّحَ: see تَبَجَّحَ in art. بجح.

مجد

1. مَجَدَ, aor. ـُ, inf. n. مَجْدٌ; (L, Ḳ;) and مَجُدَ, aor. ـُ, inf. n. مَجَادَةٌ; (Ṣ, L, Ḳ;) *He* (a man, Ṣ) *was*, or *became, possessed of*, or *characterized by*, مَجْد [or *glory, honour, dignity, nobility, &c.; he was*, or *became, glorious, in a state of honour* or *dignity, noble, &c.:* see مَجْدٌ below]. (Ṣ, L, Ḳ.) — See 3. — مَجَدَتِ الإِبِلُ, (AZ, IAạr, Ṣ, L, Ḳ,) aor. ـُ, (AZ, L,) inf. n. مَجْدٌ (AZ, L, Ḳ) and مُجُودٌ; (AZ, Ṣ, L, Ḳ;) and ▼ امجدت; (L, Ḳ;) *The camels fed in a land abounding with pasturage, and satiated themselves therewith:* (AZ, L:) or, *lighted upon abundant pasturage:* (IAạr, L, Ḳ:) or, *obtained of fresh herbage*, (خَلًى, Ṣ, Ḳ,) or *of herbage*, (L,) *nearly as much as satiated them*, (Ṣ, L, Ḳ,) *and their bodies made this known.* (L.) See 4. — مَجَدَتِ الغَنَمُ, inf. n. مُجُودٌ, *The sheep*, or *goats, ate of leguminous plants so as to blunt the sharpness of their hunger.* (A.) — [Hence, app., accord. to the A, the signification of مَجَدَ and مَجُدَ given in the commencement of this art.]

2. مجّده, inf. n. تَمْجِيدٌ, *He attributed*, or *ascribed to him*, مَجْد [or *glory, honour, dignity*, or *nobility, &c.; he glorified him; honoured him; &c.*]; (Ṣ, L;) *he magnified him, and praised him;* as also ▼ امجده. (L, Ḳ.) — مجّده and ▼ امجده *He* (God) *honoured his* (a man's) *deeds*, or *actions:* or *may He honour his deeds*, or *actions!* (A.) — مجّده and ▼ امجده *He made it* (a gift) *large*, or *abundant.* (L, Ḳ.) — See 4.

3. ماجده, inf. n. مُجَادٌ, *He vied*, or *competed, with him* (عَارَضَهُ) *in* مَجْد [or *glory, honour, dignity, nobility, &c.*]. (L, Ḳ.) You say, ▼ مَاجَدْتُهُ فَمَجَدْتُهُ, (aor. of the latter ـُ, Ṣ, L,) *I vied, &c., with him in glory, &c., and overcame him therein.* (Ṣ, L, Ḳ.)

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمْجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — امجد وَلَدَهُ, and لِوَلَدِهِ, He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — أَمْجَدَنَا فُلَانٌ قِرًى Such a one gave us a sufficient and superabundant entertainment. (L.) — امجده سَبًّا وَذَمًّا He reviled and dispraised him much. (IKṭṭ.) — امجد الإِبِلَ; (AZ, IAạr, L, Ḳ;) and ↑ مَجَّدها, (Ṣ, L, Ḳ,) inf. n. تَمْجِيدٌ; (Ṣ, L;) and ↑ مَجَدَهَا; (Ḳ;) He filled the camels' bellies with fodder, (AZ, L, Ḳ,) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAạr, L:) or he satiated the camels: (Ḳ:) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَبِيع: (L:) or he half-filled their bellies with fodder: (Ḳ:) the people of El-'Áliyeh say, مَجَدَ ↑ النَّاقَةَ, (L,) or الدَّابَّةَ, aor. ـُ, inf. n. مَجْدٌ, (Ṣ,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (Ṣ,) with fodder: (Ṣ, L:) and the people of Nejd, ↑ مَجَّدها, inf. n. تَمْجِيدٌ, he half-filled her belly with fodder: (AO, A'Obeyd, Ṣ, L:) and امجد الدَّابَّةَ He gave the beast of carriage much fodder. (Aṣ, L.)

5. تمجّد He had مَجْد [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L.)

6. تماجد He mentioned his [i.e. his own] مَجْد [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (Ḳ;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — تماجد القَوْمُ فِيمَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجْد [or glory, honour, dignity, nobility, &c.], each mentioning his own مجد. (Ṣ,* L, Ḳ.*)

10. استمجد [He desired, or sought, مَجْد, or glory, honour, dignity, nobility, &c.;] he gave largely from a desire of مَجْد. (Ṣ, L.) — It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ ٱلْمَرْخُ وَٱلْعَفَارُ ‡ In all trees is fire; but the markh and 'afár yield much fire: (Ṣ, L, Ḳ:*) as though they had taken as much fire as sufficed them, (Ṣ, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجْد. (Ṣ, L.) See مَرْخ, and عَفَار.

مَجْدٌ Glory; honour; dignity; nobility; syn. عِزٌّ (Mṣb) and شَرَفٌ [q.v.] (L, Mṣb) and كَرَمٌ: (Ṣ, L, Ḳ:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. نَيْلُ شَرَفٍ: (M, L, Ḳ:) or the acquisition of what suffices thereof and of lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, Ḳ:) ISk says, that مَجْد and شَرَف are [transmitted] by one's ancestors; but حَسَب [q.v.] and كَرَم may belong to a man without ancestors who possessed these qualities: (Ṣ, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, Ḳ:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَمٌ (Ṣ, L, Ḳ) and سَخَآءٌ: (L:) or manly virtue or moral goodness; syn. مُرُوْءَةٌ. (L.) [Accord. to the A, مَجْد thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجِيدٌ (from مَجُدَ, L) and ↑ مَاجِدٌ (from مَجَدَ, L) A man (Ṣ) possessing, or characterized by, مَجْد [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, Ḳ:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (Ḳ:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISh, L, Ḳ:) pl., either of the former or of the latter, أَمْجَادٌ. (L.) — المَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and ↑ المَاجِدُ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — مَجِيدٌ is also applied in the Ḳur as an epithet to the throne (عَرْش) of God; and to the Ḳur-án; (L.) and signifies exalted; sublime; (IAạr, L, Ḳ;) noble; (Zj, L, Ḳ;) when thus applied: (IAạr, Zj, L, Ḳ:) but in ch. lxxxv., v. 15, for ذُو العَرْشِ المَجِيد, some read ذو العَرْشِ المَجِيدِ, making المجيد an epithet of ذو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ, some read هو قُرْآنُ مَجِيدٍ, making مجيد an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the Ḳur-án. (L.)

مَاجِدٌ: see مَجِيدٌ. — Also, applied to a camel: see مَجَدَتِ الإِبِلُ: pl. مُجَّدٌ and مَوَاجِدُ. (L.) — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (Ḳ, TA.) [In the CḲ, كَثِيرٌ. — المَجْد.] لَيْسَتْ بِمَاجِدَةٍ لِلطَّعَامِ وَلَا لِلشَّرَابِ She does not eat or drink much. Said by Aboo-Ḥabbeh, describing a woman. (L.)

أَمْجَدُ [More, or most, glorious, honourable, noble, &c.]: pl. أَمَاجِدُ. (A.)

هُوَ أَهْلُ التَّمَاجِيدِ He is a fit, or deserving, object of praises for مَجْد [or glory, honour, dignity, nobility, &c.]. (A, TA.)

مجر

1: see بجر; and as an imitative sequent see art. دعر.

3. ماجره, inf. n. مُمَاجَرَةٌ and مِجَارٌ, ‡ He practised usury with him; syn. رَابَاهُ. (Ḳ.) See also 4.

4. امجر فى البَيْعِ, (Ṣ, Mṣb, Ḳ,) inf. n. إِمْجَارٌ, He practised what is termed مَجْر in selling; he sold a thing for what was in the belly of a certain she-camel (Ṣ, Mṣb) or other beast: (Mṣb:) or he practised what is termed مُحَاقَلَة: see مَجْر, below: (Mṣb:) or i.q. مَاجَرَ, inf. n. مُمَاجَرَةٌ, ‡ [he practised usury: see 3.] (TA.)

مَجْرٌ What is in the belly of a pregnant animal, (IAạr, Mgh,) or of a she-camel, (Mṣb, Ḳ,) and of a ewe or a she-goat, (Ḳ,) when her pregnancy has become manifest: (TA:) or (Mṣb; in the Ḳ, and) the sale of a thing for what is in the belly of a certain she-camel: (Ṣ, Mṣb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh,* TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and ↑ مَجَرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (Ḳ:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Mṣb; in the Ḳ, and) i.q. مُحَاقَلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAạr, Mṣb, Ḳ:) and مُزَابَنَةٌ [or the sale of dates on the tree for dates by measure]: and † a game of hazard; syn. قِمَارٌ: and † usury; syn. رِبًى: (IAạr, Ḳ:) مَجْرٌ, it is a subst. from أَمْجَرَ فِى البَيْعِ. (Mṣb.) مَجْرٌ, (Ṣ,) or بَيْعُ المَجْرِ, (TA,) is forbidden in a trad. (Ṣ, TA.) Perhaps بَيْعُ المَجْرِ may be termed مجر in this trad. tropically. (TA.) = A great army (see a verse cited in art. دهر).

مَجَرٌ: see مَجْرٌ.

مجس

2. مجّسهُ, (Ṣ, A, &c.,) inf. n. تَمْجِيسٌ, (A, Ḳ,) He made him a مَجُوسِىّ [or Magian]: (Ṣ, A, Mṣb, Ḳ:) he taught him the religion of the مَجُوس. (TA.)

5. تمجّس He became a مَجُوسِىّ [or Magian]; (Ṣ, A, Ḳ;) he became of the religion of the مَجُوس. (Mṣb.)

المَجُوسُ [*The Magians*]; *a certain nation*: it is a Persian word: (Mṣb:) مَجُوسٌ [here written in two copies of the Ṣ and in the CḲ with tenween, but afterwards shown in the Ṣ to be imperfectly decl., and expressly said to be so in the Mṣb, art. هود,] is pl. of مَجُوسِىٌّ: (Ṣ, Ḳ:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةُ, q.v., (Ṣ,) and is an epithet applied to a man: (Ḳ:) المَجُوسُ has the article ال only because it is used as a pl., (Aboo-'Alee, Ṣ, M, L,) for المَجُوسِيُّونَ; (ISd, L;) for otherwise مجوس could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَة, not the حَىّ; and the same is the case with respect to يَهُودُ; (Aboo-'Alee, Ṣ;) [i.e.,] each of these two words is imperfectly decl. because they mean thereby the قبيلة [so called, so that it is a fem. proper name]. (Mṣb, art. هود.) مَجُوسُ was a certain man with small ears, who instituted a religion (Ḳ) for the مَجُوس, (TA,) and invited [them] to it: (Ḳ:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مجوس is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مَنْج كُوش, or مِيخَ كُوش, or ميج كوش, (as differently written in different copies of the Ḳ, the first being the reading in the TA, and the last being that in the CḲ), the latter of which words signifies "the ear," [in Persian, but written with گ,] and the former meaning "short." (TA.)

المَجُوسِيَّةُ *The religion of the* مَجُوس [or *Magians*]. (Ṣ, Ḳ.) Mohammad said that the قَدَرِيَّة were the مَجُوس of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قدريّة ascribed good to God, and evil to man and the devil. (TA.)

[مجع, &c.,

See Supplement.]

مح

1. مَحَّ, (Ṣ, Ḳ,) aor. يَمَحُّ and يَمُحُّ [the latter contr. to analogy] (Ḳ) and يَمِحُّ, (L,) inf. n. مَحٌّ and مَحَحٌ and مُحُوحٌ; (Ḳ;) and ▼ امحّ; (Ṣ;) *It* (a garment) *became old and worn-out*. (Ṣ, Ḳ.) — *It* (a dwelling) *had its vestiges obliterated*. (L.) — *It* (a writing) *became obliterated*. (L.) — مَحَّ الكَذَّابُ, aor. يَمُحُّ, inf. n. مَحَاحَةٌ, [*The liar pleased*, or *contented, with his words, but did*, or *performed, nothing*: or *lied, from whatsoever place he came*]. (L.)

4: see 1.

مَحٌّ (Ṣ, Ḳ) and ▼ مَاحٌّ (TA) An *old and worn-out* garment. (Ṣ, Ḳ.)

مُحٌّ The *purest, best*, or *choicest, part of anything*. (Ḳ.) — The *yolk* of an egg; (Ṣ, Ḳ;) as also ▼ مُحَّةٌ: (ISh, Ḳ:) or the *entire contents* of an egg; (Ḳ;) the *yolk and the white*. (ISh.)

مُحَّةٌ: see مُحٌّ.

مَحَّاحٌ *One who pleases* or *contents thee with his words, but who does*, or *performs, nothing*: (T, Ṣ, Ḳ:) *an habitual liar*: (Ṣ, Ḳ:) *one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes*. (L.)

مَاحٌّ: see مَحٌّ.

محت

1. مَحُتَ, aor. ـُ, *It* (a day) *was violently hot*: (Ṣ:) or *was hot*. (Ḳ.) — لَأَمْحَتَنَّكَ *I will assuredly fill thee with anger*. (Ḳ.)

مَحْتٌ *Strong; vehement; violent*; or *intense*; syn. شَدِيدٌ; (Ṣ, Ḳ;) as an epithet applied to anything. (Ṣ.) — يَوْمٌ مَحْتٌ *A day violently hot*; like حَمْتٌ: (Ṣ:) or *a hot day*. (Ḳ.) لَيْلَةٌ مَحْتَةٌ [*A night vehemently hot*: or *a hot night*]. (TA.) — مَحْتٌ *Intelligent*: or *acute in mind*; (Ḳ;) or *of full strength of heart, and acute in mind*: (TA:) pl. مُحُوتٌ and مُحَتَاءُ; (Ḳ;) the latter as though formed from the imaginary sing. مَحِيتٌ. (TA.) — مَحْتٌ *Pure*; *free from admixture; genuine*. (Ḳ.) — عَرَبِىٌّ مَحْتٌ بَحْتٌ *A pure*, or *genuine, Arab*. (TA.) [See also بَحْتٌ.]

محث

1. مَحَثَ شَيْئًا *i.q.* حَثَمَهُ. (L.)

مَحْثٌ *One who mixes with people, and eats and converses with them*. (MF, from the Námoos of [the Mulla 'Alee] El-Ḳáree: [but SM expresses some doubt of its correctness, or whether it be correctly مخث].

محر

مَحَارَةٌ: see art. حور, to which it belongs accord. to Aṣ and others: Lth mentions it in art. محر. (TA.)

محص

1. مَحْصٌ [an inf. n. of which the verb is app. مَحَصَ, aor. ـَ,] A thing's *becoming*, or *being, clear, pure*, or *free from admixture*. (TA.) See also 5, throughout. — مَحَصَهُ: see 2, in three places. — مَحَصَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. مَحْصٌ, (TA,) *He* (an antelope) *ran*: (Ṣ, Ḳ:) or *ran vehemently*: (TA:) or *vigorously*: (AA, TA:) or *was quick*, or *swift, in his running*; as also ▼ امتحص فى عَدْوِهِ. (TA.) And hence, (TA,) مَحَصَ السَّيْرَ, [app. for فِى السَّيْرِ,] said of a man, *He exerted himself*, or *was vigorous, in journeying*. (Ḳ, TA.)

2. مَحَّصَهُ, inf. n. تَمْحِيصٌ, *He rendered it clear, pure, free from every admixture* or *imperfection* or *the like*; as also ▼ مَحَصَهُ, aor. ـَ, inf. n. مَحْصٌ. (Az, A, TA.) You say, مَحَّصَ الذَّهَبَ, (A, TA,) or ▼ مَحَصَهُ, (Ṣ, Ḳ,) *He cleared*, or *purified, the gold from what was mixed with it*, (Ṣ, A, Ḳ,) i.e. *from the earth*, or *dust, and dirt*, (TA,) بِالنَّارِ *by fire*. (Ṣ, A, Ḳ.) — [Hence,] ‡ *He* (God) *purged*, or *purified it*; namely a man's heart: and *him*; namely a man repenting. (A.) It is said in the Ḳur, [iii. 135,] وَلِيُمَحِّصَ ٱللّٰهُ ٱلَّذِينَ آمَنُوا ‡ *And that God may purify those who believe*: (TA:) or *purge away the sins of those who believe*: (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يُمَحَّصُ النَّاسُ فِيهَا كَمَا يُمَحَّصُ ذَهَبُ المَعْدِنِ, i.e. ‡ *Men shall be cleared therein, one from another, like as the gold from the mine is cleared from the earth*, or *dust*. (TA.) تَمْحِيصُ الذُّنُوبِ signifies ‡ *The purging of sins*. (TA.) And you say, مَحِّصْ عَنَّا ذُنُوبَنَا, meaning ‡ *Remove thou*, or *put thou away, from us our sins*. (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And مَحَّصَ ▼ ٱللّٰهُ مَا بِكَ, and مَحَصَهُ; i.e. ‡ *May God remove*, or *put away, what is in thee*. (TA.) — [Hence, also,] † *He tried, proved*, or *tested, him*: (Ṣ, IAth, Ḳ:) and accord. to Ibn-'Arafeh, the verb has this meaning in the phrase quoted above from the Ḳur: [but he adds,] because the trial of the Muslims diminishes their sins: for (TA) تَمْحِيص also signifies The *diminishing* [a thing]. (Ibn-'Arafeh, Ḳ.) You say, مَحَّصَ ٱللّٰهُ عَنْكَ ذُنُوبَكَ *May God diminish thy sins*. (TA.) — And the *clearing*, or *cleansing*, flesh *from sinews*, (Ḳ, TA,) for the purpose of twisting them into a bow-string. (TA.)

4: see 5, throughout.

5. تمحّص [*It became clear, pure, free from every admixture* or *imperfection* or *the like*; as also ▼ انمحص; and ▼ إِمَّحَصَ; and ▼ أَمْحَصَ; and ▼ مَحَصَ, q.v.] — [Hence,] تَمَحَّصَتْ ذُنُوبُهُ ‡ [*His sins became purged away*]. (A, TA.)

And تَمَحَّصَتِ الظُّلْمَآءُ ‡ *The darkness became cleared away, or removed.* (A, TA.) And أَمْحَصَتْ ▾ الشَّمْسُ, and ▾ انمحصت, (Ḳ,) and ▾ إِمَّحَصَتْ, (TA,) † *The sun appeared, and became clear, after an eclipse.* (Ḳ, TA.) And أَمْحَصَ ▾ الرَّجُلُ, (inf. n. إِمْحَاصٌ, TA) † *The man recovered from his disease.* (Ibn-'Abbád, Ḳ.*)

7. انمحص and إِمَّحَصَ : see 5, in two places.

8 : see 1.

مُمَحَّصٌ One *whose sins are put away from him:* mentioned by Kr.; but he says, I know not how this is; for that which is مُمَحَّصٌ is the sin [itself]. (TA.)

محض

1. مَحَضَهُ, (Ṣ, A, Ḳ,) aor. َ, (Ḳ,) inf. n. مَحْضٌ, (TḲ,) *He gave him to drink* [*milk such as is termed*] مَحْض; (Ṣ, A, Ḳ;) as also ▾ امحضهُ. (Ṣ, Ḳ.) — *He made it* (namely milk) *to be such as is termed* مَحْض; (A;) and ▾ امحضهُ signifies [*the same;* or] *he made it* (milk, or anything, Ṣ) *to be pure, sheer, free from admixture, unmingled, unmixed,* or *clear.* (Ṣ, Mṣb.) — [And hence,] مَحَضْتُ الوُدَّ, aor. and inf. n. as above, ‡ *I made love, or affection, true,* or *sincere;* as also ▾ أَمْحَضْتُهُ. (Mṣb.) And مَحَضَهُ الوُدَّ, (Ṣ, A, Ḳ,) and النُّصْحَ, (A,) and مَحَضَ لَهُ النُّصْحَ, (TA,) ‡ *He made love or affection, and good advice, to be pure,* or *sincere, to him;* [i.e. *he was pure,* or *sincere, to him in love,* or *affection, and in good advice;*] as also امحضهُ ▾ الوُدَّ; (Ṣ, A, Ḳ;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to Aṣ; (IB;) and امحضهُ ▾ النصح; (A;) and امحض ▾ له النصح. (TA.) And أَمْحَضَهُ ▾ الحَدِيثَ ‡ *He was true,* or *veracious, to him in the narration,* or *in discourse.* (IḲtt, Ḳ.) And مَحَّضَنِى ▾ فُلَانٌ الحَقَّ † [*Such a one declared,* or *told clearly, to me the truth*]. (A, TA, voce صَبَّحَ.) = مَحَضَ, (Ṣgh, Ḳ,) aor. َ, inf. n. مَحْضٌ, (TḲ,) *He drank* [*milk such as is termed*] محض; (Ṣgh, Ḳ;) as also ▾ امتحض. (Ṣ, Ḳ.) See also 10. = مَحُضَ, aor. ُ, inf. n. مُحُوضَةٌ, † *He became pure in his* حَسَب [or *grounds of pretension to respect*]. (Ṣ, Ḳ.) And مَحُضَ فِى نَسَبِهِ, inf. n. as above, † *He was pure,* or *unmixed, in his race, lineage,* or *parentage.* (Mṣb.)

2 : see above.

4. امحضهُ : see مَحَضَهُ, throughout. — امحض الدَّابَّةَ ‡ *He fed the beast of carriage with* مَحْض, meaning قَتّ [*a kind of trefoil,* or *clover*]. (IḲtt.)

8 : see مَحَضَ.

10. استمحض [*He asked for, or demanded,* or *desired, milk such as is termed* مَحْض]. (A.) — [In a copy of the A, it has also assigned to it the signification given above to مَحَضَ and امتحض; but in this instance I think it a mistranscription for امتحض.]

مَحْضٌ *Milk that is pure, sheer, free from admixture, unmingled, unmixed,* or *clear;* (Lth, Ṣ, A, Ḳ;) *without froth;* (Lth, A;) or *not mixed with water:* (Ṣ, Mṣb;) *whether sweet* or *sour;* no other milk being so called: (Ṣ:) but it occurs repeatedly in trads. as meaning *milk absolutely:* (TA:) pl. مِحَاضٌ. (Ḳ.) It is said in a trad. بَارِكْ لَهُمْ فِى مَحْضِهَا وَمَخْضِهَا *Do Thou bless them in their* [the beasts'] *pure milk and churned milk.* (TA.) And in another, فَاعْمِدُوا إِلَى شَاةٍ مُمْتَلِئَةٍ شَحْمًا وَمَحْضًا [*And betake yourselves to a ewe,* or *she-goat,*] *fat, and abounding with milk.* (TA.) [See also an ex. voce زُبْدٌ: and another voce صَرَّحَ.] — † Anything (Az, TA) *pure, sheer, free from admixture, unmingled, unmixed, genuine,* or *clear;* (Mṣb, TA;) *that is not mixed with any other thing.* (Az, Mṣb, TA.) You say, فِضَّةٌ مَحْضٌ, (Ḳ,) and مَحْضَةٌ, (A, Ḳ,) and ▾ مَمْحُوضَةٌ, (Ḳ,) ‡ *Pure, unmixed, unalloyed, silver:* (A,* Ḳ:) so says Sb: but you say, هٰذِهِ الفِضَّةُ مَحْضًا ‡ [*This is silver in a pure state*]; putting the last word in the accus. case, used as an inf. n. (TA.) And عَرَبِىٌّ مَحْضٌ ‡ *An Arabian of pure,* or *unmixed, race,* or *lineage,* or *parentage:* (Ṣ, A, Mṣb:*) [*a genuine Arabian:*] and the epithet is the same as fem. [and dual] and pl., (Ṣ, Mṣb,) accord. to the more approved usage; (Mṣb;) [for it is originally an inf. n.;] but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] قَلْبٌ and بَحْتٌ: (Ṣ:) and هُوَ مَمْحُوضٌ ▾ النَّسَبِ ‡ *he is pure,* or *unmixed, in race,* or *lineage,* or *parentage:* (Ḳ, TA:) and مَمْحُوضٌ ▾ الضَّرِيبَةِ ‡ *rendered pure in nature,* or *disposition;* (Az, O;) *freed from faults* or *vices:* (Az:) and مَحْضُ الحَسَبِ ‡ *pure in grounds of pretension to respect:* (TA:) and مَمْحُوضُ ▾ الحَسَبِ ‡ *rendered pure therein:* (O, Ḳ:) the pl. of مَحْض thus used is مِحَاض [a pl. of mult.] and أَمْحَاض [a pl. of pauc.]. (TA.) You say also, أُحِبُّكَ حُبًّا مَحْضًا ‡ [*I love thee with a pure, sincere,* or *true, love*]. (A.) And مَحْضُ الإِيمَانِ occurs in a trad. as meaning ‡ *Pure faith* or *belief.* (TA.) — Also, *i.q.* قَتّ [*A kind of trefoil,* or *clover*]. (IḲtt.)

مَحِضٌ A man *who loves* [*milk such as is termed*] مَحْض; like as one says, شَحِمٌ لَحِمٌ, meaning one "*who loves fat and flesh meat:*" (O:) or one *who eagerly desires* مَحْض; as also ▾ مَاحِضٌ: (Ḳ:) each is a relative epithet: (TA:) or ▾ the latter signifies *a possessor of* مَحْض; (Ṣ, Ḳ;) similar to لَابِنٌ and تَامِرٌ: (Ṣ:) and the former, *a drinker of* مَحْض. (TA voce ثَفِلٌ, q.v.)

مَاحِضٌ : see مَحِضٌ, in two places.

أُمْحُوضَةٌ ‡ *True,* or *sincere, advice.* (Ḳ, TA.)

مَمْحُوضٌ : see مَحْضٌ, in four places.

[محط, &c.,

See Supplement.]

مخ

2. مَخَّخَ العَظْمَ, (Ḳ,) and ▾ تمخّخهُ and ▾ امتخّهُ (Ṣ, Ḳ) and ▾ مَخْمَخَهُ, (Ḳ,) *He extracted the marrow from the bone.* (Ṣ, Ḳ.)

4. امخّ *It* (a bone) *was,* or *became, marrowy; had,* or *contained, marrow in it.* (Ṣ, Ḳ.) — *It* (a camel, Ṣ, L, and a sheep or goat, L, Ḳ) *became fat:* (Ṣ, L, Ḳ:) or *became in the first stage of fatness;* or *in the last stage when becoming lean.* (L.) — امخّ ‡ *It* (a branch, or twig,) *became sappy, and succulent.* (L, Ḳ.) — ‡ *It* (standing corn, Ḳ, or its grain, L) *became supplied with the farinaceous substance.* (L, Ḳ.)

5 :
8 : } see 1.
R.Q. 1 :

مَخٌّ *i.q.* لِينٌ *Softness, &c.:* or لَيِّنٌ *soft, &c.* (So in different copies of the Ḳ.)

مُخٌّ The *marrow* (نِقْىٌ, in the CḲ نَقِىٌّ,) *of a bone;* (Ḳ;) *that which is in a bone;* (Ṣ;) the *substance which is extracted from a bone;* (IDrd;) the *greasy* or *oily substance which is in a bone:* (Mṣb:) pl. مِخَخَةٌ (Ṣ, Ḳ) and مِخَاخٌ. (Ḳ.) — [*Any kind of pulp.*] — ▾ مُخَّةٌ is a more special term than مُخٌّ, (Ṣ,) signifying *A portion,* or *piece, of marrow.* (L.) — شَرٌّ مَا يُجِيؤُكَ إِلَى مُخَّةِ عُرْقُوبٍ [*It is an evil thing that compelleth thee to have recourse to the marrow of a hock*]. A proverb. (Ṣ.) [See art. عرقب.] — مُخٌّ also signifies (sometimes, Ṣ,) † The *brain.* (Ṣ, Ḳ.) — Also, The *bulb* (lit. fat, شَحْمَة,) of the eye. (A, Ḳ.) Mostly used in this sense in poetry. (TA.) — Also, ‡ *Good, profit,* or *advantage.* Ex. لَا أَرَى لِأَمْرِكَ مُخًّا *I see no good, or profit, or advantage,* [*pertaining*] *to thy affair.* (A.) —

Also, ‡ The *purest, choicest, best,* or *most excellent, part of anything*: (Ṣ, A, L, Ḳ:) and ▼ مُخَّةٌ (A, L) and ▼ مُخَاخَةٌ. (TA.) Ex. هٰؤُلَآءِ مُخُّ القَوْمِ, and ▼ مُخَّتُهُمْ, ‡ *These are the best of the people.* (A.) And الدُّعَآءُ مُخُّ العِبَادَةِ ‡ *Supplication is the purest,* or *best, part of religious worship,* or *devotion.* (L, from a trad.) And هٰذَا مِنْ مُخِّ قَلْبِى, and ▼ مُخَّتِهِ, ‡ *This* [*proceeds*] *from the purest,* or *best,* [*affections*] *of my heart.* (L.)

مُخَّةٌ : see مُخٌّ.

مَخِيخٌ A bone *containing marrow.* (Ḳ.) — مَخِيخَةٌ A ewe, (L, Ḳ,) and a she-camel, (L,) *having marrow in her bones.* (L, Ḳ.) — Also, the latter, ‡ An *excellent* she-camel: (TA:) pl. مَخَائِخُ. (Ḳ.)

مُخَاخَةٌ *What one sucks from a bone;* (L;) *what comes forth from a bone into the mouth of him who sucks it.* (Ḳ.) — See مُخٌّ.

مُمِخٌّ act. part. n. of أَمَخَّ — بَيْنَ المُمِخَّةِ وَالعَجْفَآءِ [*Between the fat she-camel* or *ewe, and the lean*]. A proverb. (Ṣ, A, L.) Said of a thing which is of a middling sort. (A.) — لِسَانٌ مُمِخٌّ *A sharp,* or *ready, tongue, powerful to speak:* and *a tongue that intercedes well.* (A.) أَمْرٌ مُمِخٌّ (A, L, Ḳ) and ▼ مُمَخِّخٌ, (A,) *A thing,* or *an affair, in which is excellence, and good:* (A:) or, *that benefits;* syn. طَائِلٌ: (L:) but accord. to the Ḳ, *long;* syn. طَوِيلٌ. (TA.)

مُمَخِّخٌ : see مُمِخٌّ.

مخج

1. مَخَجَ الدَّلْوَ, (aor. ـُ, Ḳ, inf. n. مَخْجٌ, TA) *He drew the bucket, and dashed it in the water, in order that it might fill:* (Lḥ, Ṣ, Ḳ:) or مَخَجَ الدَّلْوَ وَغَيْرَهَا, مَخَجَ بِهَا, and ▼ تمخّجها, and تمخّج بِهَا, and ▼ تماخجها, and تماخج بها, *he agitated,* or *moved about, the bucket, &c.* (TA.) — مَخَجَ البِئْرَ *He agitated the water of the well violently:* and *he plied the well with the large bucket.* (TA.) — [Hence,] مَخَجَ, (aor. ـُ, inf. n. مَخْجٌ, TA) *Inivit feminam.* (Aṣ, Ṣ, Ḳ.)

5: see 1. — تمخّج المَآءَ *He agitated the water; put it in motion,* or *into a state of commotion.* (A'Obeyd, Ḳ.)

6: see 1.

مخر

1. مَخَرَتِ السَّفِينَةُ, (Ṣ, A, Ḳ,) or مخرت السفينة المَآءَ, (TA,) aor. ـَ (Ṣ, Ḳ) and ـُ, (Ṣ, TA,) inf. n. مَخْرٌ and مُخُورٌ, (Ṣ, Ḳ,) *The ship clave the water with its stem, and ran:* (AHeyth:) or *clave the water with a noise:* (A:) or *ran, cleaving the water with a noise:* (Ṣ:) or *ran:* or *faced the wind in her course:* (Ḳ:) or *advanced and retired.* (TA.) And مَخَرَ السَّابِحُ *The swimmer clave the water with his arms* (Ḳ, TA) *in swimming.* (TA.) The primary signification of مَخْرٌ is *the act of cleaving:* and it also signifies the *making a noise* or *sound.* (TA.)

5. تمخّر الرِّيحَ *He* (a horse) *faced the wind,* (Ḳ,) or *turned his nose towards the wind,* (TA,) *for the sake of greater ease to himself;* as also ▼ استمخرها, and ▼ امتخرها. (Ḳ.) It is mostly said of the camel: you say, تمخّرت الإِبِلُ الرِّيحَ *The camels faced the wind, and snuffed it.* (TA.) And, met., of a man; as in the following ex.: خَرَجْتُ أَتَمَخَّرُ الرِّيحَ, app. meaning, ‡ *I went forth to snuff the wind.* (TA.) You also say, ▼ إِسْتَمْخَرْتُ الرِّيحَ † *I directed my nose towards the wind.* (Ṣ, A.) And it is said in a trad., إِذَا أَرَادَ أَحَدُكُمُ البَوْلَ فَلْيَتَمَخَّرِ الرِّيحَ (Ṣ, Ḳ) † *When any one of you desires to make water, let him see whence the wind blows,* and not face it, that it may not drive back the urine against him, (Ṣ, TA,) and cause it to sprinkle him; but let him turn his back to the wind. (TA.) And again, (Ḳ,) in a trad. of Surákah, as related by ISh, on the same subject, (TA,) ▼ إِسْتَمْخِرُوا الرِّيحَ, i.e., *Turn ye your backs to the wind,* (Ḳ,) in making water; (TA;) as though, (كَأَنَّهُ: so in the copies of the Ḳ; but in the Nh of IAth, لِأَنَّهُ, for, TA) when one turns his back to it, he (as it were, TA) cleaves it with his back, so that it passes on his right and left: for though تَمَخُّرٌ sometimes means the act of facing the wind, yet in this trad. it means the turning the back: (Ḳ:) but this is not properly its meaning; for the meaning is, the looking to see whence the wind blows: then the man is to turn his back. (TA.) You say also تمخّرت الإِبِلُ الكَلَأَ *The camels turned themselves towards the pasture.* (L.)

8: } see 5, throughout.
10: }

مَاخِرَةٌ sing. of مَوَاخِرُ, (TA,) which occurs in the Ḳur, xvi. 14, (Ṣ,) and xxxv. 13, (TA,) meaning, Ships *cleaving the water with their stems:* (Ḳ,* TA:) or *thrusting the water with their stems:* (Ahmad Ibn-Yaḥya:) or *the sound of the running whereof,* (Fr, Ḳ,) *by means of the winds,* (Fr,) *is heard:* (Fr, Ḳ:) or *running:* (Ṣ:) or *advancing and retiring by means of one wind.* (Ḳ.)

مَاخُورٌ ‡ The *shop of a vintner:* so called by the people of El-'Irák: (L, voce حَانُوتٌ:) *a place of assembly of vintners:* (TA:) *a place of assembly of vicious* or *immoral persons:* (Ṣ, TA:) *a place of assembly,* (A,) or *a house,* (Ḳ,) *which gives reason for suspicion,* or *evil opinion.* (A, Ḳ.) And ‡ *He who superintends* or *manages such a house, and leads* [*others*] *to it.* (Ḳ.) An arabicized word, from [the Persian] مَيْخُورْ, or مَىْ خُورْ, or مَيْخَوارْ, (as in different copies of the Ḳ,) meaning "a winedrinker": so that as a name of the place, it is tropical: (TA:) or Arabic, from مَخَرَتِ السَّفِينَةُ, (Ḳ,) meaning "the ship advanced and retired"; (TA;) because of men's frequenting it, going to and fro: (Ḳ:) in which case also it is tropical. (TA.) Pl مَوَاخِيرُ (A, Ḳ) and مَوَاخِرُ. (Ḳ.) The former pl. occurs in a trad. (TA.)

مخض

1. مَخَضَ اللَّبَنَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) and ـِ, and ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. مَخْضٌ, (Mṣb,) *He churned,* or *beat and agitated, the milk,* (Mgh,) in the مِمْخَضَة: (A, Mgh:) and (A) *he took the butter of the milk:* (A, Ḳ:) or *he extracted,* or *fetched out, the butter of the milk, by putting water in it, and agitating it:* (Mṣb:) or مَخْضٌ signifies one's *agitating the* مِمْخَض *wherein is the milk of which the butter has been taken.* (Lth.) — [Hence,] مَخْضٌ relates also to many things. (TA.) Thus, you say, (TA) مَخَضَ الشَّىْءَ, (Ḳ, TA,) inf. n. as above, (TA,) † *He shook,* or *agitated, the thing vehemently.* (Ḳ, TA.) It is said in a trad., مُرَّ عَلَيْهِ بِجَنَازَةٍ تُمْخَضُ مَخْضًا; (L;) or تُمْخَضُ مَخْضَ الزِّقِّ; (O;) † [*A bier with a corpse was conveyed past him*] *being shaken,* or *agitated, quickly;* (L, TA;) or *being shaken,* or *agitated, vehemently* [*like as the milkskin is shaken, &c.*] (O, TA.) You say also, مَخَضَ الدَّلْوَ, (Ḳ,) or بِالدَّلْوِ, (Fr, Ṣ, O, L,) which latter is the correct phrase, (TA,) or مَخَضَ المَآءَ بِالدَّلْوِ, (A,) and مَخَضَ البِئْرَ بِالدَّلْوِ, (TA,) ‡ *He dashed the bucket in the water of the well, to fill it:* (Fr., Ṣ, O, L, Ḳ:) or *he drew much water with the bucket:* (A:) and the last, *he drew much with the bucket from the well, and agitated it.* (TA.) — And [hence,] مَخَضَ رَأْيَهُ (A, Mṣb) ‡ *He turned over,* or *revolved, his idea,* or *opinion,* [*in his mind,*] *and considered what would be its results,* (Mṣb,) until the right course appeared to him. (A, Mṣb.) — And مَخَضَ ٱللّٰهُ ٱلسِّنِينَ حَتَّى كَانَ ذٰلِكَ زُبْدَتَهَا ‡ [*God caused the years to revolve until that was their issue,* or *result*]. (A, TA.) — And مَخَضَ said of a camel, ‡ *He brayed* (هَدَرَ) *in his* شِقْشِقَة [i.e. *faucial bag,* or *bursa faucium*]. (Ḳ, TA.) ══ مَخِضَتْ, (ISh, IAar Ṣ, Mṣb, Ḳ,) aor. ـَ; (Ṣ, Ḳ;) or مَخَضَتْ; (so in a copy of the A and in a copy of the Mgh) or both; (JḲ, Ḳ;)

aor. of the latter, as of the former, ـَ; (Ḳ;) and مُخِضَتْ; (ISh, L, Ḳ;) but this last is disallowed by IAạr; (TA;) and the generality of Ḳeys and Temeem and Asad say مِخِضَتْ, with kesr to the م, [for مَخِضَتْ,] and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلَتْ and فَعِيلٌ; (Nuṣeyr, TA;) inf. n. مَخَاضٌ (ISh, Ṣ, A, Mgh, Mṣb, Ḳ) and مِخَاضٌ (Mṣb, Ḳ) and مَخْضٌ; (A;) said of a she-camel, (ISh, Ṣ,) or of a woman, (IAạr,) or absolutely, (A, Mgh,) or also absolutely, (Mṣb, TA,*) of a woman, and of a she-camel, and of other beasts, (TA,) ‡ *She was taken with the pains of parturition*, (ISh, Ṣ, A, Mgh, Mṣb, Ḳ,) *being near to bringing forth*; (Mṣb;) as also ▾ مَخَّضَتْ, inf. n. تَمْخِيضٌ; (Ḳ;) and ▾ تمخّضت; (ISh, and so in some copies of the Ḳ;) each of these last two is correct; (TA;) and ▾ امتخضت. (ISh.) And مَخِضَتْ said of a woman, ‡ *Her child moved about in her belly, previously to the birth*: (Ibráheem El-Ḥarbee:) and in like manner, ▾ تمخّضت بِوَلَدِهَا, (Ṣ,* TA,) said of a she-camel, ‡ *her young one became agitated in her belly at the time of bringing forth*: (TA:) and ▾ تمخّضت [alone], said of a ewe, or she-goat, † *she conceived*, or *became pregnant*. (Aṣ, Ḳ.) — [Hence,] مَخَضَ السَّحَابُ بِمَائِهِ, and ▾ تمخّض, (TA,) and ▾ تمخّضت السَّمَآءُ, (A, TA,) ‡ [*The cloud*, or *clouds*, and] *the sky*, or *heaven, prepared*, or *became ready, to rain*. (A, TA.) And ▾ تمخّضت اللَّيْلَةُ عَنْ صَبَاحِ سَوْءٍ, (A,) or يَوْمِ سَوْءٍ, (TA,) ‡ *The night had an evil morning*. (TA,) And ▾ تمخّض الدَّهْرُ بِالفِتْنَةِ ‡ *Time*, or *fortune, brought trial, civil war, sedition*, or *the like*: (Ḳ, TA:) as though from المَخَاضُ. (Ḳ.) 'Amr Ibn-Ḥassán, one of the Benu-l-Ḥárith-Ibn-Hemmám-Ibn-Murrah, says, (Seer, Ṣ,) but the saying is also ascribed to Sahm Ibn-Khálid Ibn-'Abd-Allah Esh-Sheybánee, and to Khálid Ibn-Ḥikk Esh-Sheybánee, (TA,)

• تَمَخَّضَتِ ▾ المَنُونُ لَهُ بِيَوْمٍ •
• أَنَى وَلِكُلِّ حَامِلَةٍ تَمَامُ •

meaning [*Time*, or *fortune*,] *was pregnant with a day for him, of which the time of birth had come*: [*for for every one that is pregnant there is a term of completion*.] (Ṣ.)

2: see مَخِضَتْ.

4. امخض اللَّبَنُ *The milk attained to the proper time for* [*its being churned*, or] *having its butter taken*, or *extracted*. (Ṣ, A, Mṣb.) In the O and Ḳ, it is made to signify the same as امتخض: but it seems that Ṣgh has inadvertently omitted, after it, the words حَانَ لَهُ أَنْ يُمْخَضَ, and that the author of the Ḳ has copied him without referring to other lexicons. (TA.) — Also امخض, (Ḳ,) said of a man, (TA,) ‡ *He had his she-camels taken with the pains of parturition*; (Ḳ, TA;) *and his she-camel, in like manner*. (TA.)

5. تمخّض *It* (milk) *was*, or *became, agitated in the* مِمْخَضَة; (Ṣ, A,* TA;) as also ▾ امتخض. (Ṣ, O, Ḳ.) [See also 4.] — *It* (milk) *had its butter taken*. (Ḳ.) — ‡ *It* (a child, or young one,) *moved about in the belly of its mother*; as also ▾ the latter verb. (Ṣ, TA.) — See also مَخِضَتْ and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see مَخِضَتْ.

10. استمخض اللَّبَنُ *The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth*: such is the best of milk, because its butter is in it. (A.) — Also, *The milk was slow in acquiring flavour after it had been collected in the skin*. (TA.)

مَخْضٌ: see مَخِيضٌ.

مَخَاضٌ † The *pains of parturition*; (Ṣ, Mṣb;) as also ▾ مِخَاضٌ. (Mṣb.) = Applied to she-camels, ‡ *Pregnant*: (AZ, Aṣ, Ṣ, ISd, A, Mṣb, Ḳ, &c.:) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd:) *having their young in their bellies*: (M, TA:) or *such as are called* عِشَار, *that have been ten months pregnant*: (Th, Ḳ:) but ISd says, I have not found this explanation of مخاض on any authority beside that of Th: (TA:) [see also عُشَرَآءُ:] it has no proper sing: (Ṣ:) a single one is termed خَلِفَةٌ, (AZ, Aṣ, Ṣ, A, &c,) which is extr. (Ḳ, TA) with respect to rule: (TA:) or مَخَاضٌ signifies, or it signifies also, (accord. to different copies of the Ḳ,) she-camels *in the state in which they are from the time when the stallion is sent among them* (ISd, Ḳ) *until he brays* (حَتَّى يَهْدِرَ), or, accord. to another relation, *until they are left* (حَتَّى تُغْدَرَ), i.e., (ISd,) *until he ceases* (حَتَّى يَنْقَطِعَ, in the copies of the Ḳ, erroneously, حتى تنقطع, TA) *from covering*: (ISd, Ḳ:) a pl. (Ḳ) having no sing. (ISd, Ḳ.) — Hence, (Ṣ,) ابْنُ مَخَاضٍ ‡ *A young male camel, which*, (Aṣ, Ṣ, Mgh, Mṣb, Ḳ,) *having completed a year* (Aṣ, Ṣ, Mgh) *from the day of its birth*, (Aṣ,) *has entered upon the second year*: (Aṣ, Ṣ, Mgh, Mṣb, Ḳ:) because his mother, (Ṣ, IAth, Mgh, Ḳ,) from whom he has been separated, (Ṣ,) has become adjoined to the مَخَاض, (Ṣ, IAth, Mgh, Ḳ,) or pregnant camels, (IAth, Ḳ,) whether she have conceived or not; (Ṣ, IAth,* Ḳ;*) for they used to make the stallion-camels to cover the females a year after these had brought forth, (IAth, Ḳ,*) in order that their young ones might become strong, so that they conceived in the second year: (IAth:) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاض, i.e., to the pregnant camels; and this appellation it bears *until it has completed the second year*; but when it has entered upon the third, it is called ابْنُ لَبُونٍ: (Mṣb:) or *a young male camel when his mother has conceived*: (Ḳ:) or *whose mother has become pregnant*: or *when the she-camels among whom is his mother have become pregnant, though she have not become so*: (IAth, Ḳ:) the female is called بِنْتُ مَخَاضٍ; (IAth, Mṣb, Ḳ;) or ابْنَةُ مَخَاضٍ: (Ṣ:) the pl., (Ṣ, Mṣb, Ḳ,) of both the male and female appellations, (Mṣb,) is بَنَاتُ مَخَاضٍ, (Ṣ, Mṣb, Ḳ,) only; like بَنَاتُ لَبُونٍ and بَنَاتُ آوَى. (Ṣ.) Sometimes one adds to it the article ال, (Mṣb, Ḳ,) saying, ابْنُ المَخَاضِ: (Mṣb:) [for] ابن مخاض is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (Ṣ.)

مِخَاضٌ: see مَخَاضٌ.

مَخُوضٌ: see مَاخِضٌ, in two places.

مَخِيضٌ and ▾ مَمْخُوضٌ (Ṣ, Mṣb, Ḳ) and ▾ مَخْضٌ (TA, voce مَخْضٌ, q.v.) [*Churned milk*:] or *milk which has been churned* (الَّذِى قَدْ مُخِضَ), *and of which the butter has been taken*: (Ṣ:) or *milk of which the butter has been taken*: (Ḳ:) or *milk of which the butter has been extracted*, or *fetched out, by putting water in it, and agitating it*. (Mṣb.)

مَاخِضٌ, applied to a she-camel, (ISh, IAạr, Ṣ, Ḳ,) and to a woman, and a ewe or she-goat, (IAạr, Mṣb, Ḳ,) and any pregnant animal, (Ṣ, A,* Mṣb,) ‡ *Taken with the pains of parturition*, (ISh, IAạr, Ṣ, A, Mṣb,) *being near to bringing forth*; (IAạr, Mṣb, Ḳ;) as also ▾ مَخُوضٌ: (ISh:) and, applied to a ewe or she-goat, *having conceived*; as also ▾ the latter epithet; (Aṣ, Ḳ;) pl. of the former, مُخَّضٌ (Ṣ, Mṣb, Ḳ) and مَوَاخِضُ. (A, Ḳ.) — The Arabs say, in one of their imprecations, صَبَّ ٱللّٰهُ عَلَيْكَ أُمَّ حُبَيْنٍ مَاخِضًا, meaning † [*May God pour upon thee*] *the night*. (Ibn-Buzurj.)

إِمْخَاضٌ *Fresh milk* (حَلِيب), (Ḳ,) or *churned milk* (لَبَنٌ مَخِيضٌ), (Lth,) *as long as it remains in the* مِمْخَضَة: (Lth, Ḳ:) or, as some say, *milk collected in the place of pasturage until it amounts to the quantity of a camel-load*: pl. أَمَاخِيضُ. (Lth.) You say إِمْخَاضٌ مِنْ لَبَنٍ and إِحْلَابٌ مِنْ لَبَنٍ: (Lth:) or the former is of ewes or she-

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also مِمْخَضٌ.

مِمْخَضٌ *A skin*; syn. سِقَآءٌ; (Ḳ;) as also ▾ إِمْخَاضٌ, which is mentioned by Sb, and thus explained by Seer: (TA:) or *a skin* (سقاء) *in which is* مَخِيض [or *churned milk*, &c.]: (TA:) or the *receptacle in which the milk whereof the butter has been taken is agitated*: (Lth:) and ▾ مِمْخَضَةٌ [and app. the former also] the *vessel*, (Mgh,) or *receptacle*, (Mṣb,) [generally *a skin*,] *in which milk is churned* or *beaten and agitated*; (Mgh, Ḳ;*) or *in which the butter of the milk is extracted*, or *fetched out by putting water in it, and agitating it*; (Mṣb;) [i.e. *a churn*;] i.q. إِنْبِيجٌ. (Ṣ.)

مِمْخَضَةٌ: see what next precedes.

مِمْخَاضٌ † A she-camel *having a quick flow of milk*. (JK.)

مَمْخُوضٌ: see مَخِيضٌ.

مُسْتَمْخِضٌ Milk *slow in becoming thick and fit for churning*: (Ḳ:) or *that hardly, if at all, becomes so; and when it has become so, is churned*; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مخط

1. مَخْطٌ, [an inf. n., of which the verb is app. مَخَطَ,] the act of *flowing*; and of *going, coming*, or *passing, out*, or *forth*: this is the primary signification; and hence مُخَاطٌ, q.v. (TA) — [Hence also,] مَخَطَ السَّهْمُ, (Ṣ, Ḳ,) aor. ـُ and ـِ, inf. n. مُخُوطٌ, (Ḳ,) ‡ *The arrow transpierced*, (Ṣ, Ḳ,) *and went forth on the other side*. (Ṣ.) — [And] مَخَطَ بِهِ الجَمَلُ † *The camel went quickly with him*. (Sgh, Ḳ.) — [And] مَخَطَ فِى الأَرْضِ, inf. n. مَخْطٌ, † *He went away quickly in the land*. (TA.) ═ مَخَطَ الصَّبِىَّ, inf. n. مَخْطٌ, *He wiped the nose of the child*; and in like manner you say of a lamb or kid: (L:) and ▾ مخّطهُ, (Mṣb,) inf. n. تَمْخِيطٌ, (Z, Ḳ,) *he removed the mucus from out of his nose*: (Mṣb:) and *he* (the pastor) *wiped off from its* (a lamb's or kid's) *nose what was upon it* [*at the time of the birth*]. (Z, Ḳ.) And مَخَطَ المُخَاطَ مِنْ أَنْفِهِ *He cast the mucus* (Ṣ, Ḳ) *from his nose*. (Ṣ.) — [And hence,] مَخَطَ السَّيْفَ ‡ *He drew the sword* (Ḳ, TA) *from its scabbard*; (TA;) as also ▾ امتخطهُ: (Ṣ, Ḳ:) and sometimes they said, (Ṣ,) ▾ امتخط مَا فِى يَدِهِ ‡ *he pulled out what was in his hand*; (Ṣ, Ḳ;) *he seized, took away quickly by force*, or *snatched away, what was in his hand*: (Ṣ, L, Ḳ:) and ▾ امتخط رُمْحَهُ مِنْ مَرْكَزِهِ ‡ *he pulled out his spear from its place in which it was stuck*. (TA.) — [And] مَخَطَهُ, (Ṣ, Ḳ,*) aor. ـُ, inf. n. مَخْطٌ, (Ṣ,) † *He drew it*; *pulled it*. (Ṣ, Ḳ.*) You say, مَخَطَ فِى القَوْسِ † [*He drew the bow*; or *drew*, or *pulled, its string with the arrow*]. (Ṣ.)

2: see 1.

4. امخط السَّهْمَ, (Ṣ, Ḳ,) inf. n. إِمْخَاطٌ, (TA,) ‡ *He made the arrow to transpierce*, (Ṣ, A, Ḳ,) *and to go forth on the other side*. (A.)

5: see 8.

8. امتخط *He blew his nose*; *ejected the mucus from his nose*; (Ṣ, Mṣb, Ḳ;) as also ▾ تمخّط: (Ṣ, Ḳ:) or the latter signifies *he had the mucus removed from out of his nose*. (Mṣb.) — See also 1, in three places.

مُخَاطٌ *Mucus*; *snivel*; *what flows from the nose*, (Ṣ, Ḳ, TA,) *like* لُعَاب *from the mouth*: (TA:) pl. أَمْخِطَةٌ only. (TA.) — مُخَاطُ الشَّيْطَانِ, (Ḳ,) also called مُخَاطُ الشَّمْسِ, and لُعَابُ الشَّمْسِ, and رِيقُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) ‡ [*The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms*;] *what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat*: (Ḳ, TA:) مخاط الشيطان is explained by Z and IB as meaning *what comes forth from the mouth of the spider*. (TA in art. خيط.)

مُخَاطَةٌ (AO, Ḳ) and ▾ مُخَيْطٌ, (Ḳ,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and ▾ مُخَيْطًا, (Golius, on the authority of Ibn-El-Beytár, but if it end with a short ا, i.e. without ء, it should be written مُخَيْطَى,)] [The *cordia myxa*, or *smooth-leaved cordia*; also called *sebestena*, and *sebesten*, and *Assyrian plum*;] *a kind of tree*, (Ḳ, TA,) *producing a viscous fruit*, [whence its name, like the Greek μύξα, which signifies both mucus and this kind of plum,] *which is eaten*; (TA;) *called in Persian* سِپِسْتَان [or سَپِسْتَان]; (Ḳ, TA;) *i.q.* أَطْبَآءُ الكَلْبَةِ [*bitch's dugs*], [*its fruit*] *being likened thereto*. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)

مُخَيْطٌ and مُخَيْطًا: see what next precedes.

سَهْمٌ مَاخِطٌ ‡ *An arrow transpiercing, and going forth on the other side*. (TA.)

أَمْخَطُ مِنْ سَهْمٍ ‡ [*More transpiercing than an arrow*]: a proverb. (JK.)

[مخن, &c., See Supplement.]

مد

1. مَدَّهُ, (Ṣ, L, Ḳ,) aor. ـُ, (L,) inf. n. مَدٌّ; and مَدَّ بِهِ; and ▾ مدّدهُ; [or this has an intensive or a frequentative signification;] and ▾ تمدّدهُ; (L, Ḳ;) and ▾ مادّهُ, or ماددهُ, (as in different copies of the Ḳ, TA,) inf. n. مُمَادَّةٌ and مِدَادٌ; (Ḳ;) *He drew it* (namely a rope, &c., A); *pulled it*: *strained it*: *extended it by drawing* or *pulling*; *stretched it*. (L, Ḳ, El-Baṣáïr.) You say also مَدَّ القَوْسَ [*He drew the bow*]; (Ṣ, Mṣb, Ḳ, in art. نزع;) and مَدَّ مِنَ البِئْرِ [*He drew water from the well*]. (Ṣ, Ḳ, art. متح.) [Hence, app., قَائِلُ: see رِفْدٌ. — مَدَّ بِأَرْفَادِى] كَلِمَةِ الزُّورِ وَالَّذِى يَمُدُّ بِحَبْلِهَا فِى الإِثْمِ سَوَآءٌ [*The utterer of falsehood and he who transmits it are in respect of the sin alike*]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — مَدَّ *He extended*, or *stretched forth*, his hand or arm, foot or leg, &c. (The Lexicons passim.) — ▾ تَمَدَّدْنَاهُ بَيْنَنَا *We drew, pulled, strained*, or *stretched, it between us*, or *together*. (L.) [But in a copy of the M, it is تَمَادَدْنَاهُ.] — مَدَّ الحَرْفَ, aor. ـُ, inf. n. مَدٌّ, *He lengthened the letter*. (L.) — مَدَّ صَوْتَهُ ‡ *He prolonged*, or *strained, his voice* [as the Arab does in chanting]: (L:) and ▾ تَمَدَّدَ فِى الصَّوْتِ عِنْدَ الوَعِيدِ † [*He strained the voice in threatening*]. (Ḳ, art. نمر.) — مَدَّ, inf. n. مَدٌّ, ‡ *It* (his sight) *was*, or *became, stretched, and raised*, مَدَّ بَصَرَهُ إِلَى شَىْءٍ *towards a thing*. (Ḳ.) — مَدَّ إِلَى شَىْءٍ, aor. ـُ, [inf. n. مَدٌّ,] ‡ *He stretched, and raised, his sight towards a thing*. (A,* L.) — مَدَدْتُ عَيْنِى إِلَى كَذَا ‡ *I looked at such a thing desirously*. (IKṭṭ, El-Baṣáïr.) — مَدَّهُ, aor. ـُ, (Lḥ, L,) inf. n. مَدٌّ, (Lḥ, L, Ḳ,) *He expanded it*, or *stretched it out*: (L, Ḳ:) *he extended it, elongated it*, or *lengthened it*. (L.) — مَدَّ ٱللّٰهُ الأَرْضَ *God expanded*, or *stretched out, and made plain*, or *level, the earth*. (Lḥ, L.) — مَدَّ ٱللّٰهُ الظِّلَّ ‡ *God extended*, or *stretched forth, the shade*. (A.) See 8. — مَدَّ ٱللّٰهُ فِى عُمْرِهِ ‡ *God made his life long*; (Ṣ, A,* L;) as also ▾ امدّ. (IKṭṭ.) — مَدَّ ٱللّٰهُ فِى عُمْرِكَ ‡ *May God make thy life long!* (L.) — مُدَّ فِى عُمْرِهِ ‡ *He had his life lengthened*. (L.) — ▾ أَمَدَّ الأَجَلَ, inf. n. إِمْدَادٌ, ‡ *He deferred*, or *postponed, the term*, or *period of duration*. (Ḳ.) — ▾ امدّ لَهُ فِى الأَجَلِ ‡ *He deferred*, or *postponed, to him the term*, or *his term*. (TA.) — مَدَّهُ, aor. ـُ, (L,) inf. n.

مَدَّ; and ↓ امدّه, inf. n. إِمْدَادٌ; (L, Ḳ;) but the latter is little used; (L;) ‡ *He made him to continue; to go on long; left him,* or *let him alone, long,* or *for a while; granted him a delay,* or *respite.* (L, Ḳ.*) Ex. مَدَّهُ فِى غَيِّهِ, (Ṣ, L,) and ↓ امدّهُ, (L,) ‡ *He made him to continue, &c., in his error.* (Ṣ, L.) And in like manner, مَدَّ ٱللّٰهُ لَهُ فِى ٱلْعَذَابِ ‡ *God made him to continue,* or *go on long, in a state of punishment.* (L.) See also 3. — مَدَّ فِى ٱلسَّيْرِ ‡ *He made much advance in journeying.* (L.) — مَدَّهُ, inf. n. مَدَدٌ and مِدَادٌ, *He made it much in quantity; increased it.* (L, TA.) — مَدَّ, (Ṣ, L, Mṣb,) aor. ـُ, [contr. to analogy,] (L,) inf. n. مَدٌّ; (Ṣ, L, Ḳ;) *It* (water, L, and a river, Ṣ, L, and a sea, or great river, L) *flowed:* (Ṣ, L, Ḳ:) *it* (water, L, and a sea, or great river, L, Mṣb) *increased;* as also ↓ امدّ; both of which verbs are also used transitively: (Mṣb:) or *became much in quantity, copious,* or *abundant, in the days of the torrents;* as also ↓ امتدّ: (L:) *contr. of* جَزَرَ [it ebbed]. (Lth, Ṣ, M, Ḳ in art. جزر.) — وَادِى كَذَا يَمُدُّ فِى نَهْرِ كَذَا *Such a valley flows into and increases such a river.* (A, L.) — مَدَّهُ, (Lḥ, Ṣ, L, Mṣb,) aor. ـُ, (Lḥ, L,) inf. n. مَدٌّ; (Lḥ, L, Mṣb;) and ↓ امدّهُ; (L, Mṣb;) *It* (a thing) *entered into it,* (i.e., a like thing,) *and increased it,* or *made it copious* or *abundant:* (Lḥ, L:) *it* (a river, Ṣ, L, or sea, or great river, L, Mṣb) *flowed into it,* (i.e., another river, or sea, or great river,) *and increased it, replenished it,* or *made it copious* or *abundant:* (Ṣ,* L, Mṣb:*) *it* (a well) *fed it,* i.e., another well: (L:) [see an ex. in a verse cited in art. غرو, conj. 3]: both these verbs are also used intransitively. (Mṣb.) — [مَدَّتِ ٱلسُّوقُ † *The market was full of people and of goods for sale.* See the part. n.] — مَدَّ ٱلْقَوْمَ, [aor. ـُ, inf. n. مَدٌّ,] *He became an auxiliary to the people:* (Ḳ:) and مَدَدْنَاهُمْ *We became auxiliaries to them:* somewhat differing from ↓ أَمْدَدْنَاهُمْ, which signifies *We aided them,* or *succoured them, by others than ourselves:* (AZ, Ṣ, L, Ḳ:) you say, أَمْدَدْتُهُ ↓ بِمَدَدٍ, *I aided him, and strengthened him,* [or *increased his numbers and strength,*] *with an army:* (Ṣ,* Mṣb:) and أَمَدَّ ↓ ٱلْأَمِيرُ جُنْدَهُ بِٱلْخَيْلِ وَٱلرِّجَالِ *The commander aided,* or *succoured, his army with cavalry and infantry,* or *with horses and men:* and امدّهم ↓ بِمَالٍ كَثِيرٍ *He aided them with,* or, as some say, *gave them, much wealth:* (L:) and [it is said in the Ḳur, lii. 22,] وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ (Ṣ, L) *And We will increase their provision time after time with fruit:* (Beyḍ, Jel:) or with relation to evil, you say مَدَدْتُهُ; and with relation to good, ↓ أَمْدَدْتُهُ: (Ḳ:) so says Yoo: (L:) this is generally the case; and the following are examples: أَمْدَدْنَاهُمْ بِفَاكِهَةٍ [explained above]: and نَمُدُّ لَهُمْ مِنَ ٱلْعَذَابِ (El-Baṣáïr) [Ḳur, xix. 82,] *We will prolong and increase to them punishment:* (Beyḍ:) but Z relates, that Akh said the reverse, like وَعَدَ and أَوْعَدَ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — مَدَّ *It* (anything) *became full, and rose.* (Sh, L.) — مَدَّ ٱلسِّرَاجَ, (aor. ـُ, A, [inf. n. مَدٌّ,]) *He put oil* (or *the like,* Ḳ) *into the lamp.* (A, L, Ḳ.) — مَدَّ ٱلدَّوَاةَ, (aor. ـُ, inf. n. مَدٌّ, Mṣb,) and ↓ امدّها, *He put ink into the receptacle thereof;* (Ṣ,* Mṣb;) *he increased its water,* and *its ink.* (L.) — In like manner, مَدَّ ٱلْقَلَمَ, and ↓ امدّهُ, *He supplied the reed-pen with ink.* (L.) — ↓ أَمَدَّهُ مَدَّةً مَدَّهُ مَدَّةً مِنَ ٱلدَّوَاةِ, aor. ـُ; and is also allowable; (L;) or simply مَدَّهُ (A) and أَمَدَّهُ; (Ṣ, A, Ḳ;) *He gave him a dip of ink from the receptacle thereof with a reed-pen.* (Ṣ, TA.) — مَدَّ, inf. n. مَدٌّ, *He dipped* the reed-pen *in the receptacle of ink a single time for writing.* (Mṣb.) See also 10. — مَدَّ ٱلْأَرْضَ, (aor. ـُ, A, inf. n. مَدٌّ, L,) *He manured the land with dung:* (A, Ḳ:) or *he added to the land manure composed of dung and ashes,* or *of earth* or *dust and dung,* or *of strong earth;* or simply *earth;* or *sand;* to *render it more productive.* (L.) — مَدَّ ٱلْإِبِلَ, (AZ, Ṣ, A, L, Ḳ,) aor. ـُ, inf. n. مَدٌّ; (AZ, L;) and ↓ امدّها; (Ṣ, A, L;) *He gave* مَدِيد (or *water upon which had been sprinkled,* or *with which had been mixed, some flour,* or *the like, &c.*) *to the camels to drink:* (AZ, Ṣ, A, L, Ḳ:) or *he put some barley coarsely ground, and then moistened, into the camel's mouths:* (AZ, L:) or مَدَّهُ بِمَدِيدٍ, aor. ـُ, inf. n. مَدٌّ, signifies, as some say, *he fed him with fodder.* (M.)

2. see 1, first sentence.

3. مَادَدْتُهُ, inf. n. مُمَادَّةٌ and مِدَادٌ, *I pulled him, he pulling me:* (Lḥ, L:) *I contended with him in drawing* or *pulling, in straining,* or *in stretching;* syn. جَاذَبْتُهُ. (L.) — مَادَّهُ ٱلثَّوْبَ [*He pulled, strained,* or *stretched, the garment,* or *piece of cloth with him*]. (A.) — مَادَّهُ *He prolonged to him a time.* (L, from a trad.) — مَادَّ فِى ٱلْمُدَّةِ ‡ *He prolonged, protracted,* or *lengthened, the space of time.* (IAth, from a trad.) — مَادَّهُ, (L,) inf. n. مُمَادَّةٌ (L, Ḳ) and مِدَادٌ, (L,) ‡ *He protracted, delayed,* or *deferred, with him; put him off.* (L, Ḳ.*) See also 1.

4. See 1 throughout. — امدّ فيه *He* (God) *made it* (the means of subsistence) *ample:* *made it* (wealth or the like) *abundant:* *increased it,* namely, a sea or river. (IḲṭṭ.) — امدّه *He made it* (anything) *to become full, and to rise.* (Sh, L.) See also 1. — امدّ, inf. n. إِمْدَادٌ, *He aided,* or *succoured:* and *he gave.* (Ḳ.) See امدّ فِى مِشْيَتِهِ — مَدَّ ٱلْقَوْمَ *He* (a man) *walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side.* (TA.) See also 5. — امدّ (inf. n. إِمْدَادٌ, L, &c.) *It* (a wound) *produced* مِدَّة, or *thick purulent matter.* (Ṣ, L, Mṣb, Ḳ.) — امدّ (inf. n. إِمْدَادٌ, Ḳ) *It* (the plant called عَرْفَج, Ṣ, L, Ḳ, and the صِلِّيَان, and the طَرِيفَة, TA) *became succulent, the sap running in it:* (Ṣ, L, Ḳ:) and *it,* (the twig, or wood, of any of the three plants above mentioned,) *being rained upon became soft,* or *supple.* (L.)

5. تمدّد: see 8. — *It* (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) *stretched.* (A,* L.) — See also 1. — تمدّد *He* (a man) *stretched himself:* *he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms:* syn. تَمَطَّى. (Ṣ, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.

6. تَمَادَّا ٱلثَّوْبَ [*They two pulled, strained,* or *stretched, the garment,* or *piece of cloth, together*]. (A.)

8. امتدّ, (Ṣ, L, Ḳ,) and ↓ تمدّد, [or this has an intensive or frequentative signification,] (L, Ḳ.) *It* (a rope, &c., A) *became drawn,* or *pulled:* *it became strained:* *it became extended by drawing* or *pulling;* *it extended itself;* *it stretched.* (L, Ḳ, El-Baṣáïr.) See also 5. — امتدّ *It became expanded,* or *stretched out.* (Mṣb.) — *It became elongated,* or *extended,* or *long.* (Mṣb.) — [*It* (a time) *became protracted.*] — امتدّ بِهِمُ ٱلسَّيْرُ ‡ *The journey became long to them.* (A,* L.) — امتدّ ‡ *It* (a man's life) *became long.* (A.) — ‡ *It* (the shade) *became extended,* or *stretched forth.* (A.) — *It* (a disease) *spread.* (A.) See 1. — امتدّ; (A, L;) and ↓ مَدَّ, (L, Ḳ,) inf. n. مَدٌّ; (Ṣ, L, Ḳ;) ‡ *It* (the day, Ṣ, A, L, Ḳ, and the period of morning called ٱلضُّحَى, L,) *became high;* *it became advanced, the sun being high:* (Ṣ, L, Ḳ:) and the former, ‡ *it* (the day) shone forth. (L.) — امتدّ; and ↓ مَدَّ, inf. n. مَدٌّ; (TA;) said of the shade, ‡ *It extended*]. (A.) — امتدّ إِلَى ٱلْإِجَابَةِ إِلَيْهِ [app. † *He strained himself to give his consent to it.*] (Ḳ, voce إِنْبَاعٌ, q.v. in art. بوع.)

10. استمدّ مِنَ ٱلدَّوَاةِ; (A, L, Mṣb, Ḳ;) and ↓ مَدَّ مِنْهَا, inf. n. مَدٌّ; (L, Mṣb, Ḳ;) *He took ink from the receptacle thereof with the reed-pen, for writing:* (Mṣb:) or *he took a dip from the receptacle of ink with the reed-pen.* (L.) See also 1. — استمدّ ٱلنَّفَسَ [*He drew breath.*] (M,

TA, art. نفس.) — استمدّ *He asked, sought,* or *desired* مدد [or *aid,* or *succour, in war, &c.*]. (Ṣ, L, Ḳ.) — استمدّهُ *He asked, sought,* or *desired, of him* (a commander, A) مدد [or *aid,* or *succour, in war, &c.*] (A,* L.)

R. Q. 1. مَدْمَدَ *He fled.* (T, L, Ḳ.)

مَدٌّ inf. n. of 1, q.v. — [As a subst.] قَدْرُ مَدِّ البَصَرِ ‡ A piece of land (Ṣ, L) [occupying] *the space of the extent of vision; i.q.* مَدَاهُ. (Ṣ, L, Ḳ.) It is said in the Ḳ, art. مدى, that one should not say مدّ البصر, but only مَدَاهُ; this was originally said by El-Ḥareeree: but some urge against it the expression in a trad., إِنَّ المُؤَذِّنَ يُغْفَرُ لَهُ مَدَّ صَوْتِهِ (MF:) the trad. is, مَدَّ صَوْتِ المُؤَذِّنِ, or, according to another reading, مَدَى صوته; i.e., ‡ *Verily the muëdhdhin shall be forgiven to the extent of the prolonging of his voice;* meaning, *largely.* (L, TA.) — أَتَيْتُهُ مَدَّ النَّهَارِ, and مَدَّ الضُّحَى, (A,) and فِى مَدَّةٍ, (L,) ‡ *I came to him at the time when the day, and the morning, was high;* or *was advanced, the sun being high.* (A, L,) مَدَّ is here an inf. n. put adverbially. (L.) — هٰذَا مَدُّ النَّهَارِ الأَكْبَرُ ‡ *This is the highest time of day.* (A.) — سُبْحَانَ ٱللّٰهِ مِدَادَ ♦ كَلِمَاتِهِ, (A, L, Ḳ,) and مَدَدَهَا ♦, (L,) and مِدَادَ السَّمٰوَاتِ, (L, Ḳ,) and مَدَدَهَا, (L,) ‡ *I extol,* or *celebrate,* or *declare, the absolute purity,* or *perfection,* or *glory, of God, much as his words are numerous,* (L,) and, *as the heavens are many,* or *large:* (L, Ḳ:*) مداد ♦ and مدد ♦ are here inf. ns. of مَادَّهُ, q.v.: (L:) or the first of these phrases is from مداد the pl. of مُدٌّ, a certain measure. (Ḳ.) — مَدٌّ, app. an inf. n. used as a subst., *A flow of water; a torrent:* pl. مُدُودٌ. (Mṣb.)

مُدٌّ *A certain measure with which corn is measured; equal to a pint* (رِطْل) *and one third,* (Ṣ, L, Mṣb, Ḳ,) *of the standard of Baghdád,* (Mṣb,) *with the people of El-Ḥijáz,* (Ṣ, L, Mṣb,) *and accord. to Esh-Sháfi'ee;* (L;) i.e., the *quarter of a* صَاع; the صاع being five pints and one third: (Mṣb:) such was the مدّ of the Prophet; (L, TA;) and the صاع above defined was that of the Prophet: (Mṣb, art. صوع:) or *two pints,* (Ṣ, L, Mṣb, Ḳ,) *with the people of El-'Irák,* (Ṣ, L, Mṣb,) *and accord. to Aboo-Ḥaneefeh,* (L,) who held the صاع to be eight pints: (Mṣb, art. صوع:) or the *quantity* (*of corn,* L) *that fills the two hands of a man* (*of moderate size,* Ḳ) *when he extends his arms and hands;* (L, Ḳ;) and therefore called مُدّ: (Ḳ:) pl. [of pauc.] أَمْدَادٌ and [of mult.] مِدَادٌ (L, Mṣb, Ḳ) and مِدَدَةٌ (L. Ḳ) and مُدَدٌ. (L.) — مِدَادٌ, pl. of مُدٌّ, or inf. n. of مَدَّ, see مَدٌّ.

مَدَدٌ (Ṣ, Ḳ, &c.) — أَمْرُهُمْ مَدَدٌ *Their affair,* or *case, is conformable to the just mean;* like زَمَمٌ and أَمَمٌ. (TA in art. زم). — *Aid,* or *succour, given to one's people in war, &c., such as an auxiliary force, and corn;* (T, L;) *an accession to an army, &c.;* (Mgh;) *a military force forming an accession to warriors in the cause of God:* (L:) pl. أَمْدَادٌ only: (Sb, L:) in like manner, مَادَّةٌ ♦ signifies *anything wherewith one aids a people in war, &c.* (L.) — [A *mystic aid* imparted by a وَلِىّ.] — See مَدٌّ.

مَدَّةٌ *A single act of drawing* or *pulling; of straining; of stretching; &c.* (Ṣ, L.) — See مُدَّةٌ.

مُدَّةٌ ‡ The *utmost,* or *extreme, extent, term, limit, reach,* or *point, of time,* and *of place.* (L, Ḳ.) Ex. لِهٰذِهِ الأُمَّةِ مُدَّةٌ ‡ *To this nation,* or *people, is* [*appointed*] *an extreme term of endurance,* or *continuance.* (L.) — مُدَّةٌ ‡ A *long space of time;* or *any space of time;* syn. بُرْهَةٌ: (Ṣ, L, Ḳ:) *a portion of time, whether little* or *much:* (IAth, Mṣb:) pl. مُدَدٌ. (A.) — مُدَّةٌ *A dip of ink;* the *quantity of ink that is taken upon the reed-pen.* (Ṣ, A,* Ḳ.) The vulgar say مَدَّةٌ ♦ and مِدَّةٌ. (TA.)

مِدَّةٌ *Thick purulent matter,* (A, Mṣb,) *i. q.* قَيْحٌ, (Ṣ, L, Mṣb, Ḳ,) *that collects in a wound:* (Ṣ, L:) the thin is called صَدِيدٌ. (A, Mṣb.) — See مُدَّةٌ.

مَدَدِىٌّ *An auxiliary soldier.* (L.)

مِدَادٌ *Anything that is added in a thing, because of its utility:* this is the original signification accord. to old lexicologists. (MF.) — *Ink;* syn. نِقْسٌ (Ṣ, L, Ḳ) and حِبْرٌ; (MF;) *that with which one writes:* (L, Mṣb:) so called because it aids the writer: (IAmb, L:) this is the common acceptation of the word. (MF.) — مِدَادٌ (or مِدَادُ السِّرَاجِ, A) *Oil* (or *the like,* Ḳ) *that is put into a lamp.* (A, L, Ḳ.) — مِدَادٌ (or مِدَادُ الأَرْضِ, A) *Dung:* (A, Ḳ:) or *manure composed of dung and ashes,* or *of earth* or *dust and dung,* or *of strong earth; and* simply *earth* or *dust; and sand.* (L.) — مِدَادٌ *A row* of trees; not of palm-trees. (IAar, in TA, voce أُسْكُوبٌ, q. v.) — *A mode, manner, fashion, and form.* (L, Ḳ.) Ex. بَنَوا بُيُوتَهُمْ عَلَى مِدَادٍ وَاحِدٍ *They built their houses after one mode, &c.* (L.) — مِدَادُ قَيْسٍ *A certain game* (T, Ḳ) *of the Arabs,* (Ḳ,) or *of children.* (T.) — يَنْبَعِثُ فِى الحَوْضِ مِيزَابَانِ مِدَادُهُمَا أَنْهَارُ الجَنَّةِ [*Two pipes,* or *spouts, whereof the sources* (*lit. the source*) *of the supply are the rivers of paradise, pour into the pond* which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or spouts, and increase their flow, or make it copious, or abundant. (L, Ḳ.*) — مِدَادٌ sing. of أَمِدَّةٌ, (L,) which signifies The *large needles* (مَسَالّ, M, L, TT; in the CḲ and a MS copy of the Ḳ, مِسَاك; in the TA, مَسَاك) [*which are inserted*] *in the two sides of a piece of cloth when its manufacture is commenced.* (M, L, TT, Ḳ.) — Also, the pl., The *threads which compose the warp of a web.* (Ḳ.)

مَدِيدٌ *Drawn,* or *pulled: strained: stretched: lengthened: i. q.* مَمْدُودٌ ♦. (L, Ḳ.) — ‡ *Tall: long:* (L, Ḳ:) fem. with ة: (L:) and pl. مُدُدٌ, (L, Ḳ,) which preserves its original form [instead of becoming مُدٌّ] because it does not resemble a verb. (Sb, L.) — مَدِيدُ القَامَةِ, (Ṣ, L,) and الجِسْمِ (L,) ‡ A man *tall of stature,* (Ṣ, L,) and, *of body.* (L.) — قَدٌّ مَدِيدٌ ‡ *A tall stature.* (A.) — فِى عَمَدٍ مُمَدَّدَةٍ ♦, in the Ḳur, [civ., last verse,] is explained by Th as signifying ‡ *Upon tall pillars.* (L.) — أَقَمْتُ مُدَّةً مَدِيدَةً ‡ *I remained, stayed, abode,* or *dwelt, a long space of time.* (A.) — المَدِيدُ *The second metre* (بَحْر) *in prosody:* (L, Ḳ:) so called because of the extension of its أَسْبَاب and أَوْتَاد. (L.) — مَدِيدٌ *Water upon which is sprinkled,* (Ṣ, Ḳ,) or *with which is mixed,* (L,) *some flour* (AZ, Ṣ, A, L, Ḳ) or *the like,* (Ṣ,) or *meal of parched barley* or *wheat,* (A, L,) or *barley* (L, Ḳ) *coarsely ground,* (L,) or *sesame,* (AZ, L, Ḳ,) or *seeds,* (AZ, L,) *and which is given to a camel to drink:* (AZ, Ṣ, A, L, Ḳ:) or *barley coarsely ground, and then moistened, and put into the mouth of a camel:* (AZ, L:) or *i. q.* خَبَطٌ: (IḲtt:) and, (Ḳ,) or as some say, (L,) *fodder.* (L, Ḳ.)

إِمِدَّانٌ: see مِدَّانٌ.

سُوقٌ مَادَّةٌ † *A market full of people and of goods for sale.* (TA, art. حكر.) — مَادَّةُ شَىْءٍ *The accession,* or *that which is added, whatever it be, to a thing.* — You say, دَعْ فِى الضَّرْعِ مَادَّةَ اللَّبَنِ *Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein.* (L.) See also عِينَةٌ, last sentence. — You also say, الأَعْرَابُ مَادَّةُ الإِسْلَامِ (A, L) ‡ *The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as alms:* a phrase occurring in a trad. (L.) See also مَدَدٌ. — مَادَّةُ بَحْرٍ [*The supply of a sea* or *great river*]. (Az, in L, art. بحر.) — مَادَّةٌ *Continuous increase;* syn. زِيَادَةٌ مُتَّصِلَةٌ: (Ṣ, A, L, Ḳ:) *that whereby a thing is extended:* the ة is added to give intensiveness to the signification. (M, L.) — [Also, in the conventional language of philosophy, *Substance*

having extent, or *extended; matter*; the *material*, or *materials, of which a thing having form consists*, or *is composed*: considered as that of which a thing having form consists, it is termed also طِينَةٌ: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُرٌ: and as that to which resolution reduces a thing, أُسْطُقُسٌ, or إِسْطُقِسٌ, as it is generally written and pronounced: the pl. is مَوَادُّ.— The *radical substance* of a word, the *radical letters, collectively*, of a word.]

أَمَدُّ [*More* or *most tall, high, long*, &c.] — هُوَ مِنْ أَمَدِّ النَّاسِ قَامَةً ‡ *He is of the tallest of men in stature.* (A) — نَعَمْ وَأَشَدَّهُ وَأَمَدَّهُ *Yes: even the utmost thereof, and the most that could be thereof.* Said in reply to the question "Hast thou done it?" (A.) — أَمَدُّ صَوْتًا *Higher* or *louder*, or *highest* or *loudest, of voice.* (Mgh, art. لقى.)

أُمْدُودٌ *Custom; habit.* (Ḳ.)

اِمِدَّانٌ (of the measure اِفْعِلَانٌ, [originally اِمْدِدَانٌ,] Ṣ, L) and ▼ مِدَّانٌ (L, Ḳ) *Salt water*: (L, Ḳ:) or *very salt* water: (Ṣ, L:) or the *water of salt earth.* (L.) — Also, the former, *Water exuding from the earth*: (L, Ḳ:) sometimes written, (Ḳ,) or as some say, (L,) إِمِّدَانٌ. (L, Ḳ.)

مَمْدُودٌ: see مَدِيدٌ. — ‡ *Much* wealth. (A.)

مَمَدُّ حَبْلٍ *The place of a rope at which it is drawn*, or *pulled, strained*, or *stretched.* (A.)

مُمَدَّدٌ A tent of skin (طِرَافٌ) *extended*, or *stretched, with the ropes called* أَطْنَاب. It is with teshdeed to denote intensiveness. (Ṣ, L.) — See مَدِيدٌ.

مدح

1. مَدَحَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَدْحٌ (Ṣ, Ḳ) and مِدْحَةٌ, (Ḳ,) as some say, but correctly this latter is a simple subst.; (TA;) and ▼ امتدحه: (Ṣ, Ḳ;) and ▼ مدّحه, (Ḳ,) inf. n. تَمْدِيحٌ; (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and ▼ تمدّحه; (Ḳ:) [which seems to imply some degree of effort in the agent;] *He praised, eulogized*, or *commended, him; spoke well of him; mentioned him with approbation*: (Ṣ, Ḳ:) or *he described him as characterized by goodliness, beauty*, or *elegance*; *opposite of* ذَمَّهُ: and *he enumerated his generous qualities* or *actions*; *opposite of* هَجَاهُ: (MF:) or *he praised him for his goodly qualities, whether natural* or *depending upon his own will*; and hence it is of more common application than حَمِدَهُ: accord. to El-Khateeb El-Tebreezee, it is from the phrase تَمَدَّحَتِ الأَرْضُ "the land became ample, or spacious;" whence it would seem to signify *he amplified his phrase*: accord. to Kh, مَدَحَهُ relates to an absent person; and مَدَهَهُ, to one who is present: and accord. to Es-Saraḳustee, مَدْهٌ is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Mṣb.)

2: see 1.

3. مادحه *He praised, eulogized*, or *commended, him reciprocally.* (A.)

5. تمدّح *He affected* (تَكَلَّفَ) *to be praised, eulogized*, or *commended; endeavoured*, or *constrained himself, to gain praise, eulogy*, or *commendation.* (Ṣ, Ḳ.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ *He seeks to gain the praise, eulogy*, or *commendation, of people.* (A.) — *He praised, eulogized*, or *commended, himself.* (TA.) — *He gloried: he boasted of abundance which he did not possess.* (Ḳ.) — العَرَبُ تَتَمَدَّحُ بِالسَّخَآءِ [*The Arabs glory in liberality, bounty, munificence*, or *generosity*]. (A.) — See 1. — تَمَدَّحَتِ الخَاصِرَةُ, (Ṣ, Ḳ,) and ▼ امتدحت, and ▼ إِمَّدَحَتْ [originally إِنْمَدَحَتْ], (Ḳ,) *The hypochondre*, or *flank, became distended, expanded*, or *dilated*, (Ṣ, Ḳ,) *by reason of satiety*; like تندّحت: occurring in this sense in a verse of Er-Rá'ee, as some relate it; as others relate it, it is تمدّحت. (Ṣ.) — امدح ▼ بَطْنُهُ *His belly became wide*, or *distended*; a dial. form of اندح. (Ṣ.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Ṣgh and the author of the L and many others. (MF.) — Also تَمدّحت الأَرْضُ, and ▼ امتدحت, and ▼ امّدحت (Ḳ) and ▼ انمدحت, (TA,) *The land became ample*, or *spacious.* (Ḳ.) The first and second are formed by substitution of م for ن, from تندحت and اندحت. (L.)

6. تمادحوا *They praised, eulogized*, or *commended, one another.* (A.) التَّمَادُحُ التَّذَابُحُ *Praising one another is slaughtering one another.* (Ṣ, art. ذبح, A.)

7, 8, and 9. See 5 and 1.

مِدْحَةٌ and ▼ مَدِيحٌ and ▼ أُمْدُوحَةٌ (Ṣ, Ḳ,) *Praise; eulogy; commendation*: (Ṣ:) *that with which one is praised, eulogized*, or *commended*; (Ḳ;) meaning *poetry*, or *verse, with which one is praised, eulogized*, or *commended*: (TA:) pl. of the first, مِدَحٌ; (A;) of the second, مَدَائِحُ; and of the third, أَمَادِيحُ. (Ḳ, A.)

مَدِيحٌ: see مِدْحَةٌ.

مَدَّاحٌ [*One who praises*, &c., *much*, or *often*; *a habitual praiser*, &c.] (TA in art. حثو; &c. See an ex. voce حَثًا.)

مَادِحٌ *Praising, eulogizing*, or *commending*; or *a praiser, eulogizer*, or *commender*: pl. مُدَّحٌ. (TA.)

مَمَادِحُ *Praiseworthy, commendable*, or *good, qualities* or *dispositions*, &c.; *contr of* مَقَابِحُ. (L, art. قبح.)

أُمْدُوحَةٌ: see مِدْحَةٌ.

مُمَدَّحٌ A man *much*, or *greatly praised*; (Ṣ, Ḳ;) as also ▼ مُمْتَدَحٌ: (TA:) *praised by every tongue.* (A.)

مُمْتَدَحٌ: see مُمَدَّحٌ.

مدر

1. مَدَرَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. مَدْرٌ, (Mṣb, TA,) *He plastered it* (a place) *with* [مَدَر, or] *clay*, or *loam*, or *mud*; as also ▼ مدّره, (M, Ḳ,) inf. n. تَمْدِيرٌ. (TA.) *He repaired it* (namely a watering-trough or tank) *with* مَدَر; (Ṣ, Mṣb;) i. e., *clay*, or *loam*, or *mud*: (Mṣb:) *he closed the interstices of its stones with* مَدَر: (Ṣ, Ḳ:) *he plastered its surface with clay*, or *loam*, or *mud, in which was no sand, in order that it might not cleave open*, or *in order that its water might not issue forth.* (TA.)

2: see 1. = مدّر, (A, Ḳ,) inf. n. تَمْدِيرٌ, (Ḳ,) ‡ *Alvum dejecit*: because he who does so makes use of مَدَر [for purification]; and the excrement is metonymically termed clay: (A:) *cacavit*: (Ḳ:) mostly said of the hyena. (TA.)

4. أَمْدِرُونَا مِنْ مَمْدَرَتِكُمْ [*Give ye to us some* مَدَر *from your place whence ye take* مَدَر]. (A.)

8. امتدر المَدَرَ *He took what is called* مَدَر. (Ḳ.)

مَدَرٌ [a coll. gen. n.] *Pieces*, or *bits*, [or *lumps*, or *clods*,] *of dry*, or *tough, clay*, (M, A, Ḳ,) *such as is cohesive*: (TA:) or [simply] *pieces of clay*: (Az, Mṣb:) or *compact* or *cohesive earth*: (Mṣb:) or *tough* or *cohesive clay in which is no sand*: (M, Mṣb, Ḳ:) n. un. with ة. (Ṣ, M, Mṣb, Ḳ.) In the expression ▼ الحِجَارَةُ وَالمِدَارَةُ [*Stones and pieces of dry* or *tough clay*, &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (Ḳ.) = ‡ *Cities* [or *towns* or *villages*]: or *a region, district*, or *tract, of cities* or *towns* or *villages, and of cultivated land*; (Ḳ, TA;) because its buildings are [generally] of مَدَر: (TA:) and its n. un., ▼ مَدَرَةٌ, ‡ *a city* or *town* or

village; syn. بَلْدَةٌ, (K,) or قَرْيَةٌ; (S, Msb, K;) because its buildings are generally of مَدَر: (Msb:) or *a town* or *village built of clay* or *mud and unburnt bricks:* and also *a large city.* (L.) You say, أَهْلُ المَدَرِ وَالوَبَرِ ‡ [*The people of the towns* or *villages, and of the tents*]. (S.) And مَا رَأَيْتُ فِى الوَبَرِ وَالمَدَرِ مِثْلَهُ ‡ *I have not seen in the desert and the towns* or *villages the like of him.* (A.) And it is related in a trad., that the Prophet said to 'Ámir Ibn-Et-Tufeyl, Become thou a muslim, and he replied, عَلَى أَنَّ لِى الوَبَرَ وَلَكَ المَدَرَ ‡ [*On the condition that to me shall pertain the desert, and to thee the towns* or *villages*]. (A.) You say also, فُلَانٌ سَيِّدُ مَدَرَتِهِ ‡ *Such a one is the chief of his town* or *village.* (Msb.) And بَنُو مَدْرَآءَ ▼ ‡ *The people of the cities* or *towns* or *villages and cultivated land.* (K.)

مَدَرَةٌ: } see مَدَرٌ.
بَنُو مَدْرَآءَ: }

مَدِيرٌ and مَمْدُورٌ ▼ A place *plastered with* [مَدَر, or] *clay,* or *loam,* or *mud.* (TA.)

مَدَارَةٌ: see مَدَرٌ.

مَادِرٌ [One *who plasters with* مَدَر:] one *who plasters his watering-trough* or *tank with his ordure, in order that no one beside himself may water at it:* pl. مَدَرَةٌ. (A.)

ضِبْعَانٌ أَمْدَرُ: see ضَبُعٌ.

مِمْدَرٌ *An instrument with which one plasters with* [مَدَر, or] *clay,* or *loam,* or *mud.* (TA, art. سبح.)

مَمْدَرَةٌ (S, K) and مِمْدَرَةٌ, (K,) which latter is extr. [with respect to form], (TA,) or مَمْدُرَةٌ, like مَقْبُرَةٌ, (A,) *A place in which is* [مَدَر, or] *clay,* or *loam,* or *mud, unmixed with sand,* (K,) *prepared for closing the interstices of the stones of watering-troughs* or *tanks;* (TA;) *a place from which* مَدَر *is taken for that purpose.* (S.) See 4.

مَدِيرٌ: see مَمْدُورٌ.

[مدش, &c.

See Supplement.]

مذ

مُذْ and مُذُ: see art. منذ.

مذح

1. مَذِحَ, (S,) aor. ـَ, (L,) inf. n. مَذَحٌ, (S, K,) *His* (a man's, S) *thighs rubbed each other:* (S, L, K:) *when he walked,* (S,) *by reason of his fatness:* (Námoos:) or *his thighs rubbed each other, and twisted, so that they became excoriated;* as also فَخِذَاهُ ▼ مَذَّحَتْ: (L:) or *the parts between the inner sides of the roots of his thighs* (مَا بَيْنَ الرُّفْغَيْنِ) *and his buttocks became inflamed:* (K, TA:) [for احتراق, in the CK, I read احتراق, as in other copies of the K, and in the TA: see also وَذِحَ.] — مَذِحَ is said to signify *It* (a thing) *rubbed against another thing, and became much cracked,* or *chapped, thereby.* ISd thinks that it relates especially to an animal. (L.) — Also, مَذِحَ *He had his testicle much chapped by its rubbing against something.* (K.) — مَذِحَتِ الضَّأْنُ, inf. n. مَذْحٌ, *The sheep sweated in the inner sides of the roots of the thighs,* or *the parts called* أَرْفَاغ: (L:) or, *in their thighs.* (TA.)

2: see 1.

5. تَمَذَّحَتْ خَاصِرَتَاهُ *His two hypochrondres,* or *flanks, became inflated,* or *swollen, by reason of his having satiated himself with drink.* (K.) [See also تَمَدَّحَ and تَنَدَّحَ.]

أَمْذَحُ A man *whose thighs rub each other when he walks.* (S.) [See 1.]

مذر

1. مَذِرَتِ البَيْضَةُ, (S, A, K,) aor. ـَ, (A, K,) inf. n. مَذَرٌ, (TA,) *The egg became corrupt,* or *rotten.* (S, A, K.) And مَذِرَتِ الجَوْزَةُ *The nut became bad,* or *corrupt;* as also تمذّرت ▼. (K.) — مَذِرَتْ مَعِدَتُهُ *His stomach became in a corrupt state:* (S:) and مَذِرَتْ نَفْسُهُ, (S, K,) and مَعِدَتُهُ, (K,) *his soul* [or *stomach*] *became heavy;* or *it heaved,* or *became agitated by a tendency to vomit;* syn. خَبُثَتْ; (S, K;) as also تمذّرت ▼. (S, A, K.) You say, رَأَيْتُ بَيْضَةً مذرة فَتَمَذَّرَتْ لِذٰلِكَ نَفْسِى *I saw a rotten egg, and my soul* [or *stomach*] *heaved,* or *became agitated by a tendency to vomit, thereat;* syn. خَبُثَتْ. (S.)

4. امذرت البَيْضَةَ *She* (a hen) *caused the egg to become corrupt,* or *rotten.* (S, A.)

5. see 1, in two places.

شَذَرَ مَذَرَ and شِذَرَ مِذَرَ: see art. شذر. The latter word is an imitative sequent to the former. (TA.)

بَيْضَةٌ مَذِرَةٌ *A corrupt,* or *rotten, egg.* (A, K.) — إِمْرَأَةٌ مَذِرَةٌ *A dirty,* or *filthy, woman,* (K, TA,) *whose odour is like that of a rotten egg.* (TA.)

[مذع, &c.

See Supplement.]

مر

1. مَرَّ, (S, M, A, Mgh, Msb, K,) aor. ـُ, (S, M,) inf. n. مَرٌّ [and مَمَرٌّ] and مُرُورٌ, (S, M, Msb, K,) *He,* or *it, passed; passed by,* or *beyond; went; went on; proceeded; passed,* or *went, along,* or *through,* or *over; went away; passed away;* syn. جَازَ; (M, K;) and ذَهَبَ; (S, M, Msb, K;) and مَضَى; (A, Mgh;) as also استمرّ ▼. (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ, (TK,) and الدَّهْرُ, (Msb,) and الأَمْرُ; and استمرّ ▼; (A, Mgh;) *The man,* (TK,) and *time,* (Msb,) and *the affair,* (A, Mgh,) *passed;* &c. (A, Mgh, Msb, TK.) The saying in the Kur, [vii. 189,] حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ signifies i. q. استمرّت ▼ به, (A, K,) which is another reading, (Bd,) i.e., [*She bore a light burden in her womb, and*] *went with it, and moved from place to place, and rose and sat,* not being oppressed by its weight: (A:) [or *went on with it in the same course* or *manner:*] or *went and came with it,* by reason of its lightness: (Jel:) or *rose and sat with it,* (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) — [It is also said of water, meaning *It ran,* or *flowed.* And one says, مَرَّتِ الرِّيحُ *The wind passed along,* or *blew.*] — مَرَّ بِهِ, (S, M, A, Msb, K,) and مَرَّ عَلَيْهِ, (S, A, Msb,) but the former is more common than the latter, (Mughnee, voce ب,) for which the Benoo-Yarbooa say, مِرَّ عليه, with kesr, (TA,) and مَرَّهُ, [respecting which see what follows the explanation,] (M, K,) aor. ـُ, (S,) inf. n. مَرٌّ and مَمَرٌّ (S, A, Msb) and مُرُورٌ; (A, Msb;) and امْتَرَّ بِهِ ▼, and امْتَرَّ عَلَيْهِ; (M, K;) *He passed,* or *went, by him,* or *it;* syn. اِجْتَازَ, (S, Msb,) or جَاوَزَهُ وَذَهَبَ, جَازَ عَلَيْهِ, (M, K,) or مَرَّ (A.) مَرَّهُ may be a verb trans. by means of a particle and without a particle: or in مَرَّهُ the particle may be suppressed: Jereer says,

* تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا *
* كَلَامُكُمْ عَلَىَّ إِذًا حَرَامُ *

[*Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me*]: but it is said that the true reading is مَرَرْتُمْ بِالدِّيَارِ [*Ye have passed by the dwellings*]: which shows that he feared to make the verb trans. without a particle: IAar says, that مَرَّ زَيْدًا signifies the same as مَرَّ بِهِ [*He passed by Zeyd*], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — [مَرَّ عَلَيْهِ also signifies *He,* or *it, passed,* or *went, along,* or *over,* or *across, it.* You say, مَرَّ عَلَى الجِسْرِ *He passed,* or *went,*

along, or over the bridge, or dyke.] And مَرَّ السِّكِّينُ عَلَى حَلْقِ الشَّاةِ *The knife passed across the throat of the sheep*, or *goat*. (Mṣb.) — [Also, *It* (a period of time) *passed over him*, or *it*: and *it* (a calamity) *came upon him*: see an ex. of the latter signification below, voce مُرٌّ.] — مَرَّ بِهِ, as syn. with ↑أَمَرَّهُ, trans. of مَرَّ: see 4. ═ مَرَّ, aor. ـُ and ـِ: see 4. — مَرَّهُ, as trans. of مَرَّ, of which the aor. is ـُ: see 2. — مُرَّ *His bile*, or *gall*, *became roused*. (A.) You say مُرِرْتُ [*I suffered an attack of bile*], from المِرَّةُ, (T,) or مُرِرْتُ بِهِ, (Lḥ, M, Ḳ,) aor. أُمَرُّ, inf. n. مَرٌّ and مِرَّةٌ, (Lḥ, T, M, Ḳ,) the latter of which [in the CḲ written مَرَّة, but in the T, M, &c. مِرَّة, and expressly said in the TA to be with kesr,] is also a simple subst., (T,) or, as Lḥ says in one place, مَرٌّ is the inf. n. and مِرَّةٌ is a simple subst., (M, TA,) *Bile*, or *gall*, *overcame me* [*by reason of it*; app. referring to food]. (Ḳ.)

2. مَرَّرَهُ, (inf. n. تَمْرِيرٌ, TA,) *He*, or *it*, *made it bitter*; (Ṣ, Ḳ;) as also ↑أَمَرَّهُ: (IAạr, Ṣ:) or ↑مَرَّهُ, aor. ـُ, has this signification, and the first verb has an intensive signification [*he*, or *it*, *made it very bitter*]. (Mṣb.)

3. مَارَّهُ, (inf. n. مُمَارَّةٌ and مِرَارٌ, TA,) *He passed*, *passed by* or *beyond*, *went*, *went away*, or *passed away*, (مَرَّ,) *with him*. (Ḳ.) ═ See also 4, in five places.

4. أَمَرَّهُ, (inf. n. إِمْرَارٌ, TA,) *He made him*, or *it*, *to pass*, *pass by* or *beyond*, *go*, *go away*, or *pass away*; (A, Mṣb, TA;) as also ↑مَرَّ بِهِ. (Mṣb.) — [Hence,] أَمَرَّ الشِّعْرَ [† *He recited the poetry*, especially, *with fluency*]. (Ḳ, art. ذبر.) — أَمَرَّهُ بِهِ (in some copies of the Ḳ, امترّ به, but the former is the right reading, TA) [and عَلَيْهِ] *He made him*, or *it*, *to pass*, or *go*, *by him*, or *it*. (Ḳ.) — أَمَرَّهُ عَلَى الجِسْرِ *He made him to pass*, or *go*, *along*, or *over*, *the bridge*, or *dyke*. (Lḥ, Ḳ.) أَمَرَّ عَلَيْهِ يَدَهُ [*He passed his hand over him*, or *it*]. And أمرّ عليه القَلَمَ [*He passed the pen over it*, or *across it*]. (A.) أَمْرَرْتُ السِّكِّينَ عَلَى حَلْقِ الشَّاةِ *I passed the knife across the throat of the sheep*, or *goat*. (Mṣb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, كَإِمْرَارِ الحَدِيدِ عَلَى الطَّسْتِ, meaning, *Like the dragging*, or *drawing*, (in a trans. sense,) *of the iron over the copper basin*: and in another trad., صَوْتُ إِمْرَارِ السِّلْسِلَةِ [*the sound of the dragging*, or *drawing*, *of the chain*]: or, accord. to the more common relation, صَوْتُ مِرَارِ السِّلْسِلَةِ عَلَى الصَّفَا, meaning, *the sound of the dragging*, (in an intrans. sense) *and continuous running*, *of the chain upon the* [*smooth*] *rocks*: (IAth, TA:) for ↑مَارَّ, inf. n. مِرَارٌ, signifies *it* (a thing) *dragged*, or *became drawn along*. (Ḳ, TA.) ═ أَمَرَّهُ *He twisted it tightly*; namely, a rope, (Ṣ, A, Mṣb,) and a thread. (Mṣb.) — [Hence,] الدَّهْرُ ذُو نَقْضٍ وَإِمْرَارٍ ‡ [*Time*, or *fortune*, as it were, *untwists and twists tightly*]. (A, TA.) [See art. نقض.] — Hence also, أَمَرَّهُ ‡ *He struggled*, or *strove*, *with him*, (Ṣ, A,) *and twisted about him*, (Ṣ,) or *twisted his neck*, (A,) *to throw him down*; (Ṣ, A;) as also ↑مَارَّهُ: (Ṣ:) or this latter signifies *he twisted himself about him*, *and turned him round*, *to throw him down*: (Ḳ:) [for يُدِيرُهُ, in the Ḳ, we find in the L يُرِيدُهُ, which latter is preferred by SM; but I prefer the former; for it also signifies] *he turned him round*, (namely, a camel,) *in order to throw him down*: (M:) or ↑مَارَّهُ signifies *he struggled*, or *strove*, *with him*, *and twisted his neck*, (A,) *to throw him down*, (AHeyth, T, A,) (AHeyth, T, A,) *the latter desiring to do the same*; and the inf. n. is مُمَارَّةٌ and مِرَارٌ: (AHeyth, T:) and ↑إِمْرَأَتُهُ تُمَارُّهُ *his wife opposes him*, *and twists herself about him*: (A, TA:) and ↑مِرَارُ الحَرْبِ is explained by Aṣ as signifying *the striving to obtain the victory in war*. (M.) ═ أَمَرَّ, (inf. n. إِمْرَارٌ, A,) *It was*, or *became*, *bitter*; (Ks, Th, Ṣ, M, A, Mṣb, Ḳ;) as also ↑مَرَّ, (Th, Ṣ, M, A, Mṣb, Ḳ,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. ـَ (Ṣ, M, Mṣb, Ḳ) and ـُ, (Th, M, Ḳ,) [whence it seems that the sec. pers. of the pret. is both مَرِرْتَ and مَرَرْتَ,] inf. n. مَرَارَةٌ, (Ṣ, M, A, Ḳ,) or this is a simple subst.; (Mṣb;) and ↑اِسْتَمَرَّ. (A, Ṣgh, TA.) You say, قَدْ أَمَرَّ هٰذَا الطَّعَامُ فِي فَمِي *This food has become bitter in my mouth*: and in like manner you say of anything that becomes bitter. (TA.) You say also, أَمَرَّ عَلَيْهِ العَيْشُ, and ↑مَرَّ عَلَيْهِ, ‡ [*Life became bitter to him*]. (A.) And Th cites,

* تُمِرُّ عَلَيْنَا الأَرْضُ مِنْ أَنْ نَرَى بِهَا *
* أَنِيسًا وَيَحْلَوْلِى لَنَا البَلَدُ القَفْرُ *

[‡ *The land is displeasing to us from our seeing in it man*, *and the desolate country is pleasing to us*]: the poet makes تُمِرُّ trans. by means of على, because it implies the meaning of تَضِيقُ [which is made trans. by means of the same particle]. (M, TA.) You say also, أَمَرُّ وَأَحْلُو, and أُمِرُّ وَأُحْلُو, meaning ‡ *I am bitter* at one time, *and I am sweet* at one time. (IAạr, M.) [See also 1 in art. حلو.] — But مَا أَمَرَّ وَمَا أَحْلَى signifies ‡ *He said not*, (IAạr, Ṣ, M,) and *he did not*, (IAạr, M,) *a bitter thing*, *and he said not*, (IAạr, Ṣ, M,) and *he did not*, (IAạr, M,) *a sweet thing*. (IAạr, Ṣ, M.) You say, شَتَمَنِى فُلَانٌ فَمَا أَمْرَرْتُ وَلَا أَحْلَيْتُ ‡ *Such a one reviled me*, *and I did not say a bitter thing*, *nor did I say a sweet thing*. (Lḥ, T.) And فُلَانٌ مَا يُمِرُّ وَمَا يُحْلِى ‡ *Such a one does not injure nor does he profit*. (M, Ḳ.*) — أَمَرَّهُ as syn. with مَرَّرَهُ: see 2.

6. تَمَارَّا *They two struggled*, or *strove*, *each with the other*, *and each twisted the other's neck*, *to throw him down*. (A, TA.)

8. امترّ به, and عَلَيْهِ: see مَرَّ بِهِ.

10. اِسْتَمَرَّ: see 1, first signification, in three places. — Also, *It* (a thing, M) *went on in one* [*uniform*] *course* or *manner*: (M, Ḳ:) *it* (an affair, A, or anything, Mgh) *had a continuous course*, or *manner of being*, *&c.*; (A, Mgh;) *it continued in the same state*: (Mgh:) *it* (a thing) *continued*, or *obtained*: (Mṣb:) *it* (said of blood) *continued in a regular*, *uniform*, or *constant*, *course*. (Mgh.) [And it is often said of a man.] ═ [It also seems to signify *It* (a rope) *became tightly twisted*. — And hence, † *He*, or *it*, *became strong*, or *firm*, *like a rope tightly twisted*: as in the following phrases.] اِسْتَمَرَّ بِالشَّىْءِ † *He became strong to bear the thing*. (M, Ḳ. [See an ex. in a verse cited voce أَصْمَعُ.]) اِسْتَمَرَّ مَرِيرُهُ ‡ *He became firm*; as also اِسْتَمَرَّتْ مَرِيرَتُهُ: (A:) or *his resolution*, or *determination*, *became firm*, or *strong*: (Ṣ:) or *he became strong*, *after being weak*: and اِسْتَمَرَّتْ مَرِيرَتُهُ *his resistance* (شَكِيمَةٌ) *became firm*. (TA.) You say also, اِسْتَمَرَّتْ مَرِيرَتُهُ عَلَيْهِ ‡ *He became firm against him*, or *it*: and *his resistance* (شَكِيمَةٌ) *against him*, or *it*, *became strong*: (Ḳ, TA:) and *he became accustomed*, or *habituated*, [or *inured*,] *to him*, or *it*: a tropical signification, from the twisting of a rope. (TA.) — [And hence, app.,] اِسْتَمَرَّ also signifies † *His case*, or *state of affairs*, *became right*, *after having been bad* or *corrupt*: (ISh, T, TA:) *he repented*, *and became good*, *righteous*, or *virtuous*. (A [but not given as tropical].) ═ As syn. with أَمَرَّ and مَرَّ, said of food, &c.: see 4.

R. Q. 1. مَرْمَرَ, [inf. n. مَرْمَرَةٌ, *He murmured*; *grumbled*; as also ↑تَمَرْمَرَ: so in the present day; and probably the primary signification:] *he was angry*. (IAạr, Ḳ.) ═ *He made water to pass*, or *go*, *upon the surface of the ground*. (Ḳ.)

R. Q. 2. تَمَرْمَرَ: see 1. ═ *It* (the body of a woman, TA) *shook*; (Ṣ, Ḳ;) *quivered*; *quaked*: (Ḳ:) or *became in a state of commotion*: (Ṣgh:) or *became smooth like* [*the kind of marble called*] مَرْمَر. (IKṭṭ.) *It* (sand) *moved from side to side*, or *to and fro*. (A, Ḳ.)

مُرَّةٌ: see مُرٌّ.

مُرٌّ *Bitter*; (Ṣ, A, Mṣb, Ḳ;) contr. of حُلْوٌ; (Ḳ;) as also ▾ مَرِيرٌ and ▾ مُمِرٌّ: (A:) fem. مُرَّةٌ: (Mṣb, TA:) pl. masc. أَمْرَارٌ, (T, Ṣ, M,) and pl. fem. مَرَائِرُ, contr. to rule, (Mṣb,) because مُرَّةٌ means خَبِيثَةُ الطَّعْمِ [*bad-tasted*; and the pl. of خبيثة is خَبَائِثُ]. (Mṣb, voce حُرٌّ.) You say هٰذِهِ بَقْلَةٌ مُرَّةٌ [*A bitter leguminous plant*]: and البَقْلَةُ مِنْ أَمْرَارِ البُقُولِ [*This leguminous plant is* one *of the bitter leguminous plants*]. (T.) And شَجَرَةٌ مُرَّةٌ [*A bitter tree*]: pl. شَجَرٌ مَرَائِرُ: the only instance of the kind except حَرَائِرُ as pl. of حُرَّةٌ. (Suh, in Mṣb, art. حر.) — [Hence the saying,] رَعْىُ بَنِى فُلَانٍ المُرَّتَانِ, (so in two copies of the Ṣ,) or ▾ المُرَّيَانِ, (as in the Ḳ,) *The pasturage of the sons of such a one is the* [*bitter tree called*] أَلَآء *and the* [*bitter plant called*] شِيح. (Ṣ, Ḳ.) [For another application of المُرَّتَانِ, see أَمْرٌ.] — Hence also, (TA,) المُرُّ [*Myrrh;*] *a certain medicine*, (Ḳ,) *like* الصَّبِر [or *aloes*], (TA,) *useful for cough*, (Ḳ,) *when sucked* (اِسْتِحْلَابًا) *in the mouth*, (TA,) *and for the sting of the scorpion*, (Ḳ,) *when applied as a plaster*, (TA,) *and for worms of the intestines*, (Ḳ,) *when taken into the mouth in a dry state*, or *licked up from the palm of the hand*: (TA:) also said to be the *same as* الصَّبِرُ: (TA:) pl. أَمْرَارٌ. (Ḳ.) — عيش مُرٌّ ‡[*A bitter life*]: like as one says [of the contr.], حُلْوٌ. (TA.) — مَرَّتْ عَلَيْهِ أَمْرَارٌ ‡ *Afflictions* or *calamities* [*came upon him*]. (TA.) — نَفْسٌ مُرٌّ ‡ *A loathing mind*, or *stomach*; syn. خَبِيثَةٌ كَارِهَةٌ. (TA.) — أَبُو مُرَّةَ *A surname of Iblees*, (Ṣ, Ḳ,) said to be from a daughter of his named مُرَّةُ [*Bitter*]. (TA.)

مَرَّةٌ *A time; one time;* [in the sense of the French *fois*;] syn. تَارَةٌ: (Mṣb:) *one action; a single action* or *act*; (M, Ḳ;) as also ▾ مَرٌّ: (M, Ḳ: [but see what follows:]) [*a bout; an instance; a case;* and *a single temporary affection* or *attack; a fit;* as, for instance, of hunger, thirst, disease, and the like:] pl. مَرَّاتٌ (A, Mṣb) and مِرَارٌ (Ṣ, M, A, Mṣb, Ḳ) and مِرَرٌ and ▾ مَرٌّ [or rather this is a coll. gen. n. of which مَرَّةٌ is the n. un.] and مُرُورٌ; (M, Ḳ;) the last on the authority of Aboo-'Alee, and occurring in the following verse of Aboo-Dhu-eyb:

تَنَكَّرْتَ بَعْدِى أَمْ أَصَابَكَ حَادِثٌ
مِنَ الدَّهْرِ أَمْ مَرَّتْ عَلَيْكَ مُرُورُ

[*Hast thou become altered since I saw thee, or hath an accident of fortune befallen thee, or have vicissitudes come upon thee?*] but Es-Sukkaree holds that مرور is an inf. n.; and IJ says, I do not think this improbable, and that the verb is made fem. because the inf. n. implies muchness and genus. (M.) You say فَعَلْتُهُ مَرَّةً [*I did it once*], (A, Mṣb,) and مَرَّاتٍ and مِرَارًا [*several times*]. (A.) [And بِالْمَرَّةِ *At once.*] And لَقِيَهُ ذَاتَ مَرَّةٍ [*He met him once*]: only used adverbially: (M, Ḳ:) so says Sb. (M.) And لَقِيَهُ ذَاتَ المِرَارِ *He met him many times*: (M, Ḳ:) [or this has a different signification; for] you say فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ ذَاتَ المِرَارِ meaning *Such a one does that thing sometimes*, and sometimes he leaves it undone. (ISk, Ṣ.) Also, جِئْتُهُ مَرًّا أَوْ مَرَّيْنِ, i.e., مَرَّةً أَوْ مَرَّتَيْنِ [*I came to him once* or *twice*]. (M, Ḳ.)

مُرَّةٌ: see مُرٌّ.

مَرَّةٌ a subst. from مَرَّ, and مَرَّ بِهِ and عَلَيْهِ, and أَمَرَّهُ عَلَى الجِسْرِ, [The *act of passing, passing by* or *beyond, going, going away, passing away*, &c.] El-Aashà says,

أَلَا قُلْ لِتَيَّا قَبْلَ مِرَّتِهَا ٱسْلَمِى

[*Now say to this damsel*, or *this little female*, (see تَا,) *before her passing, Be thou safe*]. (M.) = *A firm*, or *strong, twisting.* (TA.) — Hence, (TA,) ‡ *Strength*: (ISk, Ṣ, A, Ḳ:) *strength of make*: (Ḳ:) pl. مِرَرٌ (ISk, Ḳ) and أَمْرَارٌ. (Ḳ.) In the Ḳur, [liii. 6,] ذُو مِرَّةٍ is applied to † [*The angel*] *Jibreel* [or *Gabriel*]: (Fr, Ḳ,* TA:) whom God hath created endowed with great strength. (TA.) You say also رَجُلٌ ذُو مِرَّةٍ ‡ *A strong man.* (A.) And it is said in a trad., لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِى مِرَّةٍ سَوِيٍّ ‡ *The giving of alms to one who possesses competence*, or *riches, is not allowable, nor to him who has strength and is sound in limbs.* (TA.) — [Hence also,] ‡ *Intellect*: (Ḳ:) or *strength of intellect*: (Ṣ:) and *sound judgment*: and *firmness*; syn. إِحْكَامٌ, (Ḳ,) and مَتَانَةٌ. (TḲ.) You say إِنَّهُ لَذُو مِرَّةٍ ‡ *Verily he is possessed of intellect and sound judgment and firmness.* (TA.) — Also, *A strand*, or *single twist, of a rope*; and so ▾ مَرِيرَةٌ: (L,* TA:) pl. مِرَرٌ. (TA.) = المِرَّةُ [*The gall, bile*, or *choler*;] *one of the humours of the body*; (M, Mṣb, Ḳ;) *which are four*; (Ṣ, TA;) *what is in the* مَرَارَة: (Ṣ:) or [rather] المِرَّتَانِ denotes *two of the four humours of the body*; [namely, *the yellow bile* (الصَّفْرَآء) *and the black bile* (السَّوْدَآء); *the other two humours being the blood* (الدَّم) *and the phlegm* (البَلْغَم)]: (TA, art. مزج:) pl. مِرَارٌ. (Mṣb.)

مُرَارٌ [a coll. gen. n.] *A kind of tree*; (Mṣb;) *a kind of bitter tree*; (Ṣ, A, Ḳ;) or *a kind of sour tree*; (TA;) *of the best and largest of herbs*; (Ḳ;) *when camels eat of it, their lips become contracted*, (Ṣ, Mṣb, Ḳ,) *and their teeth appear*: (Ḳ:) n. un. with ة. (Ṣ.)

مَرِيرٌ *A rope that is slender* (Ṣ, Ḳ) *and long and strongly twisted*: pl. مَرَائِرُ: (ISk, Ṣ:) or *that is twisted of more than one strand*; as also ▾ مَرِيرَةٌ with ة: pl. of both as above: (TA:) or ▾ مَرِيرَةٌ signifies *a strongly twisted rope*: or *a long and slender rope*: (Ḳ:) and *a strand*, or *single twist, of a rope*; as also ▾ مِرَّةٌ. (Ḳ,* TA.) [See an ex. voce سَحَلَ.] See also مُرٌّ. — [Hence,] رَجُلٌ مَرِيرٌ † *A strong man.* (Ṣ.) — [Hence also,] مَرِيرٌ and ▾ مَرِيرَةٌ † *Resolution*, or *determination*: (Ṣ, Ḳ;) and ▾ the latter, *strength* (عِزَّة) *of mind.* (Ḳ.) See also 10. = See also مُرٌّ.

مَرَارَةٌ (a subst., Mṣb) *Bitterness.* (Ṣ, Mṣb.) — Hence, مَرَارَةُ النَّفْسِ ‡ *A loathing* (خُبْثٌ وَكَرَاهَةٌ) *of the mind* or *stomach.* (TA.) = [*The gall-bladder*;] *that in which is the* مِرَّة; (Ṣ;) *a certain thing adhering to the liver*, (Ḳ,) *and serving to render the food wholesome*, or *quickly digestible*; (TA;) *pertaining to every animal except the camel* (A, Mṣb, Ḳ) *and the ostrich* (Ḳ) and some few others, as is well known:] pl. مَرَائِرُ. (Mṣb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لَا مَرَارَةَ لَهُ meaning ‡ *He has no daring.* (Ṣ, O voce طِحَال, q. v.)

مَرِيرَةٌ: see مَرِيرٌ.

مُرِّىٌّ *A certain kind of seasoning*, or *condiment, eaten with food to render it pleasant* or *savoury*; (Ṣ, Mṣb, Ḳ;) *like* كَامَخ: (Ḳ;) or *also called* كَامَخ; (Mṣb;) pronounced by the vulgar without teshdeed. (Ṣ.)

مُرَّانٌ *A certain kind of tall tree* [or *plant of the cane-kind*]; (Ḳ;) *a certain kind of tree* [or *cane*] *of which spears are made*: (Ṣ:) and *spears made of canes*; (Ḳ;) *made of this kind of tree* [or *cane*]: (TA:) but the word belongs to art. مرن, (Ṣ, L,) being of the measure فُعَّال. (L.)

مَرْمَرٌ [*Marble*: or *alabaster*: in the present day, more commonly the latter:] *i. q.* رُخَام: (Ṣ, A, Mgh, Ḳ:) i. e., *a kind of soft white stone*: (Mgh:) or *a hard kind of* رخام: (TA:) or *a kind of* رخام, *but harder and clearer* [*than what is commonly so called*]. (Mṣb.) = See also مَرْمَار.

مَرْمَارٌ and ▾ مَرْمُورٌ [in the L, TA written مُرْمُورٌ, which is app. a mistake, as صَعْفُوقٌ is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the Ḳ to be with damm,] and ▾ مُرَامِرٌ (M, Ḳ) A body (M) *soft*, (Ḳ,) *and that quivers*, or *quakes*, [*by reason of its fleshiness*,] (M, Ḳ,)

when the person stands up, or *rises:* (M:) or [simply] *soft.* (TA.) And مَرْمَارَةٌ and ↓ مُرْمُورَةٌ, (S, M, K,) with damm, (K,) [in two copies of the Ṣ written مَرْمُورَةٌ,] applied to a damsel, or girl, (Ṣ, K,) or to a woman, (M,) *Soft,* (Ṣ, K,) *and quivering,* or *quaking, in her flesh,* (Ṣ, M, K,) *when she stands up,* or *rises.* (M.)

مُرْمُورٌ and مُرْمُورَةٌ : } see مَرْمَارٌ.
مُرَامِرٌ :

أَمَرُّ [*More,* or *most, tightly twisted*]. — [Hence,] فُلَانٌ أَمَرُّ عَقْدًا مِنْ فُلَانٍ † *Such a one is firmer, and more faithful to his compact, than such a one.* (Ṣ.) = *More,* or *most, bitter:* fem. مُرَّى: of which the dual is مُرَّيَانِ. (TA.) You say, هٰذَا أَمَرُّ مِنْ ذَا [*This is more bitter than that*]. (Ṣ.) And خُذِ الحُلْوَى وَأَعْطِهِ المُرَّى [*Take thou the sweeter,* or *sweetest, and give to him the bitterer,* or *bitterest*]. (Ṣ in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (Ṣ,) صُغْرَاهَا مُرَّاهَا ‡ [*The youngest of them is the most bitter of them*]. (Ṣ, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, شُرَّاهَا for مُرَّاهَا. — الأَمَرَّانِ ‡ *Poverty and decrepitude:* (Ṣ, K:) or *decrepitude and disease.* (A.) — Also, ‡ *Aloes* (الصَّبِرُ) *and* الثُّفَّاءُ, (A, K,) i. e., *mustard:* (TA:) so in a trad. (A, TA.) — You say also, لَقِيتُ مِنْهُ الأَمَرَّيْنِ, (T, Ṣ, M, K,) with the pl. ن, (T, Ṣ,) and with kesr to the ر, (K,) and الأَمَرَّيْنِ, (IAar, M, A, K,) dual of أَمَرُّ, (M,) with fet-ḥ to the ر, (K,) and المُرَّيَيْنِ, dual of مُرَّى, (M,) or ↓ المُرَّتَيْنِ, (as in copies of the K,) ‡ *I experienced from him,* or *it, calamities:* (Ṣ, A:) or *evil, and a grievous,* or *distressing, thing.* (M, K.)

مَمَرٌّ *A place of* مُرُور [i. e. *passing; passing by;* &c.; or *a place of passage:* see 1]. (Ṣ.) You say قَعَدْتُ عَلَى مَمَرِّهِ [*I sat at his place of passing*]. (A.) — It is also an inf. n.: see مَرَّةٌ. (Ṣ.)

مُمَرٌّ *A rope,* (Ṣ, Mṣb,) and *thread,* (Mṣb,) *tightly twisted:* (Ṣ, Mṣb:) a rope *well twisted:* (TA:) and anything *twisted.* (M, TA.) See also مَرِيرٌ. — [Hence,] ‡ A man, and a horse, *strongly,* or *firmly, made.* (A,* TA.)

مُمَرٌّ : see مُمَرٌّ.

مَمْرُورٌ *Overcome by bile;* (Ṣ;) a man *whose bile is roused.* (A.)

بَعِيدُ المُسْتَمَرِّ, with fet-ḥ to the second ر, *Strong in altercation, not weary of labouring* or *striving.* (Ṣ, K.) A'Obeyd cites the following verse:

وَجَدْتَنِي أَلْوَى بَعِيدَ المُسْتَمَرّ
أَحْمِلُ مَا حُمِّلْتُ مِنْ خَيْرٍ وَشَرّ

[*Thou findest me very contentious, strong in altercation, not weary of labouring* or *striving, bearing what is imposed on me of good and evil*]. (Ṣ, T, A.) IB says, that this rejez is commonly ascribed to 'Amr Ibn-'Áṣ, but it is said to be quoted by him from Artáh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-'Ajjáj, but is not his; and to En-Nejáshee El-Ḥárithee; and Aboo-Moḥammad El-Aạrábee says, that it is by Musáwir Ibn-Hind. (TA.)

مُسْتَمِرٌّ act. part. n. of 10, q. v. — عَادَةٌ مُسْتَمِرَّةٌ *A custom constantly obtaining; unvarying.* (A, Mgh.) — سِحْرٌ مُسْتَمِرٌّ [in the Kur, liv. 2,] *Enchantment going on:* or *having one continuous course:* or *continuing in the same manner:* or *continuing in a regular, uniform,* or *constant, course:* (Mgh:) or *passing away, and vain,* or *ineffectual:* or †*strong:* (K:) or *bitter.* (TA.) — فِى يَوْمِ نَحْسٍ مُسْتَمِرٍّ [in the Kur, liv. 19,] *In a day of ill fortune that was lasting,* or *continual:* (Zj, K:) or *of which the evil,* (K:) or *ill luck,* (TA,) *was continual;* (K, TA:) or *effective,* (K,* TA,) *with respect to that which it was ordered and constrained to accomplish:* (K:) or †*potent in its evil fortune:* or *bitter:* or *in a Wednesday that did not come round again in the month:* (K:) or *in the last Wednesday of the month of Ṣafar.* (TA.)

مرا

1. مَرُؤَ الطَّعَامُ, aor. ُ, inf. n. مَرَاءَةٌ, epithet مَرِىْءٌ; and مَرِئَ, (Ṣ, K,) and مَرَأَ, aor. َ; (K;) and ↓ اِسْتَمْرَأَ; (TA;) *The food was,* or *became, wholesome,* or *approved in its result:* (Z:) or *easy to swallow, and wholesome,* or *approved in its result:* (K:) or *easy to swallow, not attended by trouble:* or *quick in digesting.* (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the Kur, that هَنِىْءٌ and مَرِىْءٌ are two epithets from هَنَأَ and مَرَأَ الطَّعَامُ, "the food was easy to swallow; not attended by trouble:" or the former epithet signifies "pleasant, or productive of enjoyment, to the eater;" and the latter, "wholesome, or approved in its result:" or the former, food or drink that is "not succeeded by harm, even after its digestion;" and the latter, that which is "quick in digesting." (TA.) In conjunction with هَنَأَنِى, one says مَرَأَنِى (هنأنى الطَّعَامُ ومرأنى), (Fr. Ṣ, K,) aor. َ, inf. n. مَرْءٌ; (Akh, Ṣ;) and in conjunction with هَنَأَنِى, مَرَأَنِى; (TA [also mentioned in the Ṣ, on the authority of Akh];) and alone, (i.e. not in conjunction with هنأنى or هنئنى,) ↓ أَمْرَأَنِى, (Fr, Ṣ, K,) inf. n. إِمْرَآءٌ, (AZ,) [*It* (food) *was wholesome to me,* &c. (see above):] *it was light to my stomach, and descended thence well.* (TA.) But مَرَأَنِى also occurs in this sense without هَنَأَنِى. (TA.) — مَرِئَ الطَّعَامَ, and ↓ اِسْتَمْرَأَهُ, [*He found the food wholesome,* &c.] (Ṣ.) (See above.) — اِسْتَمْرَأَ ↓ الطَّعَامَ, signifies عَدَّهُ مَرِيئًا. (MA.) — مَرَأَ, aor. َ, *He fed;* or *ate food.* (K.) Ex. مَا لَكَ لَا تَمْرَأُ *What aileth thee, that thou dost not eat?* (TA.) — مَرُؤَتِ الأَرْضُ, inf. n. مَرَاءَةٌ, *The land was,* or *became salubrious, in its air.* (K.) — مَرُؤَ, aor. ُ, (AZ, Ṣ, K,) inf. n. مُرُوْءَةٌ, (K,) epithet مَرِىْءٌ, (Ṣ, K,) *He was,* or *became, possessed of* مُرُوْءَة; (AZ, Ṣ, K;) sometimes written and pronounced مُرُوَّة; (Ṣ;) i.e., *manliness;* (Ṣ, K;) *manly perfection;* (TA;) *consisting in abstinence from things unlawful,* or *in chastity of manners, and the having some art* or *trade;* (El-Aḥnaf;) or *in abstaining from doing secretly what one would be ashamed to do openly;* (TA;) or *in the habit of doing what is approved, and shunning what is held base;* (El-Khafájee;) or *in preserving the soul from filthy actions, and what disgraces in the estimation of men;* or *in good manners, and guarding the tongue, and shunning impudence;* (TA;) or *in a quality of the mind by preserving which a man is made to persevere in good manners and habits:* (Mṣb:) [in a word, *virtue;* or rather *manly virtue* or *moral goodness.*] = مَرَأَ *Inivit feminam.* (K.) — مَرِئَ *He became like a woman, in external appearance,* or *in talk.* (K.)

4. هٰذَا يُمْرِئُ الطَّعَامَ [*This makes the food wholesome,* &c.] (AZ.) (See مَرُؤَ.)

5. تَمَرَّأَ *He affected,* or *endeavoured to acquire,* (تَكَلَّفَ,) *manliness,* مُرُوْءَة: (AZ, Ṣ, K:) accord. to some, *he became possessed of that quality.* (TA.) — تَمَرَّأَ بِهِمْ *He sought to acquire the character of manliness* (مُرُوْءَة) *by disparaging them and vituperating them.* (ISk, Ṣ, K.) — لَا يَتَمَرَّأُ أَحَدُكُمْ بِالدُّنْيَا (a trad.) [app., *Let not any one of you delight himself in the present world*]: but accord. to one relation, it is لَا يَتَمَرَّأَى, from الرُّؤْيَةُ: [see art. رأى]. (TA.) [See also تَهَنَّأَ.]

10: see 1.

مَرْءٌ and ↓ مُرْءٌ (Ṣ, K) and ↓ مِرْءٌ (K) *A man,* or *human being;* syn. إِنْسَانٌ: (K:) or *a man as opposed to a child* or *a woman;* syn. رَجُلٌ. (Ṣ, K.) You say مَرْءٌ in the nom., مَرْءًا in the acc., and مَرْءٍ in the gen., (Ṣ,) agreeably with analogy. (TA.) And some say مُرْءٌ in the nom., مَرْءًا in the acc., and مِرْءٍ in the gen.; doubly declining the word. (TA, and some copies of

the Ṣ.) And ▼ مِرْءٌ is said to be of the dial. of Hudheyl. It is said that no pl. is formed from مرء; but مَرْؤُونَ occurs as its pl. in the following words of a trad.; أَحْسِنُوا أَمْلَاءَكُمْ أَيُّهَا المَرْؤُونَ [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, أَيْنَ يُرِيدُ المرؤون [*Whither do the men desire to go?*]. (TA.) It forms a dual; مَرْآنِ: they say هُمَا مَرْآنِ صَالِحَانِ [*They are two just men*] (Ṣ) in the dial. of Hudheyl. (TA.) It also forms a dim., مُرَيْءٌ, fem. مُرَيْئَةٌ. (Ṣ.) — The fem. of مَرْءٌ is مَرْأَةٌ, *A woman:* [and *a wife:*] also written and pronounced مَرَةٌ. (Ṣ, Ḳ.) — مرء is also written with the conjunctive ا: you say آمْرَأٌ in the nom., آمْرَأً in the acc., and آمْرَؤُ in the gen.: also, in the nom., آمْرُؤٌ, آمْرَأً in the acc., and آمْرِئٍ in the gen.: also, آمْرُؤٌ in the nom., آمْرَأً in the acc., and آمْرِئٍ in the gen.; doubly declining the word. (Ṣ, Ḳ, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-ḥ to the ر in each case. The final ء is also often written without the ا or و or ى.] Ks and Fr say, that the word is doubly declined, as to the ر and ء, because the final ء is often omitted. (T, TA.) [When the disjunctive ا is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is kesr: thus you say إِمْرُؤٌ, إِمْرَأً, &c.; and thus also in the fem. The name of the famous poet اِمْرَأُ القَيْسِ is commonly pronounced Imra-el-Ḳeys and Imr-el-Ḳeys.] — The fem. is آمْرَأَةٌ, *A woman:* [and *a wife:*] but with ال you say المَرْأَةُ: الاِمْرَأَةُ [which is authorized by the Ḳ] is also said to be established by usage; but most of the expositors of the Fṣ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also آمْرَاةٌ, with soft ا after the ر. (TA.) — آمْرُءٌ is also used in a fem. sense; (Ṣ;) though this is extr.: ex. إِنَّهَا لَامْرُءُ صِدْقٍ [*Verily she is an excellent woman:* see صِدْقٌ]. (TA.) And آمْرَأَةٌ is used, in a trad., as signifying *a perfect woman:* لَقَدْ تَزَوَّجْتَ آمْرَأَةً *Indeed thou hast married a perfect woman:* like as you say فُلَانٌ رَجُلٌ, meaning "Such a one is a perfect man." (TA.) — Also, آمْرُؤٌ, or آمْرَأً, (Ṣ,) or مَرْءٌ, (Ḳ,) signifies *A wolf:* (Ṣ, Ḳ:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by آمْرُؤٌ, in the following verse, a wolf:

وَأَنْتَ آمْرُؤٌ تَعْدُو عَلَى كُلِّ غِرَّةٍ
فَتُخْطِئُ فِيهَا مَرَّةً وَتُصِيبُ

[*And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou missest therein, and (sometimes) thou attainest thine object*]. (TA.) — The rel. n. of آمْرُؤٌ is مَرَئِيٌّ (as in one copy of the Ṣ) or مُرَئِيٌّ (as in another copy) and أَمْرِيٌّ. (Ṣ, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the Ṣ, gives امْرَئِيٌّ: and in one copy of the Ṣ, I find it written أَمْرَئِيٌّ: but I have not met with any confirmation of either of these two forms.] مَرَئِيٌّ seems to be formed from مَرْءٌ; but is extr.; the analogous form being مَرْئِيٌّ. (TA.)

مِرَآءٌ *A giving of food on the occasion of building a house, or marrying.* (TA.)

مَرِيءٌ [The *œsophagus*, or *gullet* of a slaughtered camel, or sheep or goat, (Ṣ,) and of a man, (Zj, in his Khalḳ el-Insán,) the *canal through which the food and drink pass;* (Ṣ, Ḳ;) the *head of the stomach;* (Ḳ;) *contiguous,* (Ṣ,) or *adherent* (Ḳ) *to the* حُلْقُوم [or *windpipe*]; (Ṣ, Ḳ;) *through which the food and drink pass, and by which they enter:* (TA:) pl. [of pauc.] أَمْرِئَةٌ (Ḳ) and [of mult.] مُرُؤٌ. (Ṣ, Ḳ.) It is also written مَرِيٌّ. (TA.) — يَأْتِينَا فِي مِثْلِ مَرِيءِ النَّعَامِ [*It comes to us as it were through the gullet of the ostrich*]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — *Wholesome, &c.* (See مَرُؤَ.) — هَنِيئًا مَرِيئًا: see art. هنأ and see 1 in the present art. — غَيْثٌ مَرِيءٌ [*A rain productive of good result*]. (TA.) — كَلَأٌ مَرِيءٌ *Wholesome herbage.* (Ḳ.) — أَرْضٌ مَرِيئَةٌ *A land salubrious in its air.* (Ḳ.) — مَرِيءٌ *Manly, &c.* (See مَرُؤَ.)

مَرَاءَةٌ: see مَرُؤَ.

مُرُوَّةٌ and مُرُوءَةٌ: see مَرُؤَ.

آمْرَأٌ and آمْرَأَةٌ &c: see مَرْءٌ.

مُمْرِئٌ act. part. n. of 4, *Wholesome* food. (Ṣ.) [See 4, and مَرِيءٌ.]

مرت

1. مَرُتَ, aor. ـُ, inf. n. مُرُوتَةٌ, *It* (a tract, or land,) *was,* or *became, what is termed* مَرْتٌ. [See مُرُوتَةٌ.] — مَرَتَ, aor. ـُ, *He rendered smooth.* (A, Ḳ.) — مَرَتَ الإِبِلَ, aor. ـُ, *He removed the camels from their place.* (Ḳ.) — مَرَتَ, [aor. ـُ?] inf. n. مَرْتٌ, *He broke* [a thing]. (TA.) — مَرَتَ الخُبْزَ فِي المَاءِ *i. q.* مَرَدَ: (Yaạkoob:) or it is written مرث. (TA.)

مَرْتٌ *A waterless desert in which is no herbage:* (Ṣ, Ḳ:) or *a land in which no herbage grows:* or, *in which there is neither little* [*herbage*] *nor much:* (TA:) or *a land of which the soil does not become dry, and of which the pasture-grounds,* or *fields, do not produce herbage:* (Ḳ:) or *land in which is no herbage, even if it be rained upon:* (TA:) as also ▼ مَرُوتٌ; and أَرْضٌ مَمْرُوتَةٌ: pl. of مَرْتٌ, أَمْرَاتٌ and مُرُوتٌ. (Ḳ.) — أَرْضٌ مَرْتٌ, (TA,) and مَكَانٌ مَرْتٌ, (Ṣ, TA,) *A land, and a place, that is desert, without water and without herbage.* (TA.) You say أَرْضٌ مَرْتٌ and ▼ ارض مَرُوتٌ: but land that has been rained upon in the winter is not termed مرت, because the rain gives hope of its producing herbage. (TA.) — مَرْتٌ, (Ḳ,) or مَرْتُ الحَاجِبِ, (Ṣ,) A man *having no hair upon his eyebrows.* (Ṣ, Ḳ.) — مَرْتُ الجَسَدِ *Having no hair upon his body.* (TA.)

مَرُوتٌ: see مَرْتٌ.

مُرُوتَةٌ (a subst. Ḳ.) [The *condition of a land,* or *tract, such as is termed* مَرْتٌ]: (Ṣ, Ḳ:) [or, accord. to Ibn-Maạroof, as stated by Golius, it is an inf. n.: if so, its verb is مَرُتَ].

خِرِّيتٌ مِرِّيتٌ: see art. خرت.

مَارُوتُ [*A certain fallen angel,*] *the companion of* هَارُوتُ: (TA:) a foreign word; or from المُرُوتَةُ; (Ḳ;) or from المَرْتُ as signifying الكَسْرُ. (TA.)

مَرْمَرِيتٌ *A calamity; a misfortune.* (Ḳ.) Some say, that it is formed from مَرْمَرِيسٌ, by the substitution of ت for س.

مرث

1. مَرَثَ, (aor. ـُ, inf. n. مَرْثٌ, Ṣ,) *He steeped* dates *in water, and mashed them* (Ṣ, Ḳ) with the hand; (Ṣ;) syn. مَرَسَ: (Ṣ, Ḳ;) sometimes مَرَدَ is also used in this sense. (Ṣ.) — مَرَثَ, (aor. ـُ, inf. n. مَرْثٌ, TA,) *He made* a thing *soft,* (Ḳ,) *so that it became of such a subsistence that it might be supped, and then supped it.* (TA.) — مَرَثَ, (aor. ـُ, and ـِ, inf. n. مَرْثٌ, TA,) *He steeped, soaked,* or *macerated,* a thing in water: (Ḳ:) *he soaked* bread in water; as also مَرَدَ. (Sh, Aṣ.) مَرَثَ *He steeped* medicine &c. in water *until it became altered.* (A.) — مَرَثَ, [aor. ـُ,] *He* (a child, Ṣ,) *mumbled,* or *bit softly,* his finger: (Ṣ, Ḳ:) *he* (a child) *bit with his gums: he* (a child) *bit and sucked* a necklace, or string of beads, such as is called سِخَابٌ. (TA.) — مَرَثَ, aor. ـُ, and ـِ, (inf. n. مَرْثٌ, TA,) *He* [a child] *sucked* the kind of shells called cowries. (Ḳ.) — *He sucked.* (IAạr.) — *He* (a child) *sucked* his mother's breast. (IAạr.) — مَرُثَ, aor. ـُ, (inf. n. مَرَاثَةٌ, (IAạr,) *He was mild and forbearing,* or *clement; and patient in bearing altercation.* (Ḳ, TA.) = مَرَثَ, [aor. ـُ,] *He beat,* or *struck,* or *smote,* a man: (Ḳ:) or, accord. to A'Obeyd, مَرَثَ بِهِ

الأَرْضَ, and ↓ مرّث, *he threw him*, or *flung him, upon the ground*: or, accord. to Fr, the verb is مَرَنَ. (TA.) === مَرَثَ السَّخْلَةَ, aor. ـُ, (L,) and ↓ مرّثها, *He imparted to the lamb*, or *kid, a foul smell, of sweat*, or *grease*, or *the like, so that its mother would not take to it*: (Ḳ:) *he rendered it foul and greasy with his hand, so that its mother would not suckle it*: (Ibn-Jo'eyl El-Kelbee:) *he befouled it by stroking it with hands defiled by the smell of flesh-meat* or *fish, so that its mother would not take to it*. (El-Mufaḍḍal Ed-Ḍabbee.) — Also, مَرَثَ *He defiled* water, *by putting into it his hands foul with flesh-meat*, or *grease*, or *the like*. (TA, from a trad.)

2. مرّث, inf. n. تَمْرِيثٌ, *He crumbled*, or *broke into small pieces, with his fingers*. (Ḳ.) === See 1 in two places.

مِمْرَثٌ: see مَرِثٌ.

مُرْثَةٌ *A single such*, by a child, of its mother's breast. (IAạr.)

مِمْرَثٌ *Patient in bearing altercation*: (Ṣ, Ḳ:) *mild and forbearing*, or *clement*: as also ↓ مَرِثٌ: (IAạr, Ḳ:) pl. of the former, مَمَارِثُ. (Ṣ.)

أَرْضٌ مُمْرِثَةٌ *A land watered by a weak rain*, (Ḳ,) *and so rendered soft, and dissolved*. (TA.)

مرج

1. مَرَجَ, aor. ـُ, inf. n. مَرْجٌ, *He* (a beast of carriage) *fed in a pasture*. (Mṣb.) — مَرَجَ, (aor. ـُ, Ṣ,) inf. n. مَرْجٌ, *He sent* a beast of carriage *to pasture*: (Ṣ, Ḳ:) or *left* it [app. *to pasture wheresoever it would*]: (Ḳt:) *he pastured* it; (TA;) and so ↓ أَمْرَجَ: (Ḳt, Ḳ:) or the latter signifies *he left* it *to go wheresoever it would* [app. *to pasture*]. (TA.) === مَرَجَ, inf. n. مَرْجٌ, ‡ *He mixed* [a thing with another thing, or two things together]. (Ḳ.) — مَرَجَ البَحْرَيْنِ, [Kur., xxv., 55; and lv., 19,] ‡ *He hath mixed the two seas*, (Zj, Ḳ,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or *He hath sent them forth* so that they afterwards meet together: but this is only said by the people of Tihámeh: (Fr:) or, as also ↓ أَمْرَجَ, (this latter form is used by some, Akh, Ṣ, and is the form used by the grammarians, TA,) *He hath let them flow freely*, yet so that one does not become mixed with the other: (Ṣ, Ḳ:) *He hath made them flow*. (IAạr, with reference to the former verb.) — مَرَجَ, aor. ـُ, † *He marred*, or *spoiled, his affair*. (TA.) — مَرِجَ, aor. ـَ, inf. n. مَرَجٌ, ‡ *It* (e. g. a deposit, Ṣ, and a covenant, and religion, TA) *became corrupt; impaired; spoiled; marred*; or *disordered*. (Ṣ, Ḳ.) — مَرِجَ, aor. ـَ, inf. n. مَرَجٌ; (Ṣ, Ḳ;) and مَرَجَ; but the former is the more approved; (TA;) *It* (a ring, on the finger, Ṣ, and an arrow, TA) *became unsteady*; (Ṣ, Ḳ,) like جَرِجَ. (Ṣ.) — مَرِجَ, aor. ـَ, inf. n. مَرَجٌ, ‡ *It* (religion, and an affair, Ṣ, and a covenant, TA) *became in a confused and disturbed state*, (Ṣ, Ḳ, TA,) *so that one found it difficult to extricate himself from perplexity therein*. (TA.) *It* (a covenant), *was in a confused state, and little observed*. (TA.) — مَرِجَ النَّاسُ *The people became confused*. (TA.)

4: see 1, in two places. — امرجت *She* (a camel) *ejected her embryo*, (Ṣ, Ḳ,) or *the seed of the stallion*, (M,) *in a state consisting of*, (Ḳ,) or *after its becoming*, (Ṣ, M,) *what is termed* غِرْس [or *matter resembling mucus*] *and blood*. (Ṣ, M, Ḳ.) — امرج ‡ *He violated* a covenant, (Ḳ,) and religion. (TA.)

مَرْجٌ *A pasture, pasturage, pasture-land*, or *meadow; a place in which beasts pasture*; (Ṣ, Ḳ, Mṣb, TA;) *an ample tract of land abounding with herbage, into which beasts are sent to pasture*: (T:) also *a wide, open tract of land*: (TA:) pl. مُرُوجٌ. (Mṣb.)

هَرْجٌ وَمَرْجٌ; the latter being written thus, with the ر quiescent, only to assimilate it to the former; (Ṣ, Ḳ;) and signifying ‡ *Confusion, and disturbance*, in an affair or the like: (Ṣ, Ḳ:) or *intricate disorder, discord, trouble*, or *the like*. (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) *pasturing without a pastor*. (Ḳ.)

مَرْجَانٌ, a coll. gen. n.; n. un. with ة; (L;) *Small pearls*: (AHeyth, T, Ṣ, Ḳ:) or the *like thereof*: or *large pearls*: (El-Wáhidee:) or *coral*, بُسَّذ, which is *a red gem*: or *red beads*; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Eṭ-Ṭarasoosee (or, as in the TA, Eṭ-Ṭurṭooshee, and so correctly accord. to MF) *certain red roots that grow up in the sea, like the fingers of the hand*: [vulgarly pronounced مُرْجَان:] the ن is said to be an augmentative letter, because there is no Arabic word of the measure فَعْلَالٌ, except such as are reduplicative, like خَلْخَالٌ: but Az says, I know not whether it be a triliteral-radical word or a quadriliteral: (Mṣb:) IḲṭṭ asserts it to be of the measure فَعْلَالٌ. (TA.) — Also *A leguminous plant that grows in the season called* الرَّبِيع, (Ḳ,) *rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant*: (TA:) n. un. with ة. (Ḳ.)

أَمْرٌ مَرِيجٌ, (Ṣ, Ḳ,) and ↓ مَارِجٌ, (TA,) ‡ *A confused affair*, or *case*: (Zj, Ṣ, Ḳ:) or *error*: so the former signifies in the Ḳur, l., 5. (TA.)

سَرَّاجٌ مَرَّاجٌ: see سَرَّاجٌ.

مَارِجٌ ‡ *Mixture*, syn. خَلْطٌ: (L:) [as though one of the few inf. ns. of the measure فَاعِلٌ, like قَائِمٌ: but it is said in the L to be a subst., like كَاهِلٌ and غَارِبٌ, and evidently signifies *a mixture*, or *that which is mixed*; syn. خِلْطٌ]. — مَارِجٌ مِنْ نَارٍ, as occurring in the Ḳur., [lv., 14,] ‡ *A mixture* (خِلْطٌ, L) *of fire*: (A'Obeyd:) or *flame mixed with the black substance of fire*: or *flame of fire*: (TA:) or *fire without smoke*, (Ṣ, Ḳ,) whereof was created El-Jánn, (Ṣ,) i. e., Iblees, the father of the Jinn, or Genii, (Bḍ, Jel,) or the Jinn collectively: (Bḍ:) or *fire* دون الحجاب, [app. meaning *below the veil*, or *that which conceals the lowest heaven, and the angels, from the jinn*, or *genii*, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] *of which the thunderbolts consists*. (Fr.) — See مَرِيجٌ.

مِمْرَاجٌ: see مُمْرِجٌ. — Also, A man *who mars*, or *spoils, his affairs*, (Ḳ, TA,) *and does not execute them soundly*. (TA.)

مُمْرِجٌ A she-camel *ejecting her embryo*, or *the seed of the stallion, in a state consisting of*, or *after its becoming, what is termed* غِرْس [or *matter resembling mucus*] *and blood*. (TA.) A camel that usually does so is termed ↓ مِمْرَاجٌ. (Ḳ.)

مرح

1. مَرِحَتِ القِرْبَةُ, aor. ـَ, inf. n. مَرَحَانٌ, *The water-skin leaked*, or *let out its water through the punctures made in sewing it*. (L.) — مَرِحَ السَّحَابُ *The clouds poured forth rain*. (L.) — مَرِحَ, (L,) inf. n. مَرَحَانٌ, (L, Ḳ,) *He*, or *it, became weak*. (L, Ḳ.) You say مَرِحَتْ عَيْنُهُ *His eye became weak*. (L.) Also, مَرِحَتْ عَيْنُهُ, inf. n. مَرَحَانٌ, *His eye flowed much*; (L, Ḳ;) *and became in a corrupt*, or *vitiated*, or *disordered, state*; (Ṣ, L, Ḳ;) *and became inflamed*, syn. هَاجَتْ: (Ṣ, L:) or *poured forth tears*: (L:) or *shed many tears*. (Sh.) — مَرِحَ, aor. ـَ, inf. n. مَرَحٌ, † *He exulted*; or *rejoiced overmuch*, or *above measure*; or *he exulted greatly*, or *excessively*; *and was exceedingly brisk, lively*, or *sprightly*: (L:) or *he exulted*; or *exulted greatly*; or *excessively*; *and behaved insolently and unthankfully*, or *ungratefully*; syn. أَشِرَ and بَطِرَ: or *he was very joyful* or *glad*; (Ṣ, Mṣb;) *and very brisk, lively*, or *sprightly*: (Ṣ:) or *he was joyful*, or *glad*: (Mṣb:) or it signifies also, *he became joyful*, or *glad*, (Ḳ,) *and light*, (TA,) and the inf. n. in this sense is مَرَحَانٌ: (Ḳ, TA:) *and he was brisk*,

lively, or *sprightly*. (K.) — مَرِحَ, aor. ـَ, (inf. n. مَرَحٌ, L,) † *He was proud and self-conceited:* and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (L, K.) So in the Kur, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce صَاعَ.]

2. مرّح القِرْبَةَ, (inf. n. تَمْرِيحٌ, L,) ‡ *He filled the water-skin with water in order that the punctures of the stitches might close up; i. q.* سَرَّبَهَا. (S.) — Also, ‡ *He rendered the water-skin sweet, when it was new, with* إِذْخِر or *with* شِيح. The rendering it sweet with loam or clay is termed تَشْرِيبٌ. (IAar.) — مرّح المَزَادَةَ ‡ *He filled the* مزادة *with water, when it was new, in order that the punctures in it, made in sewing, might close up.* (T, K.) — مرّح الجِلْدَ † *He anointed the skin with oil.* (K.)

4. امرحهُ *He made him to exult*, or *rejoice above measure; and to be exceedingly brisk, lively*, or *sprightly*: or *made him to exult*; or *to exult greatly*, or *excessively; and to behave insolently and unthankfully*, or *ungratefully*: (L:) or *he made him to be very joyful* or *glad; and to be very brisk, lively*, or *sprightly*: (S:) [&c.: see 1]. — امرحهُ *It* (pasture) *made him* (a horse) *brisk, lively*, or *sprightly.* (S, L, K.*)

مَرَحٌ, a subst., The *leaking* of a water-skin, or *its letting out its water through the punctures made in sewing it.* (L.) You say ذَهَبَ مَرَحُ المَزَادَةِ *The leaking of the* مزادة *has ceased*, when the punctures made in sewing it become closed up. (L, A, K.)

مَرِحٌ and ▾ مِرِّيحٌ (S, L, K) *Exulting*, or *rejoicing overmuch*, or *above measure; and exceedingly brisk, lively*, or *sprightly*: or *exulting*; or *greatly*, or *excessively, exulting; and behaving insolently, and unthankfully*, or *ungratefully*: (L, K:*) or *very joyful* or *glad; and very brisk, lively*, or *sprightly*: (S:) [&c.: see 1:] pl. (of the former, L) مَرْحَى and مَرَاحَى, and (of the latter, which has no broken pl.,) مِرِّيحُونَ. (L, K.)

مَرْحَى A word that is said to one when he hits the mark in shooting or casting; (S, K;) expressing admiration; (S;) as also مَرْحَيًّا: (K:) [in the CK مَرْحِيًّا, which is wrong]) like as بَرْحَى is said to one who misses the mark. (S.)

مَزَادَةٌ مَرِحَةٌ *A* مزادة *that leaks*, or *does not retain its water.* (AHan.) [See مَرِحَتِ القِرْبَةُ.]

مِرَاحٌ, subst. from مَرِحَ, (S, L, K,) *Exultation*, or *joy, above measure; and exceeding briskness, liveliness*, or *sprightliness*: or *exultation*; or *great*, or *excessive, exultation; and insolent and unthankful*, or *ungrateful behaviour*: (L, K:*) or *great joy* or *gladness; and great briskness, liveliness*, or *sprightliness*: (S:) [&c.: see 1].

مَرُوحٌ and ▾ مِمْرَاحٌ (S, K) and ▾ مِمْرَحٌ. (K.) *A brisk, lively*, or *sprightly*, horse, (S, L, K,*) and she-camel. (L.) — مَرُوحٌ *Wine*; so called because of its briskness in the vessel. (ISd, L.) عُقَارٌ مَرُوحٌ *Wine that affects the head, and makes the drinker very joyful and brisk.* (S.) — قَوْسٌ مَرُوحٌ ‡ *A bow at the beauty of which the beholders rejoice exceedingly* (K) *when they turn it about and examine it*: (TA:) or, *as though it rejoiced exceedingly*, or *greatly, at the beautiful manner of its shooting the arrow.* (S, K.) — طَرُوحٌ مَرُوحٌ تُعْجِلُ الظَّبْىَ أَنْ يَرُوحْ [*A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go*]. A saying of the Arabs. (L.)

مِرِّيحٌ: see مَرِحٌ.

مِمْرَحٌ: see مَرُوحٌ.

عَيْنٌ مِمْرَاحٌ ‡ *An eye that sheds copious tears*: (S, K:) *an eye that is quick to weep.* (TA.) See مَرُوحٌ.

تَمْرَاحَةٌ *Very brisk* or *lively* or *sprightly*; or *exceedingly so.* (IAth, L, from a trad.)

مرخ

1. مَرَخَ جَسَدَهُ, (S, K,) aor. ـَ, (K,) inf. n. مَرْخٌ; (S;) and ▾ مرّخهُ, (S, K,) inf. n. تَمْرِيخٌ; (S;) *He anointed his body* (K) with oil (S, K) &c. (K.) And مَرَخَ إِدَاوَتَهُ *He smeared with clay his* إِدَاوَة [or *small vessel of skin, for water*,] *in order that its odour might become good.* (IAar, TA in art. ذرح.)

2: see 1.

4: امرخ *He made* dough, or paste, *thin*, (S, K,) *by putting much water to it.* (S.)

5. تمرّخ بِالدُّهْنِ *He anointed himself with oil.* (L.)

مَرْخٌ [a coll. gen. n.] *A certain kind of tree that quickly emits fire*: (S, K:) *it is of the kind called* عِضَاه, *and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in* [*small water-courses such as are termed*] شِعَب, *and in hard grounds: of it are made the wooden instruments for producing fire which are called* زِنَاد: the n. un. is with ة (AHn, L) *its shade is thin*: (L:) *there is no tree that surpasses the* مرخ *in yeilding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley*: Aboo-Ziyád:) [the *cynanchum viminale.* (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ المَرْخُ وَٱلْعَفَارُ [*In all trees is fire; but the markh and 'afár yield much fire*]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زناد be مَرْخ. (L.) See also عَفَار, and استمجد. The عفار is the زَنْد, which is the upper [piece of the two which compose the زناد]; and the مَرْخ is the lower. (S, L.) [See also another proverb at the end of art. دفل.] — أَرْخِ يَدَيْكَ وَٱسْتَرْخِ إِنَّ الزِّنَادَ مِن مَرْخ [*Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh*]. A saying used with reference to a generous man who requires not to be importuned. (IAar, TA.)

مَرِخٌ (K) and ▾ مِرِّيخٌ (L) *A man who anoints himself much*, (L, K,) and *perfumes himself much.* (TA.)

مَرُوخٌ *Oil, &c., with which the body is anointed.* (K.)

مِرِّيخٌ: see مَرِخٌ. = *A long arrow, having four feathers*, (S, K,) *with which one shoots to the utmost distance*: (S:) or *an arrow which they make for lightness, and which they mostly shoot to the utmost distance* [*to measure the ground*] *for the purpose of making horses run when they contend in a race.* (Aboo-Ziyád.) — المِرِّيخُ, (S K,) and مِرِّيخٌ, without ال, which, however, is understood, (IAar,) [*The planet Mars*]; *one of the stars called* الخُنَّس, (S, K,) in the fifth heaven, (S,) also called بَهْرَامُ.

مرد

1. مَرَدَ, (aor. ـُ, inf. n. مَرْدٌ, S, L,) *He steeped* bread, (S, L, K,) or corn, (Msb,) *in water, and mashed it with his hand, so as to soften it*: (S, L, Msb, K:) or *he soaked* bread *in water*; (M, L;) and so مَرَثَ, and مَرَذَ, with the dotted ذ; or *he softened* bread *in water, and crumbled it with his fingers.* (As, L.) — مَرَدَهُ *He rubbed it* (a thing) in water. (TA.) — مَرَدَهُ, inf. n. مَرْدٌ, *He crumbled it* [namely bread &c.], or *broke it into small pieces, with his fingers*; syn. ثَرَدَهُ. (TA [but only the inf. n. is there mentioned.]) — مَرَدَهُ, aor. ـُ, inf. n. مَرْدٌ, *He made it* (a thing) *soft.* (L.) — مَرَدَهُ and ▾ مرّدهُ *He made it* (a thing) *soft and smooth; he polished it.* (L.) See also 2. — مَرَدَ, (inf. n. مَرْدٌ, S, L,) *He* (a child, S, L) *mumbled* (مَرَسَ) the breast (S,* L,*

Ḳ) of his mother: (Ṣ, L:) or *sucked it.* (IḲṭṭ.) — مَرَدَ, aor. ُ, *He continued to eat* مَرِيد, i. e., *dates soaked in milk until rendered soft.* (Ḳ.) — مَرِدَ ‡ *It* (a branch) *was,* or *became, destitute of leaves.* (IAạr, L.) — مَرِدَتِ الأَرْضُ, inf. n. مَرْدٌ, ‡ *The land was,* or *became, destitute of herbage, excepting a small quantity.* (TA.) — مَرِدَ *He* (a horse) *was,* or *became, without hair upon the fetlock.* (IḲṭṭ.) — مَرِدَ, aor. َ, (L, Mṣb, Ḳ,) inf. n. مَرَدٌ (Ṣ, L, Mṣb, Ḳ) and مُرُودَةٌ; (L, Ḳ;) and ▼ تَمَرَّدَ; (Ṣ, A, L, Ḳ;) *He* (a youth, or young man,) *was as yet beardless:* (Mṣb:) or *had no hair upon his cheeks:* (IAạr, L:) or *remained to a late period without his beard having grown,* (L, Ḳ,) or *without the hair of his face having grown forth.* (Ṣ, L, Mṣb) = مَرَدَ aor. ُ, (A, L, Mṣb, Ḳ,) inf. n. مُرُودٌ (A, L, Ḳ) and مَرْدٌ; (IAạr, L;) and مَرُدَ, aor. ُ, (Ṣ, L, Mṣb, Ḳ,) inf. n. مَرَادَةٌ (Ṣ, L, Ḳ) and مُرُودَةٌ; (TA, and some copies of the Ḳ;) and ▼ تَمَرَّدَ; (A, L;) *He exalted himself,* or *was insolent and audacious, in pride and in acts of rebellion* or *disobedience;* (IAạr, L;) *he was bold,* or *audacious;* (M, L, Ḳ;) *and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient* or *rebellious;* or *exalted himself and was inordinate in infidelity;* or *was extravagant in acts of disobedience and in wrongdoing;* or *was refractory,* or *averse from obedience:* (Ṣ, M, A, L, Mṣb, Ḳ:) or *he went to such an extreme as thereby to pass from out of the general state* [or *category*] *of that species* [*to which he belonged*]. (M, L, Ḳ.) — So in the phrase مرد عَلَى الأَمْرِ *He was bold* or *audacious, and immoderate, &c., in the affair:* (M, L:) and in like manner, على الشَّرِّ, *in evil,* or *mischief:* ▼ تَمَرَّدَ عَلَيْنَا *He acted immoderately, inordinately,* or *exorbitantly, &c., towards us,* or *against us.* (L.) — Some explain مَرُدَ as syn. with خَبُثَ [signifying *He was bad, evil, wicked, malignant, noxious, corrupt, &c.*]. (MF.) — ‡ ▼ تَمَرَّدَ مَارِدٌ وَعَزَّ الأَبْلَقُ [*Márid hath resisted the attempt to take it, and El-Ablaḳ hath proved strong*]: a proverb: (Ṣ:) originally said by Ez-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) = مَرَدَ, (L,) inf. n. مَرْدٌ, (L, Ḳ,) *He* (a sailor) *pushed,* or *propelled,* a ship or boat, *with a* مُرْدِىّ. (L, Ḳ.) — *He drove vehemently.* (L, Ḳ.) = مَرَدَ عَلَى شَىْءٍ, [aor. ُ,] (Ḳ,) inf. n. مُرُودٌ; (Ṣ, L;) and ▼ تَمَرَّدَ; (L.) ‡ *He became accustomed, habituated,* or *inured, to a thing.* (Ṣ, L, Ḳ.) — مَرَدُوا عَلَى النِّفَاقِ [Ḳur., ix., 102,] ‡ *They have become accustomed, habituated,* or *inured, to hypocrisy:* (Fr., A, L:) or *they have exalted themselves,* or *become insolent and audacious, in hypocrisy:* (IAạr:) accord. to Er-Rághib, it is from شَجَرَةٌ مَرْدَآءُ "a tree without leaves;" meaning, † *they have become destitute of good.* (TA.) — مَرَدَ عَلَى الكَلَامِ ‡ *He became accustomed,* or *habituated, to what was said, so that he cared not for it.* (L.)

2. مَرَّدَهُ, inf. n. تَمْرِيدٌ, ‡ *He stripped it* (a branch) *of its leaves.* (Ṣ, A, L.) — ‡ *He stripped it* (a branch) *of its peel;* as also مَرَدَهُ. (TA.) See 1. — مَرَّدَهُ, (A, L,) inf. n. تَمْرِيدٌ, (Ṣ, L, Ḳ,) *He made it* (a building) *smooth* (Ṣ, A, L, Ḳ) *and even* (L, Ḳ) *and tall* or *long;* (A;) *and plastered it with mud.* (L.)

5: see 1 in five places.

مَرْدٌ [Coll. gen. n.] *Bread crumbled,* or *broken into small pieces, with the fingers, and then moistened with broth;* syn. ثَرِيدٌ. (T, L.) — *What is fresh and juicy of the fruit of the* أَرَاك: (T, Ṣ, L, Ḳ:) what is ripe thereof is called كَبَاثٌ: (T, L:) or [in the CḲ, and] *what is ripe thereof:* (L, Ḳ:) what has become black being called كباث: (TA in art. برم:) or *certain red and large things pertaining thereto:* n. un. with ة. (AḤn, L.)

مَرْدَى: see مَرْطَى.

مُرْدِىٌّ *a pole with which a ship,* or *boat, is pushed,* or *propelled:* (L, Ḳ:) or *an oar;* syn. مِجْذَافٌ. (IḲṭṭ.)

مَرَادٌ (Ṣ, L, Ḳ) and ▼ مَرَّادٌ (Ḳ) *The neck:* (Ṣ, L, Ḳ:) pl. [of the latter] مَرَارِيدُ. (Ḳ.)

مُرُودٌ: see مَارِدٌ.

مَرِيدٌ *Bread steeped in water, and mashed with the hand:* or *soaked in water.* (L.) — *Dates soaked in milk until they become soft:* (Ṣ, L, Ḳ:) or *dates thrown into milk to become soft, and then mashed with the hand:* (Aṣ, L:) or *moistened, and rubbed and pressed with the fingers till soft, in water* or *in milk;* as also مَرِيسٌ. (Mgh, art. مرس.) — *Water with milk.* (Ḳ.) — *Anything rubbed and pressed with the hand until it becomes flaccid.* (Aṣ, L.) = See مَارِدٌ.

مَرَّادٌ: see مَرَادٌ.

مَرِيدٌ: see مَارِدٌ.

مَارِدٌ [from مَرَدَ] and ▼ مَرِيدٌ [from مَرُدَ] (Ṣ, M, A, L, Mṣb, Ḳ) and ▼ مُتَمَرِّدٌ (A, Ḳ) [*One who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience; an insolent and audacious rebel* or *unbeliever;* see 1;] *bold* or *audacious;* (M, L, Ḳ;) *and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient* or *rebellious; &c.;* see 1; (Ṣ, M, A, L, Mṣb, Ḳ;) *and strong:* (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) مَرَدَةٌ (M, L, Ḳ) and مُرَّادٌ; (A;) and (of the second, M, L) مُرَدَآءُ. (M, L, Ḳ.) ▼ مِرِّيدٌ signifies the same in an intensive degree. (Ṣ, L, Ḳ.) — مَارِدٌ *Lofty, high:* (L, Ḳ:) applied to a building. (TA.) — مَارِدٌ and ▼ مَرُودٌ One *who often goes and comes, by reason of his briskness, liveliness,* or *sprightliness.* (L.)

أَمْرَدُ. — شَجَرَةٌ مَرْدَآءُ ‡ *A tree having no leaves upon it:* (Ks, A, L, Ḳ:) or, *of which the leaves have altogether gone:* (AḤn, L:) and in like manner, غُصْنٌ أَمْرَدُ ‡ *a branch having no leaves upon it:* (Ks, Ṣ, L:) or the latter expression is not used. (T, L.) — رَمْلَةٌ مَرْدَآءُ ‡ A sand *that is plain* (L) *and produces no plants:* (Ṣ, A, L, Ḳ:) pl. مَرَادٍ, as though it were a subst. (M, L.) — أَرْضٌ مَرْدَآءُ ‡ *An expanse of sands in which nothing grows:* pl. مَرَادِى [or مَرَادِىُّ]. (Aṣ, T, L.) — أَمْرَدُ A youth, or young man, *as yet beardless:* (Mṣb:) or *having no hair upon his cheeks:* (IAạr, L:) or *who has remained to a late period without the hair of his face having grown forth:* (Ṣ, Mṣb:) or *whose mustache has grown forth, but not his beard,* (L, Ḳ,) *he having attained the usual age at which the beard grows:* (L:) pl. مُرْدٌ: (L:) dim. أُمَيْرِدٌ. (A.) You do not apply the epithet مَرْدَآءُ to a girl [in the sense above explained]. (Ṣ, L.) It is said in a trad., أَهْلُ الجَنَّةِ جُرْدٌ مُرْدٌ [*The people of paradise are without hair upon their bodies, and beardless*]. (L.) — مَرْدَآءُ A woman *having no hair upon her pubes.* (M, L, Ḳ.) [In some copies of the Ḳ, for لَا إِسْبَ لَهَا, we find لا است لها: and the like is found in copies of the A.] — أَمْرَدُ A horse *having no hair upon the fetlock.* (Ṣ, L.)

مُمَرَّدٌ A building *made smooth, and tall* or *long:* (A:) or *made smooth:* (L:) or *made tall* or *long.* (A'Obeyd, L, Ḳ.)

جَبَلٌ مُتَمَرِّدٌ ‡ [*A mountain that opposes obstacles to one's ascent*]: pl. جِبَالٌ مُتَمَرِّدَاتٌ. (A.) — See مَارِدٌ.

مُرْدَاسَنْجُ: see مَرْتَكٌ in art. رتك.

مردقش

مَرْدَقُوشٌ [*Marjoram; sweet marjoram;* so called in the present day;] *i. q.* مَرْزَنْجُوشٌ [q. v.]: (Ṣ, Ḳ:) an arabicized word, (AHeyth, Ḳ,) [thought to be so by J,] from [the Persian]

مُرْدَهْكُوش, (K) meaning "having a dead ear," (TA,) or "having a soft ear," [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the Ṣ, TA; but accord. to the K, and] *saffron:* (Ṣ, K:) and *a certain perfume which a woman puts upon her comb, inclining to redness and blackness.* (K.) The vulgar [generally] say بَرْدَقُوش. (TA.)

[مرز

See Supplement.]

مرزجش

مَرْزَنْجُوش, (Ṣ, and so in the K in art. مردقش &c., in some copies of the K in the present art.,) or مَرْزَجُوش, (so in some copies of the K in the present art.,) or both, the latter being of the measure فَعْلَلُول, like عَضْرَفُوط, (TA,) [*Marjoram; sweet marjoram;* called by the former name in the present day;] *i.q.* مَرْدَقُوش: (Ṣ, K:) an arabicized word, from [the Persian] مرزنكوش [lit. "mouse-ear": but see مَرْدَقُوش]: in [genuine] Arabic, سَمْسَق: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called لَقْوَة [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.)

مرس

1. مَرَسَهُ, (Ṣ, M, A, Mṣb, K,) فِى المَآءِ, (Ṣ, M, A, K.) aor. ـُ, (M, A, Mṣb, K,) inf. n. مَرْسٌ, (M, Mgh, Mṣb,) *He macerated, steeped,* or *soaked, it,* (namely, a quantity of dates, Ṣ, K, or other things, Ṣ, or medicine, M, A, and bread, M,) *in water,* (Ṣ, M, K,) *and mashed it with the hand:* (Ṣ, K:) so says ISk: (TA:) *he rubbed and pressed it,* (namely, a quantity of dates,) *with the hand, in water, so that it became mashed:* (Mṣb:) *he moistened it,* (namely, bread, or the like,) *in water, and rubbed and pressed it with the fingers until it became soft.* (Mgh.) مَرْسٌ also signifies the *rubbing and pressing with the hand:* and *mixing;* or *moistening with water* or *the like.* (TA.) — مَرَسَ إِصْبَعَهُ, aor. ـُ, (Ṣ, K,) inf. n. مَرْسٌ, (TA,) *He* (a child) *mumbled,* or *bit softly, his finger; i.q.* مَرَثَهَا, (Ṣ, K,) of which it is a dial. form; or it is an instance of mispronunciation. (Ṣ.) See also مَرَدَ. — مَرَسَ يَدَهُ بِالمِنْدِيلِ † *He wiped his hand with the napkin.* (ISk, Ṣ, K.) See also 5. = مَرِسَ: see 3. = مَرِسَ الحَبْلُ, (Ṣ, M,) aor. ـَ, (Ṣ,) inf. n. مَرَسٌ; (Ṣ, M;) or مَرَسَ, aor. ـُ, (K,) inf. n. مَرْسٌ; (TA;) *The rope fell on one of the two sides of the sheave of the pulley:* (Ṣ, K:) or *fell between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns.* (M.) And مَرِسَتِ البَكَرَةُ, aor. ـَ, inf. n. مَرَسٌ, *The sheave of the pulley had its rope sticking fast between it and the* قَعْو [or *cheek*]. (Ṣ, K.)

3. مارس, (M, TA,) inf. n. مُمَارَسَةٌ and مِرَاسٌ, (Ṣ, M,) *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, to prevail, overcome, gain the mastery,* or *effect an object,* syn. of the inf. n. مُعَالَجَةٌ: (Ṣ:) or *he did so vehemently;* as also ▼ مَرِسَ, [aor. ـَ,] inf. n. مَرَسٌ: (M, TA:) [and مَرَاسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرُسَ.] You say, فَحْلٌ ذُو مِرَاسٍ *A stallion possessing strength:* (K:) or *possessing strength,* or *vehemence, of labour* or *exertion;* (TA;) and فُلَانٌ ذُو مِرَاسٍ, and ▼ مَرِسٌ, *Such a one is a possessor of hardiness and strength,* (A,) and رَجُلٌ بَيِّنُ المَرَسِ, (Ṣ, TA,) and المَرَاسَةِ, (K,* TA,) *A man bearing evidence of strength:* (K,* TA:) or *of strength,* or *vehemence, of labour* or *exertion.* (Ṣ.) — مارسهُ, (K,) inf. n. as above, (TA,) *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, with him,* or *it, to prevail, overcome,* or *gain the mastery* or *possession,* or *to effect an object: he laboured,* or *worked, at it,* or *upon it:* syn. عَالَجَهُ, and زَاوَلَهُ. (K.) You say, مارس قِرْنَهُ *He strove, contended,* or *conflicted, with his adversary;* syn. عَالَجَهُ. (A.) And مارس عَمَلًا *He exercised,* or *practised, diligently,* or *plied, a work,* or *an occupation; he laboured.* (L, voce عَالَجَ.) And مارس الأُمُورَ [*He laboured, exerted himself,* or *exercised himself diligently, in the management,* or *transaction, of affairs*]. (A.) And مارس ظَهْرًا [*He plied, worked,* or *put to labour, a camel for riding,* or *carriage*]. (L, art. علج.) — مارس, inf. n. مُمَارَسَةٌ, also signifies *He played,* or *sported, with another,* or *others;* as, for instance, *with women;* used in this sense in a trad. (TA.) See also 5, in two places.

4. امرس الحَبْلَ, (inf. n. إِمْرَاسٌ, TA,) *He restored the rope to the place* [or *groove of the sheave*] *in which it ran.* (Ṣ, M, K.) — Also, *He removed the rope from the place in which it ran;* (TA;) *he made the rope to stick fast between the sheave of the pulley and the* قَعْو [or *cheek*]. (Ṣ, K, TA.) Thus it bears two contr. significations, on the authority of Yaakoob. (Ṣ.)

5. تمرّس *It was,* or *became, strongly twisted and adhering.* (M.) See مَرَسَهُ. — تمرّس بِهِ *He kept to it constantly,* or *assiduously; he accustomed himself to it;* syn. ضَرِىَ بِهِ [app. for ضَرِىَ بِهِ]. (M.) — *He rubbed,* or *scratched, himself against it;* ((Ṣ, A, K;) as, for instance, a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also ▼ امترس بِهِ. (Ṣ, K.) You say also, البَقَرَةُ تَمَرَّسُ بِالشَّجَرِ *The cow rubs her horns against the trees to sharpen them.* (A. [In my copy of the A, I find here تَمْرُسُ; but this is evidently a mistake of the copyist for تَمَرَّسُ, or its original form تَتَمَرَّسُ.]) — [Hence, app., † *He made use of him.*] You say, لَا يُتَمَرَّسُ بِهِ أَحَدٌ لِأَنَّهُ صُلْبٌ لَا يُسْتَغَلُّ مِنْهُ شَىْءٌ † [*No one makes any use of him; for he is hard: nothing,* meaning *no profit,* or *advantage, is reaped,* or *obtained from him*]. (L.) [See also مُتَمَرَّسٌ.] — ‡ *He* (a camel) *ate of it* (a tree) *time after time.* (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَّسُ الرَّجُلُ بِدِينِهِ كَمَا يَتَمَرَّسُ البَعِيرُ بِالشَّجَرَةِ (A, TA*) meaning, ‡ *The man will play,* or *sport, with his religion,* [*like as the camel eats time after time of the tree;* or, accord. to another explanation, *like as the camel rubs,* or *scratches, himself against the tree:*] or the meaning is, *will strive and contend in dissensions* or *seditions.* (TA.) — ‡ *He set himself against him to do evil,* or *mischief.* (A, TA.) — ‡ *I.q.* مَارَسَهُ; whence the saying, فُلَانٌ تَمَرَّسَ بِالنَّوَائِبِ وَالخُصُومَاتِ [app. meaning, ‡ *Such a one strove against calamities and contentions, to gain the mastery*]. (A.) — ‡ *He besmeared himself with it;* namely, with perfume. (A, TA.) — † *He wiped himself with it.* (TA.) — See also what next follows.

6. تمارسوا [*They laboured, strove, struggled, contended* or *conflicted, one with another, to prevail, overcome, gain the mastery,* or *effect an object:*] *they contended together, smiting one another,* syn. تَضَارَبُوا, (A, K,) فِى الحَرْبِ *in war:* (A:) and [in like manner] you say also, ▼ تمرّسوا فى الحرب, (K in art. دعك,) or, of two men, تَمَارَسَا الشَّرَّ — تمرّسا فى الحرب. (Ṣ in that art.) بَيْنَهُمَا [*They two laboured,* or *strove, each with the other, to do evil,* or *mischief*]. (Ṣ, art. كوح.)

8. امترس بِهِ: see 5. — امترستِ الأَلْسُنُ فِى الخُصُومَاتِ ‡ *The tongues persisted in wranglings,* or *contentions,* (Ṣ, M,) *and assailed one another.* (M, A.) — امترست بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (Ṣ, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, *She began to strive with him to circumvent him and gain the mastery* (جعلت تكاره وتُعَالِجُهُ [as written in the TA; but I doubt not that تكاره is a mistranscription for تُكَايِدُهُ, which is much like تعالجه in signification; and therefore I have thus rendered it]): or the meaning is, *she had his arrow sticking fast in her.* (TA.)

مَرَسٌ : see مَرَسَةٌ, and 3.

مَرِسٌ A *strong* man: (TA:) or a man (Ṣ) *strong*, or *vehement*, *in labour* or *exertion*: (Ṣ, M:) and *strong, experienced in affairs, and who has laboured*, or *exerted himself, in the management*, or *transaction, thereof*: pl. أَمْرَاسٌ. (TA.) You say also, إِنَّهُ لَمَرِسٌ حَذِرٌ, meaning, *Verily he is strong in the waging of wars.* (TA.) ═ هُمْ عَلَى مَرَسٍ وَاحِدٍ *They are alike in dispositions.* (Ṣ, TA.)

مَرَسَةٌ, (Ṣ, Ḳ,) or ▼مَرَسٌ, (A,) or both, the latter being sometimes used as a sing., (M,) *A rope*: (Ṣ, M, Ḳ:) so called because of the strong twisting and adhering (تَمَرُّس) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسٌ; (Ṣ, M, Ḳ;) and pl. pl., (M, Ḳ,) [i.e.] pl. of مَرَسٌ, (Ṣ, A,*) أَمْرَاسٌ. (Ṣ, M, A*, Ḳ.) — Also, the former, *A dog's rope*: pl. as above. (M.)

مَرْسِينٌ The *myrtle-tree*; (شَجَرَةُ الآسِ;) also called رَيْحَانُ القُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical letter. (TA.)

بَكْرَةٌ مَرُوسٌ *A sheave of a pulley that is wont to have its rope stick fast between it and the* قَعْو [or *cheek*]. (Ṣ,* M,* Ḳ,* TA.)

مَرِيسٌ Dates *macerated*, or *steeped*, or *soaked, and mashed with the hand*, (A,* Ḳ,) or *moistened, and rubbed and pressed with the fingers till soft*, (Mgh,) *in water* or *in milk.* (A, O, Mgh.) In the copies of the Ḳ, the words فِى المَآءِ are omitted; and immediately after their place follows أَوِاللَّبَنُ [as though meaning, "or it signifies *milk*]." (TA.) Also, *i.q.* ثَرِيدٌ, q.v. (Ḳ.)

مَرِيسِيَّةٌ [in the modern Egyptian dial. مَرِيسِى] *The south wind, that comes from the direction of* مَرِيس, *which*, says AḤn, *is the lowest part of the country of the Nubians, next to the district of* أُسْوَان. (M.)

فَحْلٌ مَرَّاسٌ *A strong stallion*: (Ḳ:) or *a stallion strong*, or *vehement in labour* or *exertion*. (M, Ṣgh.) — لَيْلَةٌ مَرَّاسَةٌ ‡ *A night's journey in which is no remissness or languor*; (M;) i.e., (M,) *a hard and fatiguing and long night's journey.* (IAạr, M, Ḳ.)

مَارَسْتَانٌ *A hospital for the sick*: an arabicized word [from the Persian]: (Yaạḳoob, Ṣ, Ḳ:) originally بِيمَارِسْتَانٌ: (Yaạḳoob, TA.)

أَمْرَسُ [an imitative sequent and corroborative of أَخْرَسُ, as is shown in the M, art. مرس, see أَخْرَسُ.]

مُتَمَرَّسٌ [originally *A place where one rubs* or *scratches himself against a thing.* Hence, app., the saying,] مَا بِفُلَانٍ مُتَمَرَّسٌ ‡ [*Nothing can be done with*, or *got from, such a one*]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.)

مرض

1. مَرِضَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. مَرَضٌ and مَرْضٌ, (Mṣb, Ḳ,) which latter is a dial. form rarely used, (Mṣb,) *He* (a man, Ṣ, or an animal [of any kind], Mṣb) *was*, or *became*, [*diseased, disordered, distempered, sick*, or *ill*; i.e.] *in the state termed* مَرَض (Ṣ, Mṣb, Ḳ) denoting that change of the constitution or temperament which is described in the explanation of this term below; (Ḳ;) as also ▼امرض, expl. by صَارَ ذَا مَرَضٍ. (Ḳ, TA; but not in the CḲ.) — [Hence, مَرِضَتِ العَيْنُ ‡ *The eye became languid*; or *languishing*; or *weak*: (see مَرِيض:) or, as Golius says, on the authority of Ibn-Maaroof, *was weak from much*, and *too much, looking.*] — And مَرِضَتِ اللَّيْلَةُ ‡ *The night became dark.* (Th, O.) — [The verb probably has several other tropical significations agreeable with explanations of مَرَض and مَرِيض which will be found below.]

2. مَرَّضَهُ, (Ṣ, Mgh, Mṣb,) inf. n. تَمْرِيضٌ, (Ṣ, Mṣb, Ḳ,) *He took care of him in his sickness*; (Sb, Ṣ, Mgh;) and *treated him medically, to remove his disease*; the measure فَعَّلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or *he took good care of him*, namely a sick person: (Ḳ:) or *he undertook*, or *managed*, or *superintended, the medical treatment of him.* (Mṣb.) ═ مَرَّضَ فِى الأَمْرِ, (IDrd, A,) [and مَرَّضَهُ, (O, Ḳ voce ضَهْيَأَ,)] inf. n. as above, (Ṣ, Ḳ,) ‡ *He fell short of doing what he ought to have done*, or *was remiss, in*, or *with respect to, the affair*: (Ṣ, A:) or *he did not exert himself to the full*, or *to the utmost*, or *beyond what is usual, in it*: (IDrd:) or *he did it weakly*, or *feebly*, (Ḳ,* TA,) *not firmly* or *soundly*: (TA:) as also ▼مارض فيه. (TA.) [See also 5.] And مَرَّضَ فُلَانٌ فِى حَاجَتِى ‡ *Such a one was deficient in activity in accomplishing my want.* (TA.) And مَرَّضَ فِى كَلَامِهِ ‡ *He was weak in his speech.* (IDrd.) — [حَكَاهُ بِصِيغَةِ التَّمْرِيضِ, probably a post-classical phrase, signifies † *He mentioned it*, or *related it, in a manner implying that it was doubtful*, or *was a mere assertion*; as when the word قِيلَ is used.]

3. مَارَضْتُ رَأْيِى فِيكَ ‡ *I deceived myself*, or *endeavoured to deceive myself, respecting thee.* (A, TA.) — مارض فِى الأَمْرِ: see 2.

4. امرض: see 1. — *He had a bane*, or *murrain*, (Yaạḳoob, Ṣ,) or *a disease*, or *distemper*, (A, TA,) *in his beasts*, (Yaạḳoob, S, A,) or *camels.* (TA.) ═ امرضهُ *He* (God, Ṣ, Mṣb) *rendered him* مَرِيض [or *diseased*, &c.]. (Sb, Ṣ,* Mṣb, Ḳ.) You say also, أَكَلَ مَا لَمْ يُوَافِقْهُ فَأَمْرَضَهُ (A, TA) [*He ate what did not agree with him, and*] *it caused him to fall into* المَرَض [or *disease*, &c.]. (TA.) — [Hence,] إِمْرَاضُ الأَجْفَانِ (Ṣ, voce إِسْجَادٌ) ‡ *The lowering of the eyelids* [*in a languid*, or *languishing, manner*: see مَرِيض]. (TḲ, voce إِسْجَادٌ.) — امرضهُ also signifies *He found him to be* مَرِيض [or *diseased*, &c.]. (Ḳ.) ═ Also امرض † *He was near to being right in opinion*, (Ṣ, L, Ḳ,*) *though not altogether right.* (L.) In the Ḳ, this signification is wrongly assigned to امرضهُ. (TA.) A poet says, (Ṣ,) namely El-Ukeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwán, (TA.)

* وَلٰكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ *
* اذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا *

[*But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right*]. (Ṣ, TA.) — Also, امرضهُ فُلَانٌ ‡ *Such a one was near to attaining the object of his* [another's] *want.* (A, TA.)

5. تمرّض ‡ *He was weak*, or *feeble*, in his affair. (A,* Ḳ, TA.) [It seems to be indicated in the A that ▼تمارض also has this signification; like as مارض in nearly the same sense is syn. with مرّض, q.v.: or perhaps تمارض signifies ‡ *he feigned*, or *made a false show of, weakness*, or *feebleness*, in his affair: it is said, in the A, to be used tropically as well as properly.]

6. تمارض *He feigned*, or *made a false show of*, مَرَض [or *disease*, &c.] *in himself.* (Ṣ, A.*) — See also 5.

مَرْضٌ: see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, Ṣ, O, Mṣb, Ḳ) and ▼مَرْضٌ: (Mṣb, Ḳ:) see 1: *i.q.* سُقْمٌ [*Disease, disorder, distemper, sickness, illness*, or *malady*]; (IDrd, Ṣ;) which is the *contr. of* صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or *a certain state foreign to the constitution* or *temperament, injurious to the intellect*; whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, *that whereby a man passes beyond the limit of health* or *soundness* or *perfection* or *rectitude, whether it be disease* (عِلَّة),

or † *hypocrisy*, or † *a falling short of doing what he ought to do in an affair*: (Mṣb:) or *a dark and disordered state of the constitution* or *temperament, after a clear and right state thereof*: (O, Ḳ:) or ▼ مَرْضٌ is † [*a disease*] *of the heart*: (Ḳ:) Aboo-Is-ḥák says, مَرَضٌ and سُقْمٌ are said to be in the body and † in religion, like as صِحَّةٌ is said to be in the body and in religion; and ▼ مَرْضٌ is in the heart, applying to † *everything whereby a man quits a state of soundness* or *perfection* or *rectitude in religion*: (TA:) and Aṣ says, I recited to Aboo-'Amr Ibn-El-'Alà [the words of the Ḳur, ii. 9, &c.,] فِى قُلُوبِهِمْ مَرَضٌ, and he said to me ▼ "مَرْضٌ, O boy": (AHát, IDrd, Mṣb:) and مَرَضٌ, or this and ▼ مَرْضٌ also, signifies † *doubt*: and † *hypocrisy*: (Ḳ:) and † *weakness of belief*: (TA:) and the former, (TA,) or ▼ both, (Ḳ,) † *languor*, or *languidness*, or *weakness*: (Ḳ:) and † *darkness* (IAạr, Ḳ) in the heart: (IAạr:) and † *defectiveness*; *deficiency*; or *imperfection*; (IAạr, Ḳ;) which last is said by IAạr to be the primary signification: (TA:) or مَرَضٌ in the body is *a languor*, or *languidness*, or *weakness*, *of the limbs*, or *members*: and in the eye, † *weakness of sight*: and in the heart, † *a flagging*, or *remissness*, *in respect of the truth*: (Ibn-'Arafeh:) or it properly signifies *an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption*, or *infirmity, in its actions*: and tropically, ‡ *affections of the mind, which interrupt*, or *mar, its integrity*; such as ‡ *ignorance*; and ‡ *evil belief*; and ‡ *envy*; and ‡ *malevolence*, or *malice*; and ‡ *love of acts of disobedience*; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bḍ, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is ▼ مَرْضَةٌ: (A, TA:) it is one of the inf. ns. which have pls., like شُغْلٌ and عَقْلٌ; the pls. of these three being أَمْرَاضٌ and أَشْغَالٌ and عُقُولٌ. (Sb.) فِى قُلُوبِهِمْ مَرَضٌ, in the Ḳur, [ii. 9, &c.,] means † *In their hearts is doubt*: (AO:) or † *doubt and hypocrisy*. (TA.) And الَّذِى فِى قَلْبِهِ مَرَضٌ, in the same, [xxxiii. 32,] † *In whose heart is darkness*: or † *flagging*, or *remissness*, *in respect of what is commanded and what is forbidden*: or † *love of adultery* or *fornication*: (TA:) or *hypocrisy*. (A.)

مَرْضٌ: see مَرِيضٌ.

مَرْضَةٌ [*A single disease*, &c.]: see مَرَضٌ, near the end of the paragraph.

مُرَاضٌ *A disease* [or *blight* or *the like*] *which affects fruits, and destroys them*. (Ḳ.)

مَرِيضٌ [*Diseased*; *disordered*; *distempered*; *sick*; or *ill*;] *in the state termed* مَرَضٌ (Mṣb, Ḳ) denoting that change of the constitution or temperament which is described in the explanation of the latter word above; (Ḳ;) as also ▼ مَرِضٌ (Ḳ,) and ▼ مَارِضٌ, (IB, Mṣb, Ḳ,) the first [and second] being from the verb of which the inf. n. is مَرَضٌ, and the third from that of which the inf. n. is مَرْضٌ, (Mṣb,) and ▼ مَمْرُوضٌ, and ▼ مُتَمَرِّضٌ: (TA:) or, applied to a body, it signifies *deficient in strength*: (IAạr:) pl. مِرَاضٌ (A, Ḳ, TA:) and مَرْضَى (IDrd, Mṣb, Ḳ) and مَرَاضٌ (IDrd, Ḳ) and مَرْضَاةٌ; (TA;) or مَرَاضَى may be pl. of مَارِضٌ (TA) [or of مَرِضٌ]. Accord. to Lḥ, you say, عُدْ فُلَانًا فَإِنَّهُ مَرِيضٌ [*Visit thou such a one, for he is sick*]: and لَا تَأْكُلْ هٰذَا الطَّعَامَ فَإِنَّكَ مَارِضٌ ▼ إِنْ أَكَلْتَهُ meaning تَمْرَضُ [i.e. *Eat not thou this food, for thou wilt be sick if thou eat it*]. (TA.) [مَرِيضٌ has also several tropical significations.] You say also, عَيْنٌ مَرِيضَةٌ ‡ *An eye in which is languor*, or *languidness*, or *weakness*: (Ṣ, TA:) pl. أَعْيُنٌ مِرَاضٌ, and مَرْضَى. (A, TA.) And مريضة and إِمْرَأَةٌ مَرِيضَةُ الأَلْحَاظِ النَّظَرِ † *A woman weak in sight*. (IDrd.) And قَلْبٌ مَرِيضٌ † *A heart deficient in religion*. (IAạr.) And شَمْسٌ مَرِيضَةٌ ‡ *A sun having a feeble light*; (A, Ḳ;*) *not clear*, (Ṣ, TA,) *and not beautiful*. (TA.) And أَرْضٌ مَرِيضَةٌ ‡ *A land in which are frequent seditions*, or *factions*, or *conflicts*, or *dissensions*, (A, TA,) *and wars*, (A,) *and slaughters*: (TA:) or † *in a weak condition*: (Ḳ:) or *straitened with its inhabitants*: or † *in which the wind is still, and the heat intense*: or *that causes disease*; meaning † *corrupt in its air*. (TA.) And رِيحٌ مَرِيضَةٌ (A, Ḳ) ‡ *A weak wind*: (Ḳ:) or ‡ *a still wind*: or ‡ *a wind intensely hot, and blowing feebly*. (TA.) And لَيْلَةٌ مَرِيضَةٌ ‡ *A night in which no star shines*; (A;) *in which the sky is clouded, so that there is no light*. (TA.) And رَأْىٌ مَرِيضٌ (A, TA) ‡ *An opinion deviating from what is right*. (TA.)

مَارِضٌ: see مَرِيضٌ, in two places.

مُمْرِضٌ A man *having diseased camels*: so in the following trad.: لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ [*One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state*]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also مُصِحٌّ.]

مِمْرَاضٌ A man *frequently diseased* or *sick*. (Ṣ, Ḳ.)

مَمْرُوضٌ: see مَرِيضٌ.

مُتَمَرِّضٌ: see مَرِيضٌ. — Also, ‡ A man *weak*, or *feeble*, in his affair. (TA.)

مرط

1. مَرَطَ, aor. ـُ, (Ḳ,) inf. n. مَرْطٌ, (Ṣ, Mgh,) *He* (a man, Ṣ) *had little, scanty*, or *thin, hair upon the sides of his face*, or *of his cheeks*; (Ṣ;) or *upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears*: (Ḳ, TA:) or *most of his hair fell off*. (Mgh.) [See also مرت and مرد]. — مَرَطَ, aor. ـُ, (Ṣ,) inf. n. مَرْطٌ, (Ḳ,) *He plucked out* hair (Ṣ, Ḳ,) as also ▼ مَرَّطَ, (Ḳ,) inf. n. تَمْرِيطٌ, (TA,) and feathers, and wool, from the body. (TA.)

2: see 1: — and 8. — مَرَّطَ الثَّوْبَ, inf. n. تَمْرِيطٌ, *He shortened the sleeves of the garment, and made it into a* مِرْط. (Ḳ.)

3. مارطهُ, (Ḳ,) inf. n. مُمَارَطَةٌ and مِرَاطٌ, (TA,) *He plucked out his hair, and scratched him with his nails*. (Ḳ.)

4. امرط الشَّعَرُ *The hair attained to the time at which it should be plucked out*; *it was time for it to be plucked out*. (Ṣ, Ḳ.) — امرطت النَّخْلَةُ † *The palm-tree dropped*, or *let fall, its ripe dates* (Jm, Ḳ) *in a juicy*, or *sappy, state*. (Jm.) — امرطت النَّاقَةُ وَلَدَهَا *The she-camel cast her fœtus in an imperfect state, with no hair upon it*. (IDrd.)

5. تمرّط الشَّعَرُ, (Ṣ, Ḳ,) quasi-pass. of مَرَّطَهُ, (TA,) *The hair fell off by degrees*; *became scattered*; (Ṣ,* Ḳ;) as also ▼ إِمَّرَطَ, of the measure إِفْتَعَلَ, [originally امترط,] (Ḳ,) or, [rather,] as in the TṢ, of the measure إِنْفَعَلَ, [originally إِنْمَرَطَ,] quasi-pass. of مَرَطَهُ. (TA.) [In like manner] you say also, تمرّطت أَوْبَارُ الإِبِلِ *The fur of the camels became scattered*. (TA.) And إِمَّرَطَتْ ▼ قُذَذُ السَّهْمِ *The feathers of the arrow fell off*. (TA, from a trad.) And تمرّط الذِّئْبُ *The hair of the wolf fell off until little thereof remained upon him*. (TA.) [See also مَرِطَ.]

7. إِمَّرَطَ [said in the TṢ to be of the measure انفعل]: see 5, in two places.

8. امترطهُ *He seized it, took it hastily*, or *snatched it unawares*, (Ḳ, TA,) from his hand: (TA:) or *he collected it together*, (Ḳ, TA,) namely, a thing that he had found; as also ▼ مرّطهُ. (TA.) — إِمَّرَطَ [said in the Ḳ to be of the measure افتعل]: see 5, in two places.

مِرْطٌ A [*garment of the kind called*] كِسَآء, *of wool*, or *of* خَزّ [q.v.], (Ṣ, Mgh, Mṣb, Ḳ, TA,) or *of linen*, (TA,) and ‡ *of hair-cloth*, being

tropically applied to one of this last description in a trad. of 'Áïsheh, (MF,) *used as an* إِزَار, [i.e. *a waist-wrapper*,] (Ṣ, Mgh, Mṣb,) *in former times*, (Ṣ,) *and sometimes a woman throws it over her head*, (Mgh,) *and wraps herself in it*: (Mgh, Mṣb:) or *a green* [perhaps meaning *gray* as is often the case] *garment*: or *any garment that is not sewed*: (TA:) [see 2:) pl. مُرُوطٌ. (Ṣ, Mgh, Mṣb, Ḳ.)

مُرْطٌ: see أَمْرَطُ, in two places.

مُرَيْطَاوَانِ: see مُرَيْطَآءُ.

مِرَاطٌ: } see أَمْرَطُ.
مَرِيطٌ: }

مُرَاطَةٌ *What falls, of hair, when it is plucked out*; (Ṣ, Ḳ;*) or *when it is combed*: (Ḳ,* TA:) or *what is plucked out from the arm-pit*. (Lḥ.)

مُرَيْطِى *The uvula*. (Hr, Ḳ.) — See also the next paragraph, in two places.

مُرَيْطَآءُ; so accord. to Aṣ (Ṣ, TA) and AO; accord. to El-Aḥmar, ▼ مُرَيْطَى; but Aṣ disputed this with him, and overcame him; (TA;) [dim. of مَرْطَآءُ, fem. of أَمْرَطُ;] only used in the dim. form; (TA;) or it has the form of the dim. of مَرْطَآءُ: (Mgh:) The *part between the navel and the pubes*: (Aṣ, Ṣ, Mgh, Ḳ:) or *between the breast and the pubes*: (Lth, Ḳ:) or *a thin skin between the navel and the pubes*, (IDrd, Ḳ,*) *on the right and left, where the hair is plucked out, extending to the groins*; (IDrd;) as also ▼ مُرَيْطَى: (TA:) or *a thin skin in the belly*: (Mgh:) or [the dual] مُرَيْطَاوَانِ signifies the *two sides of the pubes of a man, which have no hair upon them*: (Mgh, TA;*) or the sing., (accord. to the Ḳ,) or the dual, (accord. to the TA,) *two veins* (Ḳ, TA) *in the soft parts of the belly*, (TA,) *upon which he who cries out vehemently bears*: (Ḳ, TA:) and (the dual, accord. to the TA) the *bare part of the lower lip, over which is the* سَبَلَة (Ḳ, TA) *next the nose*: (TA:) and (the dual again, accord. to the TA) the *parts on either side of the tuft of hair between the lower lip and the chin*; as also ▼ مِرْطَاوَانِ, with kesr. (Ḳ.) — The *arm-pit*. (Ḳ.) = *A thing with which one ties, binds*, or *makes fast*. (Hr, TA.)

مَارِطٌ: see أَمْرَطُ, in two places.

أَمْرَطُ A man *having little*, or *scanty*, or *thin*, *hair upon the sides of his face*, or *of his cheeks*; (Ṣ;) or *upon his body*, and *eyebrow*, and *eye*, *in consequence of a weakness of this last, and of frequent shedding of tears*; (Ḳ, TA;) [in the CḲ, the word شعر is omitted in this explanation;]) or *upon his body and breast*; when all the hair has gone, he is said to be أَمْلَطُ: (TA:) pl. مُرْطٌ and مِرَطَةٌ; (Ḳ;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] مَرْطَآءُ signifies A woman *having no hair upon her pubes and what is next to it*. (IDrd.) You say also هِىَ مَرْطَآءُ الحَاجِبَيْنِ *She has little*, or *scanty*, or *thin*, *hair in the eyebrows*: the mention of the eyebrows being indispensable. (TA.) And حَاجِبٌ أَمْرَطُ *An eyebrow of which most of the hair has fallen off*. (Mgh.) See also أَطْرَطُ. — A wolf *of which some of the hair has fallen off*; (Az, TA;) or *whose hair has been plucked out*. (Ḳ) — And hence, as being likened thereto, (Az, TA,) ‡ A *thief*, or *robber*; (Aṣ, AA, T, Ṣ, Ḳ;) as also عَمْرُوطٌ. (Aṣ, T.) — An arrow *of which the feathers have fallen off*: (Ṣ:) or an arrow *having no feathers*; (Ḳ;) as also ▼ مَرِيطٌ and ▼ مِرَاطٌ (Ḳ) and ▼ مَارِطٌ (L, TA) and ▼ مُرُطٌ, (Ṣ, Ḳ,) as in the phrase مُرُطُ القِذَاذِ, in a verse [cited voce مَضْنَعٌ, wrongly asserted to be] of Lebeed, though we may read مُرْطٌ, which is pl. of أَمْرَطُ, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (Ṣ:) the pl. of ▼ مارط is مُرُطٌ and مَوَارِطُ; (L, TA;) and the pl. of ▼ مُرُطٌ is أَمْرَاطٌ [a pl. of pauc.] (Ḳ, TA) and مِرَاطٌ. (Ṣ, Ḳ.) — شَجَرَةٌ مَرْطَآءُ † *A tree having no leaves upon it*. (TA.)

نَخْلَةٌ مُمْرِطٌ *A palm-tree dropping*, or *letting fall*, *its ripe dates* (Jm, Ḳ) *in a juicy*, or *sappy*, *state*. (Jm.) And ▼ مِمْرَاطٌ One *that usually does so*. (Jm, Ḳ.) = نَاقَةٌ مُمْرِطٌ *A she-camel casting her fœtus in an imperfect state, with no hair upon it*. (Jm.) And ▼ مِمْرَاطٌ One *that usually does so*. (Jm.) [See مُمْرِجٌ.]

مِمْرَاطٌ: see مُمْرِطٌ, in two places.

[مرع, &c.,

See Supplement.]

مز

1. مَزَّ, [sec. pers. مَزُزْتَ aor. ـَ,] inf. n. مَزَازَةٌ, *It had*, or *acquired*, *a taste between sweet and sour*. (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, قَدْ مَزَّ شَرَابُكُمْ أَقْبَحَ المَزَازَةِ, and المُزُوزَةِ, as meaning, [*Your beverage*, or *wine*,] *hath become very sour*. (TA.) = مَزَّهُ, (Ṣ, A, Ḳ,) aor. ـُ, (Ṣ,) inf. n. مَزٌّ, (Ṣ, TA,) [and accord. to one copy of the Ṣ, مَزَازَةٌ, but this I regard as a mistake of a copyist,] *He sucked it*; i.q. مَصَّهُ. (Ṣ, A, Ḳ.)

5: [*He sipped*:] see 10 in art. دبر.

R. Q. 1. مَزْمَزَهُ, (Ṣ, Ḳ,) inf. n. مَزْمَزَةٌ, (Ṣ,) *He put him*, or *it*, *in motion*, or *into a state of commotion*; or *shook him*, or *it*; (Ṣ, Ḳ;) *and moved him*, or *it*, *forwards and backwards*: (Ṣ, TA:) or *he put him*, or *it*, *in violent motion*, or *into a state of violent commotion*; or *shook him*, or *it*, *violently*: (Mgh, art. تر; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (Ṣ,* TA.) See also تَرْتَرَهُ.

R. Q. 2. تَمَزْمَزَ *He ate*, and *drank*, *what had a taste between sweet and sour*. (TA.) = *He*, or *it*, *was*, or *became*, *put in motion*, or *in a state of commotion*, or *shaken*, (Ḳ, TA,) *and moved forwards and backwards*: or *in violent motion*, or *into a state of violent commotion*, or *shaken violently*. (TA.) — تَمَزْمَزَ لِلْقِيَامِ *He raised himself*, (Ḳ,) or *put himself in motion*, (TA,) *to stand*. (Ḳ, TA.)

مَزٌّ: see its fem. مَزَّةٌ.

مُزٌّ, applied to beverage, or wine, (Ṣ, Ḳ,) and to a pomegranate, (Lth, Ṣ, Ḳ,) *Having a taste between sweet and sour*: (Lth, Ṣ, Ḳ:) fem. with ة. (A.) AZ mentions its signifying *Very sour* beverage or wine; as heard from the Kilábees. (TA.) You say also خَمْرَةٌ مُزَّةٌ, meaning, *Wine*, or *a wine in which is a taste between sweet and sour*; said to be from mixing unripe and ripe dates [in making it]: (TA:) or *wine in which is a sour taste*, (Ṣ, Ḳ,) *and in which is no goodness*. (Ṣ.) See also مَزَّةٌ.

قَهْوَةٌ مَزَّةٌ *Wine having a pleasant, delicious*, or *sweet, taste*: (Ṣ, Ḳ,* TA:) so called because it bites, or burns, the tongue; (Ṣ, TA;) as also ▼ مَزٌّ, (Ḳ, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies لذيذة المقطع [app. meaning *having a pleasant sharpness, or acidity*]: (so in the L, TA:) J says, that one should not say ▼ مُزَّةٌ, but this form is said to occur in one relation of a verse or El-Aạshà. (TA.) See also مُزٌّ. = Also مَزَّةٌ *A single suck* or *sucking*. (Ṣ, A, Ḳ.) It is said in a trad. لَا تُحَرِّمُ المَزَّةُ وَلَا المَزَّتَانِ [*The sucking once will not render* marriage *unlawful, nor will the two suckings*], meaning, in drawing milk from the breast. (Ṣ.) [See a similiar saying voce عَيْفَةٌ.]

مُزَّةٌ: see مَزَّةٌ.

مزج

1. مَزَجَ, (Ṣ, Ḳ,) aor. ـُ, (L Mṣb,) [not ـِ, as in the lexicons of Golius and Freytag,] inf. n. مَزْجٌ, (Ḳ, &c.,) *He mixed, mingled, incorporated*, or *blended*, (Ṣ, Ḳ,) a thing with (بِ) water; (Mṣb;) or beverage, or wine, (شَرَاب,) with

something else. (Ṣ.) — مَزَجَ ‡ *He exasperated,* or *irritated.* (Ḳ.) مَزَجْتُهُ عَلَى صَاحِبِهِ *I enraged him, and exasperated him,* or *irritated him, against his companion.* (A.)

2. مزّج, inf. n. تَمْزِيجٌ, *He gave.* (Ḳ.) Ex. مزّج السَّائِلَ *He gave the beggar something.* (ISh.) = مزّج, inf. n. تَمْزِيجٌ, *It* (an ear of corn, Ḳ, and a grape, TA,) *became changed in colour from green to yellow.* (T, Ḳ.)

3. مازجهُ, inf. n. مُمَازَجَةٌ, *It mixed, mingled, commingled, intermixed, intermingled,* or *became incorporated* or *blended, with it;* as some does with water. (TA.) = مازجهُ, ‡ *He contended with him,* or *disputed with him, for glory,* or *honour,* or *glorious* or *honourable qualities, and the like.* (Ḳ.)

6. تمازجا and ▼ امتزجا *They two mixed,* or *mingled,* or *became mixed* or *mingled, each with the other.* (TA.)

8. امتزج *It was,* or *became, mixed* with (ب) another thing. (TA.) See 6.

شَرَابٌ مَزْجٌ *i.q.* ▼ مَمْزُوجٌ, *Mixed wine,* or *beverage.* (TA.) — See مَزْجٌ.

مِزْجُ شَىْءٍ, and ▼ مِزَاجُهُ, *What is mixed,* or *mingled, with a thing; its admixture.* (TA.) — مِزَاجُ ▼ الشَّرَابِ *What is mixed with wine,* or *a beverage.* (Ṣ, Ḳ.) مِزَاجُ ▼ الخَمْرِ كَافُورٌ [see Ḳur, lxxvi., 5,] *The odour,* not the taste, *of the wine is* [*like*] *camphor.* (TA.) — مِزَاجُ ▼ البَدَنِ [*The constitution,* or *temperament, of the body;*] *the aggregate natural constituents* (طَبَائِعُ) *with which the body is composed;* (Ṣ, Ḳ;) i.e. *the four humours of the body;* namely, *black bile* [السَّوْدَآءُ], *yellow bile* [الصَّفْرَآءُ], (المِرَّتَانِ), *phlegm* (البَلْغَمُ), *and blood* (الدَّمُ). (TA.) Pl. أَمْزِجَةٌ. (Mṣb.) You say, هُوَ صَحِيحُ ▼ المِزَاجِ, and فَاسِدُهُ, *He is of sound, and of unsound, constitution,* or *temperament:* meaning the humours of the body. And أَمْزِجَةُ النِّسَآءِ مُخْتَلِفَةٌ *The constitutions,* or *temperaments, of women are discordant,* or *various.* (A.) — مِزْجٌ (Aṣ, Ḳ, &c.) and ▼ مَزْجٌ, (Az, Ṣ, &c.,) or the latter is erroneous, or a word of weak authority, (Ḳ,) *Honey:* (Ṣ, Ḳ:) or *honey in the comb;* syn. شَهْدٌ: (T:) so called because every sweet beverage is mixed with it. (AḤn.) — Also, *Water with which wine is mixed.* (TA.) — مِزْجٌ The *bitter almond;* as also ▼ مِزِيجٌ: see لَوْزٌ (Ḳ:) but IDrd doubts of its correctness; and it is said to be correctly مُنْج [which is Persian]. (TA.)

مَزْجٌ: see مِزَاجٌ.

مَوْزَجٌ *A boot,* (Ḳ,) worn by women: (A:) an arabicized word, (Ṣ, Ḳ,) from the Persian مُوزَهْ: (Ṣ:) pl. مَوَازِجَةٌ (because it is a foreign word, Ṣ) and مَوَازِجُ. (Ṣ, Ḳ.)

مَزِيجٌ: see مِزْجٌ.

رَجُلٌ مَزَّاجٌ, and ▼ مُمَزَّجٌ; *A man who continues not of one disposition,* or *temper, but varies in disposition,* or *temper:* or *a liar, who confounds,* or *confuses, things.* (IAạr.)

مَمْزُوجٌ: see مَزْجٌ.

مُمَزَّجٌ: see مَزَّاجٌ.

طَبْعُ عُطَارِدَ مُتَمَزِّجٌ [*The nature of* the planet *Mercury is various*]. (A.)

مزح

1. مَزَحَ, aor. ـَ, inf. n. مَزْحٌ, (Ṣ, Ḳ,) and quasi-inf. n. مُزَاحٌ and مُزَاحَةٌ, (Ḳ,) [the latter like its syn. دُعَابَةٌ,] but Fei says that this last is مَزَاحَةٌ, (TA,) [and he mentions it as an inf. n.,] *He jested* or *joked;* (Ṣ, Mṣb, Ḳ;) *contr. of* جَدَّ [which signifies "he was serious, or in earnest"]: (M:) or *he talked* or *behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying;* so that it excludes the meaning of mocking or ridiculing or deriding. (MF.)

3. مازحهُ, inf. n. مِزَاحٌ (Ṣ, Ḳ) and مُمَازَحَةٌ, (Ḳ,) *He jested,* or *joked, with him.* (Ṣ, Ḳ.)

6. تَمَازَحَا *They two jested,* or *joked, one with the other.* (Ṣ, Ḳ.)

مَزْحَةٌ *A jest,* or *joke; a single act of jesting,* or *joking.* (Mṣb.)

مُزَاحٌ and مُزَاحَةٌ, substs., *A jesting,* or *joking.* (Ṣ, Ḳ.) [See 1.]

رَجُلٌ مَزَّاحٌ *A man who is a great jester,* or *joker.* (A.)

مزد

1. مَزَدَ, &c.: see art. مصد.

مزر

مِزْرٌ *A certain kind of beverage,* (Ṣ, Mgh,) or نبيذ, (A, Ḳ,) *made of* ذُرَة [*a kind of millet*]: (A, Mgh, Ḳ:) [it is now called in Egypt and Nubia بُوزَه and بُوظه: see De Sacy's "Abd-allatif," pp. 324 and 572; and my "Modern Egyptians," vol. i. ch. iii.:] and *of barley:* (Mgh, Ḳ:) or *of wheat:* (Mgh:) and *of* [*other*] *grains:* (TA:) A'Obeyd mentions that the Ibn-'Omar explains the various kinds of نبيذ thus: بِتْعٌ is نبيذ of honey: and جِعَةٌ is نبيذ of barley: and مِزْرٌ, of ذُرَة: and سَكَرٌ, of dried dates: and خَمْرٌ, of grapes: and سُكُرْكَةٌ is the *wine of the Abyssinians;* Aboo-Moosà El-Ash'aree says that it is of ذُرَة, and it is also called سُقُرْقُعٌ, app. arabicized from سُكُرْكَة, which is Abyssinian: (Ṣ:) مِزْرٌ and سُكُرْكَةٌ are the same. — See Supplement.

[مزع, &c.,

See Supplement.]

مس

1. مَسَّهُ, (A, Mgh,) first pers. مَسِسْتُهُ, (Ṣ, M, Mṣb, Ḳ,) for which they sometimes say مِسْتُهُ, rejecting the first س, (Sb,* Ṣ, M,* Ḳ,) and transferring the kesreh thereof to the م, (Sb,* Ṣ, M,*) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the م with its fethah, [saying مَسْتُهُ,] like ظَلْتُمْ and ظِلْتُمْ for ظَلِلْتُمْ, an irregular contraction, (Ṣ,) aor. يَمَسُّهُ, (Ṣ, Mṣb, Ḳ,) [and يَمْسَسْهُ when mejzoom, accord. to rule,] inf. n. مَسٌّ (Ṣ, M, A, Mṣb, Ḳ) and مَسِيسٌ, (Ṣ,* M, A, Ḳ,) or the latter is a simple subst., (Mṣb,) and مِسِّيسَى; (Ṣ,* Ḳ;) and [مَسَّهُ,] first pers. مَسَسْتُهُ; aor. يَمُسُّهُ, (AO, Ṣ, M, Mṣb, Ḳ,) inf. n. مَسٌّ; (Mṣb;) the former of which two verbs is the more chaste; (Ṣ, TA;) *He touched it,* or *felt it,* [generally the former,] syn. لَمَسَهُ, (M, A, Ḳ,) *with his hand:* (TA: as from the Ḳ [but wanting in a MS copy of the Ḳ and in the CḲ:]) or *he put his hand to it without the intervention of anything:* (Mṣb:) or مَسٌّ is like لَمْسٌ; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [*action*] *with which is perception by the sense of* لمس: (Er-Rághib, TA:) [see also لَمَسَهُ:] and [in like manner you say,] مَاسَّ الشَّىْءُ الشَّىْءَ, inf. n. مُمَاسَّةٌ and مِسَاسٌ, (M, A,*) meaning, *the thing met* [or *touched*] *the thing with its substance.* (M.) — [Hence,] مَسَّهَا, (M, A, Mṣb,) first pers. مَسِسْتُهَا, aor. يَمَسُّهَا, (Mṣb,) inf. n. مَسٌّ and مَسِيسٌ, (Mgh, Mṣb,) ‡ *Inivit eam;* scil. mulierem; (M, A, Mṣb;) as also ▼ مَاسَّهَا, (M, A, Mṣb,) inf. n. مُمَاسَّةٌ (Ṣ, Mṣb) and مِسَاسٌ: (Mṣb:) the former is used in this sense in several places in the Ḳur, and is said by some to be preferable to the latter: (TA:) and تَمَاسٌّ is also used metonymically for [the *coming together, in the sense of*] مُبَاضَعَة, as well as مُمَاسَّة. (Ṣ.) — مَسَّ المَآءُ الجَسَدَ, inf. n. مَسٌّ, ‡ *The water wetted the body.* (Mṣb.) — مَسَّ also signifies ‡ *He,* or *it, struck,* or *smote;* because striking, or smiting, like touching, is with the hand. (TA.) You say, مَسَّهُ

بِالسَّوْطِ ‡ He struck him with the whip]. (A.) — And it is said of anything annoying or hurtful that befals a man. Thus in the Kur, [ii. 74, and iii. 23,] لَنْ تَمَسَّنَا النَّارُ ‡ [*The fire* of hell *will not smite us*; or here it may be rendered *touch us*]. And [ii. 210,] مَسَّتْهُمُ البَأْسَآءُ [*Distress*, or *misfortune, smote*, or *afflicted*, or *befell, them*]. And in other instances; all which are similar to the saying in the same, ذُوقُوا مَسَّ سَقَرَ. (TA.) [See مَسٌّ below.] You say also, مَسَّهُ المَرَضُ ‡ [*Sickness smote him*, or *befell him*]: and مَسَّهُ العَذَابُ ‡ [*Punishment befell him*]: and مَسَّهُ الكِبَرُ ‡ [*Old age came upon him*]. (A.) And مَسَّتْهُ الجِنُّ ‡ [lit. *The jinn*, or *genii touched him*; meaning, *affected him with madness*, or *insanity*]: (TA:) [whence,] مُسَّ, [in the TA, مُسَّ بِهِ, app. meaning, from what immediately precedes, مُسَّ,] inf. n. [مَسٌّ,] بِالجُنُونِ *He was*, or *became*, [*touched with madness*, or *insanity*: or] *mad*, or *insane*: (K:) as though the jinn had touched him. (TA.) And مَسَّهُ بِعَذَابٍ ‡ *He punished him*. (TA, from a trad.) — [Hence, app.,] مَسَّتْ إِلَيْهِ الحَاجَةُ, (S, K,) inf. n. [مَسٌّ and] مَسِيسٌ, (TA,) † [which seems to signify either *The want of him*, or *it, was difficult of accomplishment*, or *distressing*; or *the want was difficult of accomplishment*, or *distressing, to him*]. (S, K. [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of حَاجَةٌ مَاسَّةٌ, *q. v.*]) — [مَسٌّ is also said of what is good, as well as of what is evil; as in the following instance:] مَسَّتْهُ مَوَاسُّ الخَيْرِ وَالشَّرِّ ‡ [*The haps of good fortune, and of evil*,] *happened to him*, or *betided him*. (TA.) — [As touching implies proximity,] مَسَّتْ بِكَ رَحِمُ فُلَانٍ signifies ‡ *The relationship of such a one is near to you*. (S, K,* TA.) — And as مَسَّ originally signifies "he touched or felt with the hand," it is used metaphorically as meaning ‡ *He took* a thing; as, for instance, (in a trad.,) water from a مِيضَأَة. (TA.) = مَسَّ is made doubly trans. by means of the prep. بِ prefixed to the second objective complement. (Msb.) See 4, in two places.

3: see 1, in two places: and see لَا مَسَاسِ.

4. أَمَسَّهُ الشَّىْءَ *He made him*, or *caused him, to touch the thing*: (S,* IJ, M, A:*) *he enabled him to touch it*. (Mgh.) — أَمَسَّ الجَسَدَ مَآءً, and مَسَّ ↓ الجَسَدَ بِمَآءٍ, ‡ *He wetted the body with water*; or *caused water to wet the body*. (Msb.) And أَمَسَّ وَجْهَهُ الطِّيبَ ‡ *He smeared his face with the perfume*. (Mgh.) And أَمَسَّتْهُ عَارِضَيْهَا, and مَسَّتْهُ ↓ بِعَارِضَيْهَا, ‡ *She smeared the sides of her cheeks with it*; namely, perfume. (Mgh.) — أَمَسَّهُ شَكْوَى ‡ *He made a complaint to him*. (M, TA.)

6. تَمَاسَّا *They* (two bodies) *touched each other*; *were*, or *became, in contact*. (M, A,* K.*) — Hence, (K,) ‡ *They two came together in the way of* مُبَاضَعَة: (S, Msb,* K:*) in this sense the verb is used in the Kur, lviii. 4 and 5. (S, TA.) See also مَسَّهَا.

مَسٌّ: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the Kur, [liv. 48,] (TA,) ذُوقُوا مَسَّ سَقَرَ ‡ *Taste ye the first effect upon you of the fire of hell*: (K, TA:) or *the stroke thereof*: (Jel:) or *the heat and pain thereof*. (Bd.) In like manner you say, (K,) وَجَدَ مَسَّ الحُمَّى (M, K) ‡ *He felt the commencement*, or *first touch*, [or *access*,] *of fever, before its taking him forcibly, and becoming apparent*. (M, L.) And لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ ‡ *He did not feel the first sensation of fatigue*. (TA, from a trad.) [And hence,] بِهِ مَسٌّ مِنَ الجُنُونِ ‡ [*In him is a touch*, or *stroke, of madness*, or *insanity*, or *diabolical possession*]: (S, TA:) and مَسٌّ, alone, signifies *madness*, or *insanity*, or *diabolical possession*: (M, A,* Mgh, K:) as in the Kur, ii. 276: (TA:) and you say بِهِ مَسٌّ *in him is madness*, &c.: (A,* Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — You say also, هُوَ حَسَنُ المَسِّ فِى مَالِهِ ‡ *He has the impress of a good state*, or *condition, in his camels*, or *sheep*, or *goats*: and رَأَيْتُ لَهُ مَسًّا فِى مَالِهِ ‡ *I saw him to have an impress of a good state*, or *condition, in his camels*, &c.: like as you say إِصْبَعًا. (A, TA.)

لَا مَسَاسِ, (S, M, K,) like قَطَامِ, (S, K,) indecl., with kesr for its termination, because altered from the inf. n. مَسٌّ, (S,) signifies [properly *There shall be no touching*: or] *touch not thou*: (K:) or *touch not thou me*: (M:) and some read thus in the Kur, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says مَسَاسِ [alone], in the sense of an imperative, [affirmatively,] like دَرَاكِ and نَزَالِ: (K:) but لَا مِسَاسَ ↓, in the Kur, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching*: (M:) or *I will not touch nor will I be touched*. (S, K.)

لَا مِسَاسَ: see لَا مَسَاسِ.

مَسُوسٌ ‡ Water *that is reached by the hands*; or *taken with the extended hands*: (M, K,* TA:) in the K, نَالَتْهُ is put by mistake for تَنَاوَلَتْهُ [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] ‡ *wholesome* water, (A, TA,) *that removes thirst*, or *the heat of thirst, as soon as it touches it*: (M, A,* K,* TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and † anything *that cures thirst*, or *the heat of thirst*: (IAar, K:) or, [in the K, and,] † water *between sweet and salt*: (S, K:) or, [in the K and,] † *sweet and clear* water: (As, K:) and † *salt*, or *bitter and thick and undrinkable*, water, *that burns everything by its saltness*. (M.) You say also رِيقَةٌ مَسُوسٌ ‡ *Some saliva that takes away thirst*. (IAar, M.) And كَلَأٌ مَسُوسٌ † *Herbage that has a fattening and beneficial effect upon the animals that pasture on it*. (AHn, M.) — Also, i. q. فَادْزَهْر [The *bezoar-stone*]: (K:) or تِرْيَاق [*an antidote against poison*]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَسَّاسَةٌ: see مَاسَّةٌ.

حَاجَةٌ مَاسَّةٌ † *A want difficult of accomplishment*; or *pressing*; syn. مُهِمَّةٌ. (S, K.) — رَحِمٌ مَاسَّةٌ ‡ *Near relationship*; (S, M, A,* K;) as also مَسَّاسَةٌ ↓. (TA.) — [Also, as a subst., sing. of مَوَاسُّ, of which an ex. has been given above, (see 1,) signifying *Haps* of good fortune, and of evil.]

مَمْسُوسٌ A man *in whom is a touch*, or *stroke*, (مَسٌّ,) *of madness*, *insanity*, or *diabolical possession*: (S, TA:) or *mad*, *insane*, or *possessed by a devil*. (AA, M, A, Mgh, K.)

مسأ

1. مَسَأَ الطَّرِيقَ *He went along the middle of the road*; (K;) or *the hard and elevated part* (مَتْن) *of the road*. (TA.) — مَسَأَ *He was slow*, or *tardy*. (K.) — مَسَأَ حَقَّهُ *He delayed giving him his due*. (K, TA.) — مَسَأَ القِدْرَ *He stilled*, or *allayed, the boiling of the pot*. (K.) — مَسَأَهُ بِالقَوْلِ *He soothed*, or *softened, him by words*. (K.) — مَسَأَ *He beguiled*, or *deceived*. (K.) — مَسَأَ عَلَى شَىْءٍ, (K,) inf. n. مَسْءٌ, (TA,) *He became accustomed*, or *inured to a thing*. (K.) = مَسَأَ بَيْنَهُمْ, and امسأ ↓, *He excited discord between them*. (K, TA.) — مَسُؤَ, (S, K,) aor. ـُ, (K,) inf. n. مَسْءٌ (S, K) and مُسُوءٌ, (K,) *He was hard*, or *impudent, and rude*; *not caring for what one said, or did to him*. (AZ, S, K.)

4: see 1.

5. تَمَسَّأَ *It* (a garment) *rent*, or *became ragged and worn out*. (IB, K.)

مَسْءٌ The *middle* of a road. (Ḳ.) [See 1, and see مَسْخ.]

مَاسِئٌ *Hard,* or *impudent, and rude; not caring for what one says* or *does to him.* (AZ, Ṣ.) Perhaps مَاسٍ is from this: (see art. مسى:) or perhaps it is formed by transposition from مَائِس: see art. ميس. (AM.)

مسح

1. مَسَحَ شَيْئًا, aor. ـَ, inf. n. مَسْحٌ; and ▼مَسَّحَهُ, inf. n. تَمْسِيحٌ; *He wiped a thing* that was wet or dirty, *with his hand,* or *passed his hand over it to remove the wet* or *dirt that was upon it:* (L:) مَسْحٌ and تَمْسِيحٌ and ▼تَمَسُّحٌ signifying the *passing the hand over a thing that is flowing* [*with water* or *the like*], or *dirtied, soiled,* or *polluted, to remove the fluid* or *dirt,* or *soil* or *pollution;* (L, Ḳ;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies *He stroked a thing* with his hand; as, for instance, the Black Stone of the Kaabeh; see below.] — مَسَحَ رَأْسَهُ مِنَ المَآءِ; and جَبِينَهُ مِنَ الرَّشْحِ; *He wiped his head with his hand to remove the water* that was upon it; and *his forehead to remove the sweat.* (L.) — مَسَحَ بِرَأْسِهِ (Ṣ) *He wiped with his hand,* or *passed his hand closely over, his head,* or *a part thereof, without making any water to flow upon it:* so in the Ḳur, v. 8; where it is said, فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to ايديكم; [i.e., as a third objective complement to the verb اغسلوا; not as an adjunct to رؤوسكم;] but some read أَرْجُلِكُمْ, putting it in the gen. case because of its proximity to رؤوسكم; (Jel;) [in like manner as خَرِبٍ is put in the gen. case in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Is-ḥáḳ the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both *he wiped with the hand,* and also *he washed:* so says IAth: (L:) and AZ and IḲt say the like: (Mṣb:) you say مَسَحْتُ يَدَىَّ بِالمَآءِ, meaning *I washed my hands with water.* (AZ, Mṣb.) — مَسَحَ شَيْئًا بِالمَآءِ *He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing.* (Mṣb.) — مَسَحَ البَيْتَ *He compassed the House* [*of God,* i.e. *the Kaabeh:* because he who does so passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ ٱللّٰهُ عَنْكَ مَا بِكَ *May God remove that which is in thee!* (L;) or, *wash and cleanse thee from thy sins!* (TA, art. مصح.) A prayer for a sick person. (L, from a trad.) — مَسَّحَهُ *He anointed him* or *it* with oil. (A.) — مُسِحَ بِالكَرَمِ, inf. n. مَسْحٌ, ‡ *He was characterized by somewhat,* or *by some sign* or *mark, of nobility.* (L.) [See مَسْحَةٌ.] — مَسَحَ, inf. n. مَسْحٌ, *He combed and dressed hair;* syn. مَشَطَ. (Ḳ.) — مَسْحُ اللِّحَى [*The stroking of the beards*] was a sign of reconciliation. (S, O, in art. عق: see عَقَّ بِالسَّهْمِ.) — مَسَحَهُ, or مَسَّحَهُ, i.e. بالمعروف مِنَ القَوْلِ بِالمَعْرُوفِ, (L,) inf. n. مَسْحٌ; (L, Ḳ;) and ▼مَسَّحَهُ, (L,) inf. n. تَمْسِيحٌ; (L, Ḳ;) *He spoke to him good words, deceiving,* or *beguiling, him therein,* (L, Ḳ,) *and giving him nothing.* (L.) — فُلَانٌ يَمْسَحُ رَأْسَ زَيْدٍ ‡ *Such a one beguiles,* or *deceives, Zeyd.* (A.) [See also 3.] — مَسَحَ, inf. n. مَسْحٌ and تِمْسَاحٌ *He lied; uttered what was false.* (Ḳ.) — مَسَحَ فِى الأَرْضِ, inf. n. مُسُوحٌ, *He set forth journeying through the land,* or *earth:* (A'Obeyd, Ḳ:*) as also مَصَحَ. (TA.) — مَسَحَهُمْ ‡ *He passed lightly by them,* or *brushed by them, without remaining by them.* (L.) — مَسِحَ, [aor. ـَ,] inf. n. مَسَحٌ, *The inner sides of his* (a man's, Ṣ) *thighs rubbed together,* (Ṣ, L, Ḳ,) *so as to become sore and chapped:* (L:) or *he had the inner side of his knee inflamed by the roughness of his garment.* (L, Ḳ.) — مَسَحَ الإِبِلَ, inf. n. مَسْحٌ ‡ *He made the camels to journey all the day long:* and *he made the backs of the camels to be wounded by the saddles, and emaciated them;* as also ▼مَسَّحَهَا, inf. n. تَمْسِيحٌ: (Ḳ:) and in the latter sense you say مَسَحَ النَّاقَةَ, and ▼مسّحها. (TA.) — مَسَحَتِ الإِبِلُ يَوْمَهَا ‡ *The camels journeyed all the day.* (Ṣ.) مَسَحَتِ الإِبِلُ الأَرْضَ يَوْمَهَا دَأْبًا ‡ *The camels journeyed all the day laboriously.* (TA.) = مَسَحَ, (Ṣ,) inf. n. مَسْحٌ (Ḳ) and مِسَاحَةٌ, (Ṣ, Ḳ,) or the latter is a simple subst., (Mṣb,) ‡ *He measured land.* (Ṣ, Ḳ.) = مَسَحَ, inf. n. مَسْحٌ, ‡ *He cut,* or *severed:* and *he struck,* or *smote:* (Ḳ:) *he severed* the neck, and the arm. (TA.) مَسَحَ عُنُقَهُ and بِعُنُقِهِ, aor. ـَ, inf. n. مَسْحٌ, *He smote his neck:* or, as some say, *severed it,* or *cut it through.* Agreeably with both these significations مَسْحًا is rendered in the Ḳur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to IAth, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طفق.] مَسَحَهُ بِالسَّيْفِ *He smote him with the sword:* (L:) and *he cut him with the sword:* (Ṣ, L:) or مَسَحَهُ signifies *he struck him gently* with a staff, or stick, and with a sword. (TA in art. دهن.) — See 8. — Also مَسَحَهُمْ *He slew them.* (L.) = مَسَحَهُ, (inf. n. مَسْحٌ, Ḳ,) *He* (God) *created him blessed,* (AḤeyth, Ḳ,) *and goodly:* (AḤeyth:) — and, contr., *created him accursed,* (AḤeyth, Ḳ,) *and foul,* or *ugly.* (AḤeyth.) = مَسَحَ, (Ṣ,) inf. n. مَسْحٌ, (Ḳ,) ‡ *Inivit* feminam. (Ṣ, Ḳ.)

2: see 1, in four places.

3. ماسحهُ ‡ *He took him by the hand; applied the palm of his hand to the palm of the other's hand.* (TA.) — ‡ *He made a compact,* or *covenant, with him.* (TA.) — مَاسَحَا ‡ *They used blandishing, soothing,* or *wheedling, words, one to the other, deceiving thereby;* (Ḳ;) *their hearts not being sincere.* (TA.) You say غَضِبَ فَمَاسَحْتُهُ حَتَّى لَانَ ‡ *He was angry, and I coaxed,* or *wheedled, him until he became gentle,* or *mild.* (TA.) [See also 1.]

5. تمسّح بالمآءِ *He washed himself with water.* (A, Z.) — تمسّح ‡ *He performed the ablution called* الوُضُوْء. (IAth.) — تمسّح بِالأَرْضِ (Ṣ, L) ‡ *He performed the action termed* التَّيَمُّم: or *he made his forehead to touch the ground in prostration, without anything intervening.* (L.) — فُلَانٌ يَتَمَسَّحُ بِثَوْبِهِ ‡ *Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God:* (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21]. فُلَانٌ يُتَمَسَّحُ بِهِ ‡ *Such a one is a person by means of whom one looks for a blessing* (يُتَبَرَّكُ بِهِ,) *by reason of his excellence,* (Ḳ,) *and his devotion;* (TA;) *as though one advanced himself in the favour of God by approaching him.* (L.) [See also an ex. voce رُكْنٌ.] — فُلَانٌ يَتَمَسَّحُ ‡ *Such a one has nothing with him,* or *in his possession; as though he wiped his arms with his hands:* (Ḳ:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — تمسّح *He wiped himself,* مِنْ شَىْءٍ *to remove a thing,* and بِشَىْءٍ, *with a thing.* (L.) [See also 1.]

6. تَمَاسَحَا ‡ *They acted in a friendly* or *sincere manner, one to the other;* syn. تَصَادَقَا: or *they made a contract,* or *bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand* [*to confirm it*], (Ḳ,) *and swore to the other.* (TA.) — تَمَاسَحُوا ‡ *They took one another by the hand.* (TA.)

8. امتسح *He drew* a sword (Ḳ) from its scabbard; as also ▼مَسَحَ. (TA.)

مِسْحٌ *i.q.* بَلَاسٌ; (Ṣ, Ḳ;) i.e., *A garment of thick,* or *coarse, hair-cloth:* so in the T: and *a piece of such stuff as is spread in a house* or *tent:* (TA:) *a* بلاس *such as is worn by monks:* (Mgh:) *a* كِسَآء *of hair-cloth:* (L:) *an old and worn-out garment:* (Kull:) pl. أَمْسَاحٌ and مُسُوحٌ; (Ṣ;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — مِسْحٌ The *main part, and middle, of a road;* syn. جَادَّةٌ: (Ḳ:) pl. أَمْسَاحٌ (TA) and مُسُوحٌ. (Ḳ.)

مَسَحٌ, a subst., *Paucity of flesh in the posteriors and thighs;* or *smallness of the buttocks, and their sticking together;* or *paucity of flesh in the thighs;* syn. رَسَحٌ. (L.)

عَلَى فُلَانٍ مَسْحَةٌ مِنْ جَمَالٍ, (Ṣ, Ḳ,) or مُسْحَةٌ ▼, (L,) ‡ *Upon such a one there appears somewhat of beauty;* (L, Ḳ;) or, *some sign,* or *mark,* or *trait, of beauty:* (L:) and مسحةُ كَرَمٍ, *some sign,* or *mark, trait,* or *indication, of nobility;* and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say عَلَيْهِ مسحةُ قُبْحٍ: (L:) but you say also بِهِ مسحةٌ مِنْ هُزَالٍ *in him is somewhat,* or *some sign,* or *mark, of leanness;* (L, Ḳ;) which is a phrase of the Arabs mentioned by Az. (L.) — مُسْحَةٌ in the cheek of a horse: see صِفَاحٌ.

مُسْحَةٌ: see مَسْحَةٌ.

مَسِيحٌ *Anointed: wiped over with some such thing as oil.* (Ḳ.) — *A king.* (El-'Eynee.) — المَسِيحُ [*The Messiah, the Christ, the Anointed,*] *Jesus,* on whom be peace! (Ṣ, Mṣb, Ḳ,) [correctly] an arabicized word, [from the Hebrew,] originally مَشِيحَا, with ش: (T, Mṣb:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the Ḳ, his having mentioned, in his Expos. of the Meshárik el-Anwár, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — Also, (Ḳ,) or المَسِيحُ الكَذَّابُ, (Ṣ,) or المِسِّيحُ ▼, (Ḳ,) [*The Messiah,* or *Christ, surnamed the Great Liar; the False Christ; Antichrist;* also called] *Ed-Dejjál,* الدَّجَّالُ: (Ṣ, Ḳ:) it is not allowable, however, to apply to him the appellation المسيح without restriction; wherefore one says المسيح الدَّجَّالُ [or الكَذَّابُ]; (TA;) [unless in a case like the following, in which] a poet says

إِذَا المَسِيحُ يَقْتُلُ المَسِيحَ

[*When the* true *Messiah shall slay the* false *Messiah*]. (Mṣb.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — مَسِيحٌ *Sweat:* (T, Ṣ, Ḳ:) so called because it is wiped off (يُمْسَحُ) when it pours forth. (T.) — مَسِيحٌ ‡ A dirhem [or silver coin] *of which the impression is obliterated;* syn. أَطْلَسُ; (Ṣ, Mṣb, Ḳ;) *having no impression.* (Mṣb.) — مَسِيحٌ (Ṣ, Ḳ) and مَسِيحَةٌ ▼ (TA) *A piece of silver.* (Aṣ, Ṣ, Ḳ.) — مَسِيحٌ ‡ *i.q.* مَمْسُوحُ الوَجْهِ, (Ḳ,) i.e., A man *having one side of his face plain, without eye* or *eyebrow:* said to apply in this sense to Ed-Dejjál, among others. (IF, L.) — *One-eyed.* (Az.) [See also أَمْسَحُ.] — مَسِيحٌ *A rough napkin,* or *kerchief, with which one wipes himself:* (L, Ḳ:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called مِمْسَحَةٌ ▼.] — مَسِيحٌ *Beautiful in the face.* (TA.) — مَسِيحٌ *One who journeys* or *goes about much for the sake of devotion,* or *as a devotee;* as also مِسِّيحٌ ▼, (Ḳ,) and أَمْسَحُ ▼, (TA,) the fem. of which is مَسْحَآءُ. (Ḳ, TA.) See مَسَّاحٌ. = مَسِيحٌ ‡ *Multum coiens;* as also مَاسِحٌ ▼. (Ḳ.) — مَسِيحٌ *Erring greatly.* (TA.) — مَسِيحٌ *A great liar; one who lies much;* as also مَاسِحٌ ▼ and مِمْسَحٌ ▼ (Ḳ) and تِمْسَحٌ ▼ (Lḥ, Ḳ) and أَمْسَحُ ▼, (TA,) the fem. of which last is مَسْحَآءُ. (Ḳ, TA.) See مَاسِحٌ. = مَسِيحٌ *Very veracious;* syn. صِدِّيقٌ: (Ḳ, L, TA: in the CḲ صَدِيقٌ:) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) = مَسِيحٌ *Created blessed, and goodly;* (L;) *created* (مَمْسُوحٌ) *with blessing,* or *prosperity:* (Ḳ:) — and, contr., *created accursed, and foul,* or *ugly;* (L;) *created with unfortunateness.* (Ḳ.)

مِسَاحَةٌ ‡ *Mensuration of land.* (Mṣb.) [See also 1.] — See also تَكْسِيرٌ.

مَسِيحَةٌ *i.q.* ذُؤَابَةٌ, [*a portion,* or *lock, of hair hanging down loosely from the middle of the head to the back;* or *the hair of the fore part of the head;* the *hair over the forehead;* or *the part whence that hair grows;* or *a plait of hair hanging down; &c.*]: (Ṣ, L, Ḳ:) or *hair that is left without its being dressed with oil* or *anything else:* or that *part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the scull unite:* or that *part of the side of the hair upon which a man puts his hand, next to his ear:* or the *hair of each side of the head:* pl. مَسَائِحُ: or مسائح signifies the *place which a man wipes with his hand:* or, accord. to As, the *hair:* or, accord. to Sh, the *hair which one wipes with his hand, upon his cheek and his head.* (L.) — See مَسِيحٌ. = مَسِيحَةٌ *A bow:* (Ṣ, Ḳ:) or *an excellent bow:* (L.) pl. مَسَائِحُ. (Ṣ, Ḳ.)

مَسَّاحٌ ‡ *A measurer of land;* (TA;) as also مَسِيحٌ ▼. (L.)

مِسِّيحٌ and المِسِّيحُ: see مَسِيحٌ.

مَاسِحٌ بِهِ *He* (a camel) *has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed:* if he make it bleed, you say بِهِ حَازٌّ: (Ṣ, L:) and *he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called* ضَاغِطٌ. (L.) — See مَسِيحٌ. — مَاسِحٌ and مَسِيحٌ ▼ *A great slayer; one who slays much,* or *many.* (Az, L.)

مَاسِحَةٌ *A woman who combs and dresses hair;* syn. مَاشِطَةٌ. (Ṣ.)

أَمْسَحُ A *flat* place, *with small pebbles, and without plants,* or *herbage.* (Ṣ.) — مَسْحَآءُ *A plain tract of land, with small pebbles,* (Ṣ, Ḳ,) *and without plants,* or *herbage:* (Ṣ:) [ex.] مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [*I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage*]: (Fr, Ṣ:) or *a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined,* or *in which dates are dried, not what is termed* قُفّ, *nor what is termed* سَهْلَة: (ISh:) pl. مَسَاحٍ and مَسَاحِى [i.e. مَسَاحِي or مَسَاحِيّ]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — Also مَسْحَآءُ *Red land.* (Ḳ.) — مَسْحَآءُ A woman *having little flesh in her posteriors and thighs;* or *foul, ugly,* or *unseemly;* syn. رَسْحَآءُ. (Ṣ.) [In the Ḳ, الأَرْضُ الرَّسْحَآءُ, given as an explanation of المَسْحَآءُ, is an evident mistake for المَرْأَةُ الرَّسْحَآءُ, as observed by Freytag.] — أَمْسَحُ, or أَمْسَحُ القَدَمِ, A man *having a flat sole to his foot, without any hollow:* (L:) fem. مَسْحَآءُ: (L, Ḳ:) and مَسِيحٌ ▼, or مَسِيحُ ▼ القَدَمَيْنِ, signifies the same: and also *having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them.* (L.) — Also مَسْحَآءُ, (Ḳ,) or مسحآء الثَّدْيِ, (L,) A woman *whose breast has no bulk.* (L, Ḳ.) — Also مَسْحَآءُ A *one-eyed* woman: [see also مَسِيحٌ:] and *such as is termed* بَخْقَآءُ, *whose eye is not* مَلُوَّزَة: so in [most of] the copies of the Ḳ, but in some, بِلَّوْرَة: (TA:) [the meaning seems to be *whose eye has no crystalline humour*]. — أَمْسَحُ A man *having little flesh in his posteriors and thighs;* or *having small buttocks sticking together;* syn. ارسح: fem. مَسْحَآءُ: pl. مُسْحٌ. (L.) — أَمْسَحُ A man (Ṣ) *having the inner sides of his thighs rubbing together* (Ṣ, L, Ḳ)

so as to become sore and chapped: (L:) or having the inner side of his knee inflamed by the roughness of his garment: (L, Ḳ:) fem. مَسْخَآءُ, and pl. مُسْخٌ. (L.) — غَارَةٌ مَسْخَآءُ ‡ A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked, or brushes by them, without remaining by them. (L, from a trad.) — See مَسِيخٌ.

أَمْسَحُ [app. used as a subst., and therefore with, or without, tenween,] A flat tract of land: pl. أَمَاسِحُ. (TA.) — A smooth desert; or smooth waterless desert. (Lth.)

أُمْسُوخٌ Any long piece of wood in a ship: (Ḳ:) pl. أَمَاسِيخُ. (TA.)

مِمْسَخٌ and مِمْسَخَةٌ: see مَسِيخٌ.

مَمْسُوخُ الأَلْيَتَيْنِ Having the buttocks cleaving to the bone, and small. (L.) — مَمْسُوخٌ A eunuch whose testicles have been extirpated. (TA.) — عَضُدٌ مَمْسُوخَةٌ An arm, from the shoulder to the elbow, having little flesh. (TA.) — مَمْسُوخٌ A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مسح.]

تِمْسَحٌ A dissembler; a deceiver; (Ḳ;) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.) — تِمْسَحٌ An audacious, or insolent, and wicked, or corrupt, man: (L, Ḳ:) or a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes. (L.) [See also مَسِيحٌ.] — See تِمْسَاحٌ.

تِمْسَاحٌ, (Ṣ, Mṣb, Ḳ,) and ▾ تِمْسَحٌ, (Mṣb, Ḳ,) the latter app. a contraction of the former, (Mṣb,) [The crocodile]; a well-known aquatic animal, (Ṣ,) a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mihrán, (Ḳ,) which is the river of Es-Sind; (TA;) or [rather] resembling the وَرَل, about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them: pl. of the former تَمَاسِيحُ, and of the latter تَمَاسِحُ. (Mṣb.)

مسخ

1. مَسَخَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَسْخٌ, (Ṣ,) He transformed him, or metamorphosed him, (Ṣ, Mṣb, Ḳ,) into a worse, or more foul, or more ugly, shape. (Ṣ, Ḳ.) Ex. مَسَخَهُ ٱللّٰهُ قِرْدًا God transformed him into an ape. (Ṣ, Ḳ.) [See Ḳur, xxxvi. 67.] — مَسَخَ شِعْرًا He took and transformed poetry; accord. to the most common usage, by the substitution of what is synonymous with the original, wholly or partly; but sometimes by altering the meanings. (M, F.) See 1 (last sentence) in art. سلخ. — مَسَخَ الكَاتِبُ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (Mṣb.) — مَسَخَ النَّاقَةَ, (L, Ḳ,) aor. ـَ, inf. n. مَسْخٌ, (L,) ‡ He rendered the she-camel lean, and wounded her back, by fatigue and use: (A'Obeyd, L, Ḳ:) as also ▾ مَسَّخَ. (L.) — مَسُخَ, [aor. ـُ,] inf. n. مَسَاخَةٌ † It (flesh-meat, and fruit,) was, or became, tasteless, or insipid: it (food) had no salt nor colour nor taste: and, sometimes, it was between sweet and bitter. (L.) — مَسَخَ طَعْمَهُ † It caused its taste to depart; took away its taste. (Ṣ.)

4. امسخ It (a humour) became dissolved. (L, Ḳ.)

7. إِمَّسَخَتِ العَضُدُ, [or إِنْمَسَخَتْ, the original form,] The arm, between the shoulder and the elbow, became lean. (L.) إِنْمِسَاخُ حَمَاةِ الفَرَسِ Lankness of the muscle of the thigh (ساق) called] the حماة of the horse (Ṣ, Ḳ) is disliked. (Ṣ.) [In some copies of the Ṣ, this is omitted.]

مَسْخٌ and ▾ مَسِيخٌ, (L, Ḳ,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مُسُوخٌ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (L,) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, Ḳ.) Ex. الجَانُّ مَسْخُ الجِنِّ The Jánn, which are slender serpents, are the transformed of the Jinn, or Genii; like as certain persons of the Children of Israel were transformed into apes. [See Ḳur, ii. 61.] (L, from a trad.) — Also, the ▾ latter, Deformed; rendered ugly in make, or form. (Ḳ.) Hence, some say, the appellation of ▾ المَسِيخُ الدَّجَّالُ [more commonly المَسِيحُ الدَّجَّالُ, q.v.]. (TA.) — Also, the same, ‡ A man having no beauty. (Ṣ, Ḳ.) — And † Weak and stupid: (Ḳ:) also an epithet applied to a man. (TA.) — And † Flesh-meat, (Ṣ, L, Ḳ,) and fruit, (L, Ḳ,) that has no taste; tasteless; insipid: (Ṣ, L, Ḳ:) or, applied to food, that has no salt nor colour nor taste: and sometimes, that is between sweet and bitter. (L.) El-Ash'ar Er-Raḳabán, of the tribe of Asad, a Jáhilee, says, addressing a man named Riḍwán, (L,)

• مَسِيخٌ مَلِيخٌ كَلَحْمِ الحُوَا •
• رِلَا أَنْتَ حُلْوٌ وَلَا أَنْتَ مُرٌّ •

[Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (Ṣ, L.)

مَسَخٌ Leanness of the arm, between the shoulder and the elbow. (L.)

مُسْخٌ: see مَسِيخٌ.

مَاسِخِيٌّ A bow-maker. (Ṣ, L, Ḳ.) AḤn says, that مَاسِخَةُ, a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bow-maker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bow-maker in after times received the above appellation. (L.) — مَاسِخِيَّةٌ (L, Ḳ) and مَاسِخِيَّاتٌ (Ṣ, L) Bows: so called in relation to the above-mentioned bow-maker, Másikhah of the tribe of Azd: (Ṣ, L, Ḳ:) Másikhah was his surname, and his name was Nubeysheh the son of El-Ḥárith, one of the sons of Naṣr the son of Azd. (TA.)

هُوَ أَمْسَخُ مِنْ لَحْمِ الحُوَارِ [He, or it, is more tasteless, or insipid, than the flesh of the new-born camel]: i.e., he, or it, has no taste. A proverb. (Ṣ.)

مَمْسُوخٌ A horse, having little flesh in the rump, or buttocks: and مَمْسُوخَةُ العَجُزِ A woman having little flesh in her posteriors: (Ḳ:) but the more approved pronunciation is with ح. (TA.)

مسد

1. مَسَدَ, aor. ـُ, (Ṣ, M, L,) inf. n. مَسْدٌ, (Ṣ, M, L, Ḳ,) He twisted a rope: (M, L, Ḳ:) or he twisted it well. (ISk, Ṣ, L.) — مَسَدَ, aor. ـُ, (M, L,) inf. n. مَسْدٌ, (Ṣ, M, L, Ḳ,) He pursued a journey laboriously, or with energy; or he held on, or continued, the journey; syn. أَدْأَبَ السَّيْرَ, (Ṣ, M, L, Ḳ,) by night: (Ṣ, M, L:) or he journeyed on continually, whether by night or by day: (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — مَسَدَ, aor. ـُ, [inf. n. مَسْدٌ,] ‡ It (leguminous herbage, A, or continued travel, Lth) rendered an animal lean, lank, light of flesh, slender, or lank in the belly. (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull,

• يَمْسُدُهُ القَفْرُ وَلَيْلٌ سَدِى •

The bare and waterless desert renders him lean, &c., and dewy night. (L.) — مُسِدَ, inf. n. مَسْدٌ, ‡ It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) — The following expression of Ru-beh,

• يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرِمُهْ •

means ‡ It (the milk of camels) strengthens the

upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) *and renders it, firm.* (L.) —— حَسَنَةُ المَسْدِ, applied to a damsel, ‡ *i.q.* مَمْسُودَةٌ, q.v. (Ṣ, L.)

مَسَدٌ The *fibres that grow at the roots of the branches of the palm-tree;* syn. لِيفٌ: (Ṣ, A, L:) you say حَبْلٌ مِنْ مَسَدٍ *a rope,* or *halter, of those fibres:* (Ṣ, A:) also, مَسَدٌ alone signifies *a rope of those fibres:* (Ṣ, M, L, Ḳ:) or, *of those of the* [*hind of palm-tree called*] مُقْل: (Zj, L, Ḳ:) or, *of the leaves of the palm-tree:* or, *of the soft hair of the camel:* (Ṣ, M, L: [see an ex. voce زَاهِق:]) or, *of other hair:* or, *of wool:* or, *of hides:* (M, L:) or, *of camels' hides:* (Ṣ, L:) or, *of plants:* or, *of the bark of a tree:* (L:) or, *of any thing:* (M, L, Ḳ:) or *a plaited rope, firmly twisted,* (M, L, Ḳ,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for مَمْسُودٌ; and is thus similar to نَفَضٌ, meaning مَا نُفِضَ: (L:) pl. أَمْسَادٌ and مِسَادٌ. (M, L, Ḳ.) حَبْلٌ مِنْ مَسَدٍ in the Ḳur, cxi., last verse, is said to mean *A chain* seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) *firmly twisted of iron;* as though it were *a rope of iron strongly twisted.* (L.) —— مَسَدٌ مُغَارٌ ‡ *A back compact like a rope strongly twisted.* (M, L.) —— مَسَدٌ *An iron axis of a pulley.* (M, L, Ḳ.)

مِسَادٌ, a dial. form of مِسَابٌ; (Ṣ, L, Ḳ;) i.e., *A skin for clarified butter:* and *one for honey:* (Ṣ, M, L:) *a black skin for wine &c.* (AA, L.)

سَاقٌ مُسْدَآةٌ ‡ *An even, and a goodly,* or *beautiful, shank.* (M, L.)

مَمْسُودٌ ‡ A man *of well-turned, compact, and slender, make;* syn. مَجْدُولُ الخَلْقِ; (Ṣ, L, Ḳ;) i.e., *light of flesh;* or *tall and slender;* or *of goodly stature;* syn. مَمْشُوقٌ; as though twisted; (TA:) a belly *soft, of small dimensions, even, and having in it no ugliness.* (M, L.) مَمْسُودَةٌ, applied to a damsel; (Ṣ, Ḳ;) the same as the masc. applied to a man; (L, Ḳ;) *slender;* or *light of flesh;* or *tall and slender;* or *of goodly stature:* (L, M:) and, applied to a woman, *compact in make; of well-knit frame.* (L.)

[مسر, &c.,

See Supplement.]

مش

1. مَشَّ, (Ṣ, A,) aor. ـُ, (Ṣ,) inf. n. مَشٌّ, (Ṣ, A, Ḳ,) *He wiped* his hand with a thing, (Ṣ, A, Ḳ), or with a rough thing, (Aṣ, Ṣ,) and with a napkin, (A,) to cleanse it, (Ṣ, A, Ḳ,) and to remove its greasiness. (Aṣ, Ṣ, A, Ḳ.) [See an ex. in a verse cited voce مُضَهَّبٌ.] You say also, مَشَّ بِأُذُنِهِ, and *He wiped his ear.* (TA.) And أُمْشُشْ مُخَاطَكَ *Wipe thou away the mucus of thy nose.* (TA.) —— ‡ *He wiped* an arrow, and a bow-string, *with his garment, to make it soft.* (A, TA.*) == مَشَّ, (Lth, A, Mgh,) [aor. and] inf. n. as above, (Ḳ,) *He sucked,* (Lth, A, Mgh,) a bone, (A,) or the heads, or extremites, of bones, (Mgh, Ḳ,) [i. e.] what are termed مُشَاش, they being chewed; (Lth;) as also ▼تَمَشَّشَهُ, (Lth, A, Ḳ,) and ▼امتشّهُ, and ▼مَشْمَشَهُ, of which last the inf. n. is مَشْمَشَةٌ: (TA:) and (TA) تمشّش ▼ العَظْمَ *he ate the* مُشَاش [q. v.] *of the bone:* or *he sucked the whole of it;* or *extracted its marrow;* syn. تَمَكَّكَهُ: (Ṣ, TA:) and ▼مَشَّشَهُ, (TḲ,) inf. n. تَمْشِيشٌ, (K,) *he extracted its marrow;* (Ḳ,* TA;) as also ▼امتشّهُ. (TA.) —— مَشَّ النَّاقَةَ, (Ṣ,) inf. n. as above, (Ḳ,) † *He milked the she-camel leaving some of the milk in the udder:* (Ṣ, Ḳ:*) and مَشٌّ also signifies † the *milking to the uttermost;* and so ▼إِمْتِشَاشٌ: (TA:) you say, امتشّ مَا فِى الضَّرْعِ † *he took,* (Ḳ,) i. e. *milked,* (TA,) *all that was in the udder.* (Ḳ, TA, from Ibn-'Abbád.) —— هُوَ يَمُشُّ مَالَ فُلَانٍ, (A, TA,) inf. n. as above, (Ḳ,) ‡ *He takes the property of such a one, thing after thing;* (A, Ḳ, TA;) as also يَمُشُّ مِنْ مَالِهِ: (TA:) or the latter, (accord. to one copy of the Ṣ,) or يمتشّ ▼ من ماله, (accord. to other copies of the Ṣ, and the TA,) *he obtains of his property.* (Ṣ, TA.)

2: see 1.

4. امشّ, (Ḳ,) inf. n. إِمْشَاشٌ, (TA,) *It* (a bone) *had in it what might be sucked,* or *extracted;* i. e., (TA,) *had in it marrow.* (Ḳ, TA.)

5: see 1, in two places.

8. امتشّ: see 1, in five places. —— Also, ‡ *He performed the purification termed* إِسْتِنْجَآء (IAạr, A, Ḳ) *with a piece of stone* or *a lump of dry clay* or *loam.* (IAạr, Ḳ.)

R. Q. 1. مَشْمَشَ: see 1.

مُشَاشٌ The *heads of bones,* (Ṣ, Mgh, Ḳ,) *that are soft,* (Ṣ,) *that may be chewed,* (Ṣ, Ḳ,) or *that are sucked:* (Mgh:) or *soft bones:* (A:) or the *heads of bones such as the knees and elbows and shoulder-bones:* (A'Obeyd:) and the *bone within a horn:* (Mgh:) sing. [or rather n. un.] with ة: (Ṣ, Ḳ,) which is also said to signify the *prominent part of the shoulder-bone.* (TA.) رَجُلٌ هَشُّ المُشَاشِ رِخْوُ المَغْمَزِ ‡ [lit. *A man soft,* or *fragile, in the heads of the bones, flabby where he is felt* or *pressed,*] denotes dispraise. (TA.) —— ‡ The *soul,* or *spirit;* syn. نَفْسٌ. (Ṣ, Ḳ.) You say فُلَانٌ طَيِّبُ المُشَاشِ ‡ *Such a one is generous in soul,* or *spirit.* (Ṣ, A.*) نَهِشُ المُشَاشِ, applied by Aboo-Dhu-eyb to a horse, means ‡ *Light,* or *quick, in spirit,* or *in the bones,* or *in the legs.* (Ṣ, TA.) —— ‡ *Natural disposition.* (Ḳ, TA.) You say, فُلَانٌ لَيِّنُ المُشَاشِ ‡ *Such a one is good in natural disposition; one who abstains from coveting.* (TA.) —— ‡ *Origin.* (Ḳ, Ibn-'Abbád.) So in the saying انه لكريم المُشَاشِ ‡ *Verily he is of generous origin:* (Ibn-'Abbád, TA:) or this means ‡ *verily he is a lord,* or *chief.* (A, TA.) [And similar to this is the saying] هُوَ فِى مُشَاشَةِ ▼ قَوْمِهِ ‡ *He is among the best of his people.* (A,* TA.) —— † *Light, sharp,* or *quick, and who does much service in journeying and at home:* (Ḳ:) or † *light in spirit:* or † *one who is a light burden* (خَفِيفُ المُؤُونَةِ) *to him who consorts with him:* or † *sharp* or *quick in motions:* and, as some say, خَفِيفُ المَشَاشِ means † *one who does much service in journeying and at home:* so accord. to Ibn-'Abbád. (TA.)

مَشُوشٌ *A napkin,* (Ṣ, A,) or *rough napkin,* (TA,) or *thing with which to wipe the hand.* (Ṣ, Ḳ.) See 1, first signification.

مُشَاشَةٌ: see مُشَاشٌ, in two places.

مِشْمِشٌ, (Ṣ, Ḳ,) in the dial. of El-Baṣrah, (TA,) and ▼مَشْمَشٌ, (AO, Ṣ, Ḳ,) in the dial. of El-Koofeh, (TA,) [The *apricot;*] *a certain thing that is eaten;* (Ṣ;) *a well-known fruit;* (Ḳ;) *called in Persian* زَرْدْ آلُو [or زَرْدَ آلو]; (TA.) *than which few things are found more productive of cold,* or *coolness, to the stomach, and befouling, and weakening:* (Ḳ:) some, (Ḳ,) namely, the people of Syria, (TA,) apply this appellation to the إِجَّاص [which with others signifies the *plum;* but with them, the *pear*]: (Ḳ:) so says Lth: and some of the people of Syria pronounce it [مُشْمُش,] with damm. (TA.)

مشت

مُشْتٌ [The *fist;* the *hand clinched:* a Persian word arabicized]. (Mgh, in art. نشر.) [See an ex. voce تُو, where it has a redundant ن affixed to it.]

مشج

1. مَشَجَ, aor. ـُ, inf. n. مَشْجٌ, *He mixed,* or *confused,* syn. خَلَطَ, (Ḳ,) one thing with (بِ) another. (TḲ.) —— مَشَجَ بَيْنَهُمَا *He made a confusion,* or *disturbance,* (خَلَطَ,) *between them two.* (Ṣ.)

مَشِيجٌ and مَشَجٌ and مَشْجٌ: see مَشِيجٌ.

مَشِيجٌ (Ṣ, Ḳ) and ▼مَشَجٌ (Ḳ) and like كَتِف in its two dial. forms, (فِى لُغَتَيْهِ, Ḳ accord. to the

TA,) i. e., ▼ مَشَج and ▼ مِشْج, or like كَتِف in a dial. of little authority, (فِى لُغَيَّةٍ, CĶ and a MS. copy of the Ķ.) [See مَشْيُوجَآءُ, in art. شيج.] A thing *mixed*, or *confused:* (Ṣ, Ķ:) or *any two things mixed together:* or *any two colours mixed together:* or *what is a mixture of red and white:* (TA:) pl. (of all the above forms, TA) أَمْشَاجٌ. (Ṣ, Ķ.) — نُطْفَةٌ أَمْشَاجٌ, occurring in the Ķur, lxxvi. 2, [*A drop consisting of*] *mixtures;* meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [*a drop consisting of*] *mixtures of sperma genitale and blood:* (Zj:) or [*a drop consisting of*] *the sperma genitale of the man mixed with that of the woman and with her blood.* (Ṣ, Ķ.) — Also أَمْشَاجٌ *What collect together in the navel.* (Ķ.)

[مشر

See Supplement.]

مشط

1. مَشَطَ الشَّعَرَ, aor. ـُ and ـِ, (M, Mṣb,) inf. n. مَشْطٌ, (M, Mṣb, Ķ,) *He combed the hair; loosed and separated it with the comb;* or *combed and dressed it;* syn. رَجَّلَهُ, (M, Ķ,*) or سَرَّحَهُ: (Mṣb:) and ▼ مشّطهُ signifies *he did so much.* (Mṣb.) You say also مَشَطَتِ المَاشِطَةُ المَرْأَةَ, aor. ـُ, inf. n. as above, [*The* ماشطة *combed,* or *combed and dressed, the woman's hair.*] (Ṣ, TA.) — Hence, (TA,) دَائِمُ المَشْطِ is applied to ‡ *A blandisher,* or *coaxer.* (Ķ, TA.) = مَشْطٌ also signifies The act of *mixing.* (Fr, Ķ.) You say, مَشَطَ بَيْنَ المَآءِ وَاللَّبَنِ [*He mixed together the water and the milk*]. (TA.)

2: see 1.

8. امتشط *He combed,* or *combed and dressed, his hair:* (Mṣb, Ķ:*) [and in like manner,] you say of a woman, امتشطت. (Ṣ, TA.)

مَشْطٌ: see what next follows.

مُشْطٌ (Ṣ, Mṣb, Ķ,) and ▼ مِشْطٌ, (Mṣb, Ķ,) but the latter disapproved by IDrd, (TA,) and ▼ مُشُطٌ, (Ķ,) and accord. to some with each of the three vowels to the ش, but this requires consideration [in other cases than those here following], (MF,) and ▼ مُشْطٌ (Ks, Ķ) and ▼ مُشُطٌ (AHeyth, Ķ) and ▼ مَشْطٌ (Ķ) and ▼ مِمْشَطٌ, (IB, Ķ,) of all which the first is the most chaste, (TA,) *A comb:* pl. أَمْشَاطٌ (Ṣ, Mṣb, Ķ,) and مِشَاطٌ. (IB, Ķ.) — مُشْطٌ مِنَ الحَدِيدِ *A curry comb* (مِحَسَّةٌ): so called by a poet because it has teeth like the مُشْط. (TA, art. نمص.) — Also مُشْطٌ ‡ [*An upright loom;*] *a loom with which one weaves, set upright:* (Ķ, TA:) pl. أَمْشَاطٌ. (TA.) You say ضَرَبَ النَّاسِجُ بِمُشْطِهِ and أَمْشَاطِهِ ‡ [app. meaning *The weaver wove with his upright loom* and *his upright looms*]. (TA.) — ‡ [*The metatarsal bones;*] the سُلَامَيَات *of the upper part of the foot;* (Ṣ, Ķ;) i. e. the *slender bones spread upon the foot, exclusive of the toes;* [also called, more particularly, or perhaps only called, مُشْطُ القَدَمِ or مُشْطُ الرِّجْلِ:] pl. أَمْشَاطٌ. (TA.) You say, انْكَسَرَ مُشْطُ قَدَمِهِ ‡ [*His metatarsal bones broke*]. (TA.) And قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ ‡ [*They stood upon their metatarsal bones*]. (TA.) — مُشْطُ الكَتِفِ † *The wide bone of the scapula:* (Ṣ:) or *a wide bone thereof:* (Ķ:) or *the wide flesh thereof:* (T, TA:) — مُشْطٌ also signifies † *A certain mark made with a hot iron upon camels,* (Ķ,) *in the form of a comb,* (Sb, TA,) *upon the body, and the neck, and the thigh.* (Aboo-'Alee, TA.)

مُشْطٌ:
مَشُطٌ:
مُشُطٌ:
مِشْطٌ:
see مُشْطٌ.

مِشْطَةٌ *A mode,* or *manner, of combing,* or *of combing and dressing the hair.* (Ṣ,* TA.)

لِمَّةٌ مَشِيطٌ *A lock of hair descending below the lobe of the ear combed,* or *combed and dressed;* i. q. ▼ مَمْشُوطَةٌ. (Ṣ, TA.)

مُشَاطَةٌ *What falls, of hair, on the occasion of combing,* or *combing and dressing it.* (Ṣ,* Mṣb, Ķ.*)

مِشَاطَةٌ The *art,* or *occupation, of the* مَاشِطَة. (Ķ.)

مَشَّاطٌ *A comb-maker.* (TA.) — See also مَاشِطَةٌ, in two places.

مَاشِطَةٌ [*A female comber,* or *comber and dresser, of the hair;*] (Ṣ;) a female *who combs the hair,* or *combs and dresses it, well;* (Ķ;) and [in like manner] ▼ مَشَّاطَةٌ a girl *who performs well the art of combing,* or *combing and dressing, the hair.* (TA.) And one of the post-classical writers has used in his poetry the epithet ▼ مَشَّاطٌ [applied in like manner to a man or boy]. (TA.

أَمْشَطُ: see مَمْشُوطٌ.

مِمْشَطٌ: see مُشْطٌ.

مَمْشُوطٌ: fem. with ة: see مَشِيطٌ. — بَعِيرٌ مَمْشُوطٌ † *A camel marked with the mark termed* مُشْط; (Ķ;) as also ▼ أَمْشَطُ. (TA.)

[مشظ, &c.,

See Supplement.]

مص

1. مَصَّهُ, (A, Mṣb,) first pers. مَصِصْتُ, (Ṣ, M, Mṣb, Ķ,) aor. يَمَصُّ; (Ṣ, Mṣb, Ķ;) and first pers. مَصَصْتُ, aor. يَمُصُّ; (Mṣb, Ķ;) but the former is the more chaste; (T, Mṣb, TA,) inf. n. مَصٌّ; (Ṣ, M, Mṣb;) [*He sucked it;* or *sucked it in;* or *sipped it,* i. e.] *he drank it* (namely water, A, or a thing, Ṣ, M,) *with a minute draught,* (شُرْبًا رَقِيقًا: so in a copy of the A, and in the CĶ,) or *with a gentle draught:* (شُرْبًا رَفِيقًا: so in some copies of the Ķ, and in the TA:) or *he took it* (namely a small quantity of a fluid) *by drawing in the breath:* and whether شَرِبَ may be used to denote this, as it is in the Ķ, requires consideration: (MF:) or *i. q.* رَشَفَهُ: (Ṣ, Ķ, art. رشف:) or *i. q.* تَرَشَّفَهُ: (M:) رَشْفٌ signifies the "taking" water "with the lips;" and is more than مَصٌّ: (Mṣb, art. رشف:) and ▼ امتصّهُ signifies the same; (Ṣ, M, A, Mṣb, Ķ;) and so ▼ تمصّصهُ: (M, A:) or the last signifies *he did so leisurely.* (Ṣ, Ķ.) You say, امتصّ ▼ الرُّمَّانَ, i. e. مَصَّهُ [*He sucked the pomegranate*]; and so of other things. (TA.) And مَصَّ الجَارِيَةَ *He sucked the damsel's saliva from her mouth.* (IAạr, in L, art. مصد.) And مَصَّ مِنَ الدُّنْيَا ‡ *He obtained a little of worldly goods.* (TA.)

4. امصّهُ [*He made him to suck:* or *he gave him to suck*]. (Ṣ, A, Ķ.) You say أَمْصَصْتُهُ المَآءَ (A) or الشَّىْءَ (Ṣ) [*I made him to suck,* or *I gave him to suck, the water,* or *the thing*]. — ‡ *He said to him* يَا مَصَّانُ, q. v. (Ṣ,* A, TA.) You say, هُوَ يُمِصُّهُ وَيُبْظِرُهُ. (Ķ, art. بظر, which see in the present work.)

5: see 1, in which two explanations of it are given.

8: see 1, in two places.

R. Q. 1. مَصْمَصَ, (Ṣ, A,) or مَصْمَصَ فَاهُ, (M, TA,) inf. n. مَصْمَصَةٌ, (Ṣ, M, Ķ,) [*He rinsed his mouth with water; he agitated water in his mouth;* syn. مَضْمَضَ: (M:) or *he did so with the extremity of his tongue,* (Ṣ, M, Ķ,) or *with the fore parts of his mouth;* (A;) whereas the latter signifies he did so with his mouth altogether; (Ṣ, M, A;) the difference between مَصْمَصَةٌ and مَضْمَضَةٌ being similar to that between قَبْصَةٌ and قَبْضَةٌ: (Ṣ, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (Ṣ.) You say also, مَصْمَصَ الإِنَآءَ *He washed the vessel;* (ISk, Ṣ, M;) as also مَضْمَضَهُ: (ISk, Yaạkoob, M:) or *he washed out,* or *rinsed, the vessel; he put water into the vessel, and shook it, to wash it;* (Aṣ, TA;) *he poured water into the vessel, and then shook it,*

without washing it with his hand, and then poured it out. (Aboo-Sa'eed, TA.) And مَصْمَصَ الثَّوْبَ *He washed* [or *rinsed*] *the garment*, or *piece of cloth.* (M, TA.)

مُصَّةٌ: see what next follows.

مُصَاصٌ *What is sucked* from, or of, a thing; (M, TA;) as also ▾ مُصَاصَةٌ. (M, A, TA.) You say, طَابَتْ مُصَاصَتُهُ فِى فَمِى *What was sucked from it,* or *of it, was good,* or *sweet,* or *pleasant, in my mouth.* (A.) — [And hence,] The *pure,* or *choice, part* of anything; (Ṣ, Ḳ;) as also ▾ مُصَامِصٌ: (Ḳ:) and (Ṣ) the *purest,* or *choicest,* (Ṣ, M,) of a thing; as also ▾ مُصَاصَةٌ and ▾ مُصَامِصٌ. (M.) And مُصَّةُ ▾ المَالِ signifies the same as مُصَاصُهُ, (Ḳ, TA,) i. e. *The pure,* or *choice part of property,* or *of the property.* (TA.) You say, فُلَانٌ مُصَاصُ قَوْمِهِ, (Ṣ, M,) and ▾ مُصَاصَتُهُ, (M,) *Such a one is the purest in race,* or *lineage, of his people:* and in like manner you say of two, and of more, and of a female. (Ṣ, M.) And هُوَ مِنْ مُصَاصِ قَوْمِهِ [*He is of the purest,* or *choicest, of his people*]. (A.) — Also, *Pure,* or *choice,* applied to حَسَب [or grounds of pretension to respect, &c.]; as also ▾ مُصَامِصٌ. (A.) You say also, إِنَّهُ لَمُصَامِصٌ فِى قَوْمِهِ *Verily he is distinguished,* or *characterized, by pure grounds of respect among his people.* (Ḳ,* TA.) — Also, The *origin, source,* or *place of origination,* of a thing. (M, TA.) You say, هُوَ كَرِيمُ المُصَاصِ *He is generous,* or *noble, in respect of origin.* (TA.) Accord. to Lth, مُصَاصُ القَوْمِ signifies *The original source of the people:* and *the most excellent of their middle class.* (TA.)

مُصُوصٌ *A certain kind of food,* (Ṣ, Ḳ,) *of flesh-meat, cooked, and steeped in vinegar;* (Ḳ;) or, as some say, *steeped in vinegar, and then cooked:* (TA:) or *of the flesh of birds* particularly: (Ḳ:) pronounced by the vulgar with ḍamm to the م: (Ṣ:) but what is said in the Nh implies that it is with ḍamm; for it is there said, "and it may be with fet-ḥ to the م." (TA.)

مُصَاصَةٌ: see مُصَاصٌ, in four places.

مَمْصُوصَةٌ: see مَصُوصَةٌ.

مَصَّاصٌ: see what next follows.

مَصَّانٌ *A cupper;* because he sucks; (M, TA;) and so ▾ مَصَّاصٌ: (Ḳ, voce حَجَّامٌ, which is its syn.:) fem. of the former with ة. (M.) — A man *who sucks his ewes* or *she-goats;* by reason of his meanness, or ungenerousness: (A'Obeyd, Ṣ, Ḳ:) i. e. *who sucks from their udders with his mouth;* lest the sound of the milking should be heard; as also, ▾ مَاصٌّ; (TA;) and so مَلْحَانٌ and مَكَّانٌ. (A'Obeyd, TA.) [But in the TA it is written مَصَّانُ, without tenween; and so in two copies of the Ṣ.]) — يَا مَصَّانُ, [said to a man,] and يَا مَصَّانَةُ, to a female, denote vituperation, meaning ‡ *O sucker* (مَاصّ Ṣ, Ḳ) *of such a thing,* (Ṣ, TA,) i.e. (TA) *of the* بَظْر [q. v.], (Ḳ, TA,) *of thy mother:* (Ṣ, Ḳ, TA:) or the meaning is *O sucker* (رَاضِع) *of the ewes* or *she-goats:* (Ḳ:) ISk says, (TA,) you should not say ▾ يَا مَاصَّانُ: (Ṣ, TA:) but Ibn-'Abbád says, (TA,) one says وَيْلِى عَلَى مَاصَّانِ بْنِ مَاصَّانٍ, and ▾ مَاصَّانَةَ بْنِ مَاصَّانَةَ, (Ḳ, TA,) meaning [*Alas for me, on account of*] *the mean,* or *ungenerous, the son of the mean,* or *ungenerous!* (TA.)

مُصَّانٌ, with ḍamm, The *sugar-cane;* [because it is sucked.] (IKh, IB.)

مُصَامِصٌ: see مُصَاصٌ, in four places.

مَاصٌّ, act. part. n. of 1: see مَصَّانٌ, in two places.

مَاصَّانٌ and مَاصَّانَةٌ: see مَصَّانٌ.

وَظِيفٌ مَمْصُوصٌ ‡ *A slender pastern;* (Ḳ, TA;) as though it were sucked. (TA.) And مَمْصُوصَةٌ (M, A) and مَصُوصَةٌ (AZ, ISk, Ḳ) ‡ A woman *emaciated* (AZ, ISk, M, A, Ḳ) *by reason of a disease infecting her;* (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1. مَصَتَ, ([aor. ـُ,] inf. n. مَصْتٌ TA,) *Inivit puellam:* [Ḳ:) dial. form of مَصَدَ. (TA.) — مَصَتَ النَّاقَةَ *He laid hold upon the womb of the camel, and put in his hand, and extracted the water* [i.e. *the semen injected into it*]. (M, Ḳ.) [See also مَسَطَ.] — مَصَتَ المِعَى *He squeezed out what was in the intestine,* or *gut, with his fingers.* (TA.) — مَصَتَ *It* (herbage) *purged* cattle; or *relaxed* them *in the bowels.* (Marg. note in a copy of the Ṣ.) — مَصَتَ *He squeezed* an ulcer, *so as to express the matter.* (Marg. note in a copy of the Ṣ) — مَصَتَ *He sucked* saliva. (Marg. note in a copy of the Ṣ.)

مصح

1. مَصَحَ, aor. ـَ, inf. n. مُصُوحٌ (and مَصْحٌ, TA), *He,* or *it,* (a thing, Ṣ,) *went away; passed away; departed.* (Ṣ, Ḳ.) — *It finished; came to an end; ceased.* (Ṣ, Ḳ.) — *It* (a garment) *became old and worn-out.* (Ṣ, Ḳ.) — *It* (a plant) *became faded in its blossoms.* (Ṣ, Ḳ.) — Also, inf. n. مُصُوحٌ, *It* (a blossom) *faded;* or *lost its colour.* (AḤn.) — مَصَحَ, (inf. n. مُصُوحٌ, TA,) *It* (the shade) *became short.* (Ṣ, Ḳ.) — مَصَحَ, inf. n. مُصُوحٌ, *It* (an udder) *ceased to have milk.* (TA.) — *It* (the milk of a camel) *ceased; passed away.* (Ṣ, Ḳ.) — مَصِحَ, aor. ـَ, *It* (shade) *became deficient and thin.* So accord. to the Ḳ; but in other lexicons, the verb, with reference to shade, is مَصَحَ. (TA.) — مَصَحَ, inf. n. مُصُوحٌ, *It* (a writing) *became obliterated,* or *nearly so.* (TA.) — *It* (a dwelling) *became obliterated;* or *its vestiges became effaced.* (TA.) — مَصَحَ بِهِ, (Ṣ, Ḳ,) and ▾ أَمْصَحَهُ, (IB,) *He took away, carried off,* or *went away with, it;* or *caused it to go, go away,* or *pass away.* (Ṣ, IB, Ḳ.) — مَصَحَ فِى الأَرْضِ, inf. n. مَصْحٌ, *He set forth journeying through the land,* or *earth:* as also مَسَحَ. (ISd.)

4: see 1.

أَمْصَحُ *Deficient and thin* shade. (Ḳ.)

مصخ

1. مَصَخَ, aor. ـَ, (L,) inf. n. مَصْخٌ; and ▾ امتصخ and ▾ تمصّخ; (L, Ḳ;) *He pulled away* a thing (L, Ḳ) from the inside of another thing, (L,) *and took it:* (Ḳ:) and مَصَخَ and ▾ امتصخ *he pulled away* an أُمْصُوخَة of the kind of plant called ثُمَام, or of that called نَصِىّ, (Ṣ, L,) from within another امصوخة thereof, (L,) *and took it:* (Ṣ, L:) and ▾ تمصّخ he pulled out the white pith called امصوخة of the بَرْدِىّ. (AḤn, L.) ═ مَصَخَ, inf. n. مَصْخٌ, a dial form of مَسَخَ, q.v. (L, Ḳ.*)

4. امصخ *It* (a plant of the kind called ثُمَام) *put forth its* أَمَاصِيخ [pl. of أُمْصُوخَة, q. v.] (Ḳ.)

5: see 1 in two places.

7. اِمَّصَخَ, inf. n. اِمِّصَاخٌ, *It* (a child) *became disunited from its mother;* (Ḳ;) i. e., *from the belly of its mother.* (L, TA.)

8. امتصخ, *It* (a thing) *became disunited* from (عَنْ) another thing. (TA.) — See 1 in two places.

مُصُوخَةٌ A ewe or she-goat *whose udder is flaccid at the base;* (T, Ḳ;) as though it were disunited (امتصخت, i. e. انفصلت,) from the belly. (T, L.)

مُصَّاخٌ *A certain plant having coats* (قُشُور) *like the onion;* (Ḳ;) of which Az says, I have seen, in the desert, *a plant* called مُصَّاخ and ثُدَّاء

having coats (قشور), *one above another; whenever one peels off one* أُمْصُوخَة (or coat) *there appears another; and its coats* (قشور) *are an excellent fuel:* the people of Haráh (هراة) call it دليزاد. (L.)

أُمْصُوخَةٌ *A sheath* or *coat*, of a plant, *enveloping*, or *surrounding, another sheath* or *coat, and the latter another, and so on:* (T, L:) *a* خُوصَة *of the kind of plant called* ثُمَام, (Ṣ, Ḳ,) and *of that called* نَصِىّ; (Ṣ;) *what is plucked from the* نصىّ, *like a rod;* (AḤn;) [i. e., *a sheath of the* ثمام *or the* نصىّ;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أَنَابِيب) set one into another, each sheath (أُنْبُوبَة) of which is called امصوخة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كُحْل) is kept: (Lth:) pl. أُمْصُوخٌ and أَمَاصِيخُ: (Ṣ, Ḳ:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوخة is the n. un.,] and the latter is the proper pl. (TA.) — Also, The *white pith of the* بَرْدِىّ. (AḤn.)

مصد

1. مَصَدَهَا, aor. ـُ, (M,) inf. n. مَصْدٌ, (Ṣ, M, L, Ḳ,) *He sucked her breast* (Lth, Ṣ, M, L, Ḳ) *in a certain manner.* (Ṣ, M, L.) You say, قَبَّلَهَا فَمَصَدَهَا *He kissed her and sucked her breast.* (Lth, L.) — مَصَدَهَا, (IAạr, L,) inf. n. مَصْدٌ; (IAạr, L, Ḳ;) *He sucked her* (a damsel's) *saliva from her mouth;* like مَصَّهَا, and رَشَفَهَا, and رَفَّهَا: (IAạr, L:) and مَصَدَ *he sucked* (IAạr, Ṣ, L, Ḳ) saliva. (IAạr, Ṣ, L.) — مَصَدَهَا, (Ṣ, M, L,) aor. ـُ, (M,) inf. n. مَصْدٌ, (Ṣ, M, L, Ḳ,) *Inivit eam,* (Ṣ, M, L, Ḳ,) *quodam modo;* (M;) scil. ancillam suam. (L); as also مَزَدَهَا, inf. n. مَزْدٌ. (M.) = مَصَدَ, inf. n. مَصْدٌ, *He brought under; subdued; rendered submissive;* syn. ذَلَّلَ. (Ḳ.)

مَصْدٌ *Thunder.* (L, Ḳ.) — مَصْدٌ *Rain:* (L:) and with ة, *a shower of rain; a rain:* you say, مَا أَصَابَتْنَا العَامَ مَصْدَةٌ, (and مَزْدَةٌ, TA,) *Not a rain has fallen on us this year.* (M, L, Ḳ.) — مَصْدٌ *Intenseness of cold;* (Kr, M, L, Ḳ;) as also ↓ مَصَدٌ: (Ḳ:) or, simply, *cold;* (Er-Riyáshee, L;) as also ↓ مَصْدَةٌ. (Ṣ, M.) And, contr., *Intenseness of heat:* (Kr, M, L, Ḳ:) and ↓ مَصْدَةٌ, simply, *heat.* (AZ, L.) You say, مَا وَجَدْنَا لَهَا العَامَ مَصْدَةً, (and مَزْدَةً, ISk, Ṣ, M, L,) *We have not found it* (the earth, AZ,) *to have, this year, cold* (AZ, Ṣ, M, L) *nor heat:* (AZ, L:) or, *intenseness of cold nor intenseness of heat.* (Kr, M, L.) — مَصْدٌ and ↓ مَصَدٌ and ↓ مَصَادٌ *A high* (M, Ḳ) *and red* (M) *hill,* or *mountain, such as is called* هَضْبَة: (M, Ḳ:) or the last, (Aṣ, Ṣ, M, Ḳ,) and the others also, (M,) the *upper part,* or *top, of a mountain:* (Aṣ, Ṣ, M, Ḳ:) and the last, *a place of refuge:* and applied to a man: (A:) pl. of the last, أَمْصِدَةٌ and مُصْدَانٌ. (Ṣ, M, Ḳ.) Az holds the م in مصاد to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد.

مَصَدٌ: see مَصْدٌ.

مَصْدَةٌ: see مَصْدٌ.

مَصَادٌ: see مَصْدٌ.

مصر

2. مَصَّرَهُ *He made it* (namely a town) *a* مِصْر, i. e. a *limit,* or *boundary, between two things.* (IAạr.) — مَصَّرُوا المَكَانَ, inf. n. تَمْصِيرٌ, *They made the place,* or *appointed it to be, a* مصر [meaning *a city,* or *town, such as is thus called*]. (M,* Ḳ.) It is said of 'Omar, مَصَّرَ الأَمْصَارَ, (TA,) which is a phrase like مَدَّنَ المُدُنَ, (Ṣ,) [and signifying *He appointed the cities,* or *towns called* أَمْصَار: or] مصّر الامصار signifies *he built the* [*cities,* or *towns, called*] امصار: (A:) among which امصار were El-Baṣrah and El-Koofeh. (A, TA.)

5. تمصّر *It* (a place) *became a* مِصْر [meaning *a city,* or *town, such as is thus called*]. (M, Ḳ.)

مِصْرٌ *A partition, barrier,* or *thing intervening, between two things:* (Ṣ, M, Ḳ:) as also ↓ مَاصِرٌ: (Ḳ:) and (Ṣ) or *limit,* or *boundary, between two lands:* (M, Ḳ:) pl. مُصُورٌ. (Ṣ, M.) The people of Egypt, (Ṣ,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (Ṣ, M,*) إِشْتَرَى فُلَانٌ الدَّارَ بِمُصُورِهَا *Such a one bought the house with its limits,* or *boundaries.* (Ṣ, M,* Ḳ.*) — Hence, *A great town;* syn. بَلَدٌ عَظِيمٌ; (Bḍ, ii. 58;) *a* كُورَة [here meaning *city,* or *provincial city*]: (M, Ḳ:) or *a* كُورَة (Lth, IF, Mṣb) *in which the* [*ordinances of God which are termed*] حُدُود *are executed, and* (Lth, TA) *in which the* [*spoil* or *tribute termed*] فَىْء *and the* [*alms termed*] صَدَقَات *are divided* (Lth, IF, Mṣb) *without consulting the Khaleefeh;* such is its signification in the language of the Arabs: (Lth, TA:) or *that* [*town*] *whereof the greatest of its mosques will not hold,* or *contain, its inhabitants:* (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Mṣb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the Ṣ, M, and Ḳ:] pl. أَمْصَارٌ. (Ṣ, M, Mṣb.) The dual, المِصْرَانِ, is applied to El-Koofeh and El-Baṣrah. (Ṣ, M, A, Ḳ.)

مَصِيرٌ *A gut, an intestine,* or *a bowel, into which the food passes from the stomach;* syn. مِعًى: (Ṣ, M, Mṣb, Ḳ:) or specially, as some say, *of a bird,* and *of an animal which has a soft foot,* or خُفّ, [*as the camel,*] and *of such as have a cloven hoof:* (M, TA:) pl. [of pauc.] أَمْصِرَةٌ (M, Ḳ) and [of mult.] مُصْرَانٌ, and pl. pl. مَصَارِينُ: (Ṣ, M, A, Mṣb, Ḳ:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مُصْرَانٌ, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مَصِيرٌ is of the measure مَفْعِلٌ, [originally مَصْيِرٌ,] derived from صَارَ إِلَيْهِ الطَّعَامُ ["the food passed to it"], and they say مُصْرَانٌ in like manner as they say مُسْلَانٌ as pl. of مَسِيلُ المَآءِ, likening مَفْعِلٌ to فَعِيلٌ: (Ṣ, TA:) مِصْرَانٌ also is a dial. form of مُصْرَانٌ. (Fr, Ṣgh, TA.) [See also مَصَارٌ, in art. صر.] — مُصْرَانُ الفَارِ, (Ṣ, Mṣb,) or مُصْرَانُ الفَارَةِ, (Mgh, Ḳ,) ‡ *A bad kind of dates.* (Ṣ, Mgh, Mṣb, Ḳ.)

مَاصِرٌ: see مِصْرٌ; and see مَأْصِرٌ, in art. اصر.

[مصع, &c.
See Supplement.]

مض

1. مَضَّ, (A,) or مَضِضَ, like فَرِحَ, (Ḳ) [but مَضِضَ, being contr. to rule, is probably a mistranscription, and its being said to be like فَرِحَ may be only to indicate the form of the sec. pers. &c.,] sec. pers. مَضِضْتَ, (Ṣ, Mṣb, Ḳ,) aor. يَمَضُّ, (Ṣ, Ḳ,) inf. n. مَضَضٌ (Ṣ, Mṣb, Ḳ) and مَضِيضٌ (Ṣ, A, Ḳ) and مَضَاضَةٌ, (Ṣ, Ḳ,) *He suffered,* or *experienced, pain;* (Ṣ, A, Mṣb, Ḳ;) مِنَ الشَّىْءِ *from the thing;* (Mṣb;) or مِنَ المُصِيبَةِ *from the calamity,* or *misfortune;* (Ṣ,* A, Ḳ,* TA;) and مِنَ الكَلَامِ *from the speech.* (A, TA.) And مَضِضْتُ لِلْأَمْرِ *I experienced distress from the affair,* or *event.* (TA.) = مَضَّهُ: see 4, throughout.

4. امضّهُ, (AO, Th, Ṣ, M, Mṣb, Ḳ,) inf. n. إِمْضَاضٌ; (Ṣ;) and ↓ مَضَّهُ (AO and the other authorities mentioned above, IDrd, A,) aor. ـُ, (M, Mṣb, TA,) inf. n. مَضٌّ (IDrd, M, A, Mṣb, Ḳ) and مَضِيضٌ; (M, A, Ḳ;) but the latter form of the verb was not known to Aṣ, (Ṣ,) and is said by Th, (Ṣ,) and by Aboo-'Amr Ibn-El-'Alà, (IDrd,) to be obsolete; (IDrd, Ṣ;) or the former is of the dial. of Temeem; (AO;) *It* (a wound, Th, Ṣ, Mṣb, and disquietude of mind, Mṣb) *pained him:* (Th, Ṣ, Mṣb:) *it* (disquietude of mind, and grief,) *burned him, and distressed him:* (M, TA:) *it* (a thing) *affected,* or *distressed, his heart with grief;* (A, Ḳ;) and both are said also of pain, and of disquietude of

mind, and of a man beating another. (A.) You say also, الكُحْلُ يُمِضُّ العَيْنَ; (Ṣ, Mṣb, Ḳ;) and ▼ يُمْضُّهَا, (A, Ḳ,) and ▼ يَمَضُّهَا; (Ḳ;) *The collyrium pains the eye*: (A, Ḳ:) or *burns it*: (Ṣ:) or *pains and burns it*: (TA:) or *stings it* by its pungency. (Mṣb.) And ▼ مَضَّ الخَلُّ فَاهُ *The vinegar burned his mouth.* (IDrd, Ḳ.) And أَمَضَّنِى هٰذَا القَوْلُ *This saying distressed me.* (TA.) And امضّهُ جِلْدُهُ فَدَلَكَهُ *His skin itched* [*and he therefore rubbed it*]. (M, Ḳ.)

R. Q. 1. مَضْمَضَ المَآءَ فِى فِيهِ, (Ḳ,) or مَضْمَضَ, (Mṣb, TA,) inf. n. مَضْمَضَةٌ (Ṣ, Ḳ) and مِضْمَاضٌ and مَضْمَاضٌ, (Ḳ,) this last is said by Aṣ to be allowable, (TA,) [*He rinsed his mouth with water*;] *he agitated water* (Ṣ, Mṣb, Ḳ) *round about* (Mṣb) *in his mouth*; (Ṣ, Mṣb, Ḳ;) لِلْوُضُوْءِ *for the* وضوء, q. v.; (Ḳ;) as also ▼ تَمَضْمَضَ, للوضوء (Ḳ,) or فِى وُضُوْئِهِ *in his* وضوء, (Ṣ,) or تمضمض ▼ بِالْمَآءِ. (Mṣb, TA.) [See also مَضْمَضَةٌ.] — مَضْمَضَ, (Aṣ, Lḥ,) inf. n. مَضْمَضَةٌ, (Ḳ,) also signifies *He agitated* a vessel [*so as to rinse it, or wash it out, with water*]: (Aṣ:) or *he washed* a vessel, (Lḥ, Ḳ,) or other thing; (Ḳ;) so, [for instance,] a garment, or piece of cloth; as also مَصْمَصَهُ [q. v.] (Lḥ.) = [Hence,] مَا مَضْمَضْتُ عَيْنِى بِنَوْمٍ (Ṣ, A, L) ‡ *I did not sleep.* (Ṣ, L.) And مَا مَضْمَضَتْ عَيْنِى بِنَوْمٍ, (L,) or ▼ مَا تَمَضْمَضَتْ, (A,) ‡ *My eye did not sleep.* (L.) [The inf. n.] مِضْمَاضٌ also signifies ‡ The state of *sleeping*. (TA.) And مَضْمَضَ ‡ *He slept a long sleep.* (TA.) And مَضْمَضَ النُّعَاسُ فِى عَيْنِهِ ‡ *Drowsiness crept in his eye*; (TA;) and [so] تَمَضْمَضَ ▼ النُّعَاسُ فِى عَيْنِهِ, (Ṣ, TA,) or النَّوْمُ *sleep*. (A.) And ▼ تَمَضْمَضَتْ العَيْنُ بِالنُّعَاسِ ‡ [*The eye became infused with drowsiness*]. (TA.) = مَضْمَضَةٌ also signifies, accord. to El-Fárábee, The *making*, or *uttering*, *of a sound*; or *the sound itself*; (صَوْتٌ;) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue* [*so as to produce a sound*]. (Mṣb.)

R. Q. 2: see R. Q. 1, in five places.

مَضٌّ, applied to collyrium, (L, Ḳ,) and to the style, or bodkin, with which it is applied to the eyes, (Ṣ, O,) an inf. n. used as an epithet; (O;) *Paining*; (Ḳ;) or *burning*; (O, L;) or *hot*. (Ṣ.) You say, كَحَلَهُ كُحْلًا مَضًّا *He applied to his eyes burning* [or *paining*] *collyrium.* (L.) And كَحَلَهُ بِمُلْمُولٍ مَضٍّ *He applied collyrium to his eyes with a hot*, (Ṣ,) or *burning*, (O,) [or *paining*,] *style*. (Ṣ, O.) — رَجُلٌ مَضُّ الضَّرْبِ *A man who beats, or strikes, painfully.* (Ibn-'Abbád, Ḳ.) — إِمْرَأَةٌ مَضَّةٌ *A woman who does not bear*, or *endure*, *what displeases her*, or *grieves her*; (IAạr, Ḳ;) as though it pained her, or burned her: (IAạr:) or *whom a small word pains*: or *whom a small thing hurts*, or *annoys*. (T, TA.) [It occurs coupled with بَضَّةٌ, to which it should not be regarded as merely an imitative sequent.]

مَضَّةٌ: see مَضٌّ: — and what next follows.

مَضَضٌ The *pain of a calamity* or *misfortune*. (Ṣ, Ḳ.) [See 1.] — *Sour milk*; (Ḳ;) [so called because it bites the tongue;] and so ▼ مَضَّةٌ, (Ḳ,) and بَضَّةٌ, *of the milk of camels.* (Ibn-'Abbád.)

مَضَاضٌ The *state of being burned.* (TA.)

مُضَاضٌ *A pain which affects a man in the eye &c., from a thing that burns*: so in the O, on the authority of IAạr; but in the TS it is ▼ مُضْمَاضٌ. (TA.) — Water *that is intolerable by reason of saltness.* (IAạr, Ḳ.)

مَضِيضٌ The *burning* of collyrium [&c.: see أَمَضَّهُ, explained with مَضَّهُ]: (L:) and ▼ مِضْمَاضٌ [in like manner] signifies *a burning*. (Ḳ.)

مَضَّاضٌ *Burning*: [or rather, *burning much*:] applied by El-'Ajjáj as an epithet to travel. (TA.)

مِضْمَاضٌ: see مُضَاضٌ: — and مَضِيضٌ.

مضح

1. مَضَحَ عِرْضَهُ, aor. ـَ, (inf. n. مَضْحٌ; TA;) and ▼ أَمْضَحَهُ, (inf. n. إِمْضَاحٌ; TA;) *He disgraced*, or *dishonoured*, *him*; *blasted his reputation*; (El-Umawee, Ṣ, Ḳ;) *imputed to him*, or *accused him of*, *a vice*, or *fault*, or *the like*. (TA.)

4: see 1.

مضر

1. مَضَرَ, aor. ـُ; (Ṣ, A, Mṣb, Ḳ;) and مَضِرَ, aor. ـَ; (A, Ḳ;) and مَضُرَ, aor. ـُ; (Ḳ;) inf. n. مُضُورٌ, (Ṣ, Mṣb, Ḳ,) of the first, (Ṣ, Mṣb,) and مَضْرٌ, [also of the first,] and مَضَرٌ, [of the second;] (Ḳ;) *It* (milk, Ṣ, A, Mṣb, Ḳ, and [so in the A, but in the Ḳ or,] beverage of the kind called نَبِيذٌ, A, Ḳ) *was*, or *became*, *sour*, or *acid*: (Mṣb:) or *sour*, or *acid*, *biting the tongue*: (A:) or *such as to bite the tongue*; (Ṣ, TA;) *before becoming* رَائِب: (TA:) or *sour*, or *acid*, *and white*. (Ḳ.)

2. مَضَّرَهُ, inf. n. تَمْضِيرٌ, *He referred his lineage*, or *origin*, *to* مُضَر [*Mudar*, the ancestor of most of the Arabs who trace up their genealogy to Ismá'eel, or Ishmael]: (Ḳ:) or *he made him to be of the race of* مُضَر *by referring his lineage, or origin, to them.* (A.) = It is said, of the race of مُضَر, in a trad., مَضَّرَهَا اللّٰهُ فِى النَّارِ, meaning, *May God make them to be in the fire* [of hell]; the verb being derived from their name: (TA:) or *may God collect them together* [*therein*]; like as one says جَنَّدَ الجُنُودَ: (Z, TA:) or *destroy them*; (Ḳ;) from the saying ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, in the first of the senses explained below: (TA:) J says, [in the Ṣ,] that its origin seems to be from مُضُورُ اللَّبَنِ, meaning "the biting of the tongue by milk," and that it is with teshdeed to denote muchness, or intensiveness. (TA.)

5. تمضّر *He asserted himself to be related*, or *to belong*, *to the race of* مُضَر. (A, Ḳ.) See 2. — *He entered into a league* (تَعَصَّبَ, A: in the copies of the Ḳ, تَغَضَّبَ; but the former, with the two unpointed letters, is the right reading: TA:) *with*, (A,) or *for*, (Ḳ,) *the race of* مُضَر. (A, Ḳ.) — *He affected to be like*, or *imitated*, or *assimilated himself to*, *the race of* مُضَر. (Ṣ, TA.)

ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, (Ṣ, A, Ḳ,) and خَضِرًا ▼ مَضِرًا, (Ḳ,) *His blood went unrevenged*, or *unretaliated*, or *unexpiated by a mulct*: (Ṣ, Ḳ:) or *so as to occasion no inconvenience* or *trouble* (هَنِيْئًا مَرِيْئًا) *to the slayer*: (A:) مضرا is an imitative sequent: Ks mentions also بِضْرًا, with ب. (Ṣ.) — You say also, خُذْهُ خِضْرًا مِضْرًا, (Ḳ, TA,) and ▼ خَضِرًا مَضِرًا, (Sgh, TA, and so in the CḲ,) *Take thou it in a fresh*, or *juicy*, *state.* (Ḳ.) See also art. خضر.

مِضْرًا: see خَضِرًا مَضِرًا, in two places. = مَضِرٌ: see مَاضِرٌ.

مُضَارُ اللَّبَنِ, (TṢ,) or ▼ مُضَارَةُ اللَّبَنِ, (Ḳ,) *What flows from milk* (TṢ, Ḳ) *when it becomes sour, or acid, and clear.* (TṢ.)

مَضِيرٌ: see مَاضِرٌ.

مُضَارَةٌ: see مُضَارُ اللَّبَنِ.

مَضِيرَةٌ *A kind of cooked food made of* [*sour*] *milk that bites the tongue*: (Ṣ:) or *a small quantity of broth, or gravy, cooked with milk such as is termed* مَضِير, *and sometimes mixed with fresh milk*: (Ḳ:) or *a small quantity of broth, or gravy, cooked with milk and other things*: (TA:) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be.* (AM, TA.)

مَاضِرٌ (Ṣ, A, Mṣb, Ḳ) and ▼ مَضِيرٌ (A, Mṣb, Ḳ) and ▼ مَضِرٌ, (IAạr, Ḳ,) the last thought by ISd to be a kind of relative or possessive epithet,

because the verb is مَضَرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضِرَ, of which it is the regular part. n.,] Milk *that is sour*, or *acid*, (A, Mṣb,) *biting the tongue:* (A:) or *such as bites the tongue*, (Ṣ, TA,) *before becoming* رَائِب: (TA:) or *that has become sour*, or *acid*, *and white.* (Ḳ.)

مضرح

مَضْرَحِىٌّ and مَضْرَحٌ: see art. ضرح.

[مضغ, &c.
See Supplement.]

مط

1. مَطَّهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ, TA,) inf. n. مَطٌّ, (TA,) *He drew it; pulled it; strained it; extended it by drawing or pulling; stretched it; stretched it out; extended it; lengthened it; i. q.* مَدَّهُ: (Ṣ, Ḳ:) مَطٌّ and مَطْوٌ and مَدٌّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّلْوَ, (Ḳ,) or مَطَّ بِالدَّلْوِ, (Lḥ,) aor. as above, (TA,) and so the inf. n., (Lḥ,) *He drew, or pulled, the bucket.* (Lḥ, Ḳ.) And مَطَّ حَاجِبَيْهِ *He extended, or stretched, his eyebrows* (Ṣ, TA) in speaking. (TA.) This last phrase also signifies ‡ *He behaved proudly;* (Ṣ, Ḳ, TA;) and so مَطَّ خَدَّهُ; (Ḳ, TA;) syn. تَكَبَّرَ [for which in the CḲ we find تَكَبُّرًا]. (Ṣ, Ḳ.) You say also, مَطَّ أَصَابِعَهُ *He extended his fingers*, (Ḳ, TA,) *as though* (TA) *talking, or addressing, with them.* (Ḳ, TA.) And مَطَّ الحُرُوفَ [*He lengthened the letters*]; for مَدَّهَا. (Aṣ, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and خَطْوَهُ, *He extended, and made wide, his handwriting*, and *his stepping:* and مَطَّ [alone], aor. and inf. n. as above, [خَطْوَهُ being understood,] *he made his stepping wide.* (TA.) And it is said in a trad., of Saad, لَا تَمُطُّوا بِآمِينَ *Ye shall not lengthen* [the word] آمِينَ [*amen:* yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

2. تَمْطِيطٌ, [inf. n. of مطّط, and app. originally meaning The act of *lengthening the tongue overmuch:*] ‡ the act of *reviling.* (Ḳ, TA.)

5. تمطّط *He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms;* syn. تَمَدَّدَ; (Ṣ, Ḳ;) as also تَمَطَّى; like تَظَنَّيْتُ from الظَّنُّ; تمطّط being the original form. (TA.) It is said in the Ḳur, [lxxv. 33,] ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى *Then he went to his family walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side;* syn. يَتَبَخْتَرُ; (Fr, Bḍ, Jel, TA;) from المَطُّ, because he who so walks extends his steps, so that it is originally يَتَمَطَّطُ; (Bḍ;) or from المَطَا, signifying "the back," because he who so walks twists his back. (Fr, Bḍ.) — *It* (water, Aṣ, TA, and thick sour milk, TA) *roped, or drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; it was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy.* (Aṣ, TA.) [See also R, Q, 2.] — تمطّط فِي الكَلَامِ *He varied* (لَوَّنَ) *in speech.* (Ṣgh, Ḳ.)

R. Q. 1. مَطْمَطَ فِى كَلَامِهِ *He extended, and lengthened, his speech:* (IDrd:) or مَطْمَطَ signifies *he flagged* in his handwriting, or in his speech. (IAạr, Az, Ḳ.)

R. Q. 2. تَمَطْمَطَ *It* (water) *became thick.* (Ṣgh, Ḳ.) [See also 5.]

مُطُطٌ [a pl., of which the sing. is probably مَطِيطٌ, like as the sing. of its syn. مُدُدٌ is مَدِيدٌ,] *Tall*, or *long;* applied to any animals. (IAạr.)

مَطَاطٌ *Thick and sour camels' milk;* (Ibn-'Abbád, Ḳ;) *such as is termed* قَارِص; so called because it ropes, or is ropy. (TA.)

مُطَاطٌ: see what next follows.

مطاط *Extended;* [meaning *long;*] as also ▼ مُطَاطٌ, and ▼ مُطَائِطٌ; applied as an epithet to what is termed صَلًا [app. here meaning the "middle of the back"]; (Ḳ;) and to a camel. (TA.)

مَطِيطٌ: see مُطُطٌ.

مَطِيطَةٌ *Thick water*, (Ṣ,) or *turbid and thick water*, (Ḳ, TA,) *remaining* (TA) *in the bottom of a watering-trough:* (Ṣ, Ḳ, TA:) or *slime;* or *strong*, or *thick*, *slime:* or, accord. to Aṣ, *water in which is ropy mud:* pl. مَطَائِطُ: which, as pl. of the same sing., also signifies *places hollowed by the feet of beasts of carriage, in the ground, in which slime, or strong or thick slime, collects.* (TA.)

مُطَيْطَى: } see what next follows.
مُطَيْطَآءُ: }

مُطَيْطَآءُ, a dim. n. which has no undiminished form, (Z, in the Fáïḳ,) The *act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side:* and the *act of stretching out the arms in walking:* (Ṣ, Ḳ:) as also ▼ مُطَيْطَى, (Aṣ, Kr, Ḳ,) in both these senses, (Aṣ, TA,) and ▼ مُطَيطَآءُ. (Ḳ.) You say, مَشَى المُطَيْطَآءَ [*He walked in either of the manners above described*]. (Ṣ, TA.)

مُطَائِطٌ: see مطاط.

مطأ

1. مَطَأَ, aor. ـَ, *Inivit* feminam. (Ibn-El-Faraj, Ḳ.)

مطث

مَطْثٌ: see art. طث.

[متح,
متخ,
See Supplement.]

مطر

1. مَطَرَتِ السَّمَآءُ, aor. ـُ, inf. n. مَطْرٌ, [*The sky*, or, as it sometimes means, *the rain*,] *rained;* as also ▼ أَمْطَرَت: (T, Ṣ, Mṣb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Mṣb.) See also what follows. — [Both are also trans. You say,] مَطَرَتْهُمُ السَّمَآءُ, (A, Ḳ,) aor. ـُ, (TA,) inf. n. مَطْرٌ and مَطَرٌ; (Ḳ:) and ▼ أَمْطَرَتْهُم, (A, TA,) which latter is the worse form, [as will be seen below,] *The sky rained upon them.* (A, Ḳ, TA.) And مُطِرْنَا *We were rained upon; we had rain.* (Ṣ, TA.) — You say also, مَطَرَهُمْ خَيْرٌ, and شَرٌّ, ‡ [*Good, and evil, poured upon them;* or *betided them*]. (A.) And مَطَرَنِى بِخَيْرٍ ‡ *He did good to me.* (Ḳ.) And مَا مَطَرَنِى بِخَيْرٍ ‡ [*He did not any good to me*]. (A.) And مَا مُطِرَ مِنْهُ خَيْرًا, [in the CḲ, incorrectly, خَيْرٌ,] and بِخَيْرٍ, ‡ *Good did not betide him from him*, or *it.* (Ḳ, TA.) But ▼ أَمْطَرَهُمُ اللّٰهُ is only said in relation to punishment: (Ḳ, TA:) as in the saying in the Ḳur, [xxvi. 173, and xxvii. 59,] وَأَمْطَرْنَا ▼ عَلَيْهِمْ مَطَرًا فَسَآءَ مَطَرُ الْمُنْذَرِينَ ‡ [*And we rained upon them a rain, and evil was the rain of the warned* people]: and again in the Ḳur, [xv. 74,] وَأَمْطَرْنَا ▼ عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ‡ [*And we rained upon them stones of baked clay*]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَرَ and ▼ أَمْطَرَ are the same in meaning. (TA.) = مَرَّ الفَرَسُ يَمْطُرُ, inf. n. مَطْرٌ (Ṣ, A) and ▼ مُطُورٌ; (Ṣ;) and ▼ يَتَمَطَّرُ; (Ṣ, A;) ‡ *The horse passed, or went, running vehemently, like the pouring of rain:* (A:) or *went quickly;* or *hastened;* (Ṣ;) as also مَطَرَ الفَرَسُ, (Ḳ,) aor. as above, (TA,) and so the inf. ns.: (Ḳ:) or this last signifies *the horse was quick in his passing*, or *going*, and *in his running;* and so ▼ تمطّر. (TA.) You say also, تَمَطَّرَ بِهِ فَرَسُهُ (A, TA) ‡ *His horse ran, and hastened*, or *went quickly, with him.* (TA.) And مَطَرَتِ الطَّيْرُ, and ▼ تمطّرت, ‡ *The birds hastened*, or *were quick, in their descent.* (Ḳ.) And تمطّرت ▼ الخَيْلُ ‡ *The horses came*, (Ḳ, TA,) and *went, quickly*, (TA,) *outstripping one another.* (Ḳ, TA.) — مَطَرَ فِى الأَرْضِ, inf. n. مُطُورٌ; and ▼ تمطّر; ‡ *He* (a man) *went away in*, or *into, the country*, or *land;* (Ṣ, Ḳ;) *and hastened;* as also قَطَرَ. (TA, art. قطر.) — ذَهَبَ البَعِيرُ فَمَا أَدْرِى مَنْ مَطَرَ بِهِ

(Ṣ, Ḳ*) ‡ [*The camel has gone away, and I know not who has gone with it,* or] *has taken it*: (Ḳ:) and in like manner, ذَهَبَ ثَوْبِى ‎الخ ‡ *my garment has gone,* &c. (TA.)

4: see 1, in four places. — امطر ٱللّٰهُ ٱلسَّمَآءَ *God made the sky to rain.* (Ṣ, Mṣb.) — امطر المَكَانَ *He found the place rained upon.* (Ṣgh, Ḳ.) — أَمْطَرْنَا *We were in rain.* (TA.) = كَلَّمْتُهُ فَأَمْطَرَ, (Mubtekir El-Kilábee, A, Ḳ,*) and ▼ إِسْتَمْطَرَ, (Mubtekir, A,) ‡ *I spoke to him, and he lowered his eyes, looking towards the ground,* (أَطْرَقَ, Mubtekir, A, Ḳ, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) *and his forehead sweated.* (A, Ḳ.)

5. تمطّر *He exposed himself to the rain*: (A, Ḳ:) or *he went out to the rain and its cold.* (Ḳ.) = See also 10, in two places. = See also 1, in five places.

10. استمطر *He asked,* or *begged,* or *prayed, for rain;* (Ṣ, Mṣb, TA;) as also ▼ تمطّر. (TA.) You say خَرَجُوا يَسْتَمْطِرُونَ ٱللّٰهَ, and ▼ يَتَمَطَّرُونَهُ, [*They went forth praying to God for rain.*] (A, TA.) — [Hence,] استمطرهُ ‡ *He sought, desired,* or *demanded, his beneficence,* or *bounty;* (A, TA;) *he asked him to give like rain.* (Ṣ.) — [And hence, perhaps,] استمطر لِلسِّيَاطِ † *He endured patiently the whips* [as though he desired that the stripes should fall like rain upon him]. (TA.) — And استمطر † *He was silent; he did not speak* [when spoken to, as though he desired that words should pour upon him like rain]: in the Ḳ, this meaning is assigned to أَمْطَرَ, which should not be used in this sense: see also مُسْتَمْطِرٌ; and see 4. (TA.) — المَالُ يَسْتَمْطِرُ ‡ [*The camels,* or *sheep,* &c.,] *go out to the rain.* (A.) See also 5. — استمطر *He* (a man) *sough shelter from the rain.* (TA.) — استمطر ثَوْبَهُ *He* (a man) *put on his garment in the rain.* (Ibn-Buzurj.)

مَطَرٌ *Rain*: (A, Mṣb, Ḳ, TA:) pl. أَمْطَارٌ. (Ṣ, A, Mṣb, Ḳ.) See مُطْرَةٌ: and see also ظَهْرٌ, p. 1929, *a.*

مَطِرٌ: see مَاطِرٌ: — and see also مَمْطُورٌ.

مَطْرَةٌ [*A rain; a shower of rain*]. (A; and Ṣ, Ḳ, voce مَغْرَةٌ, &c.) You say مَطْرَةٌ مُبَارَكَةٌ [*A blessed rain.*] (A.) See مَطَرٌ. = See also مَطَرَةٌ.

مَطَرَةٌ, (Fr, Ṣgh, Ḳ, also mentioned in the L, on the authority of IAạr, and in such a manner as implies that it may be also ▼ مَطْرَةٌ, TA,) *A* [*skin of the kind called*] قِرْبَة: (Ḳ, &c.:) applied in the present day to *an* إِدَاوَة and *the like*: (TA:) [I have found it now applied to *a large bottle of leather,* and *of wood*: pl. أَمْطَارٌ.]

مَطِرَةٌ: see عَطِرٌ.

مَطْرَانٌ [sometimes pronounced مِطْرَانٌ, and مُطْرَانٌ, *A metropolitan*]: see جَاثَلِيقٌ.

مَطِيرٌ: see مَمْطُورٌ: — and مَاطِرٌ.

مَطَّارٌ ‡ A horse *that runs vehemently.* (Ḳ, TA.)

مَاطِرٌ: — سَمَآءٌ مَاطِرَةٌ, (A, Mṣb,) and ▼ مُمْطِرَةٌ, (A,) *A raining sky.* (A, Mṣb.) See also مِمْطَارٌ. — يَوْمٌ مَاطِرٌ, (A, Ḳ,) and ▼ مُمْطِرٌ, (Ḳ,) and ▼ مَطِيرٌ, (A,) and ▼ مَطِرٌ, (Ḳ,) which last is a possessive epithet, (TA,) ‡ *A day of rain.* (A, Ḳ.) = See also مُتَمَطِّرٌ.

مُمْطِرٌ: see what next follows.

مِمْطَرٌ (Ṣ, Ḳ) and ▼ مِمْطَرٌ and ▼ مِمْطَرَةٌ (Ḳ) *What is worn in rain, to protect one;* (Ṣ;) *a garment of wool,* (Ḳ,) *worn in rain,* (TA,) *by which to protect one's self from the rain;* (Ḳ;) from Lḥ. (TA.)

مُمْطِرٌ and مُمْطِرَةٌ: see مَاطِرٌ.

مِمْطَرَةٌ: see مِمْطَرٌ.

سَمَآءٌ مِمْطَارٌ *A sky pouring down abundance of rain.* (A.) See also مَاطِرٌ.

مَمْطُورٌ ‡ A place, (Ḳ,) and a valley, (A,) *rained upon,* or *watered by rain;* as also ▼ مَطِيرٌ; (A, Ḳ, TA;) and ▼ مَطِرٌ, as in a verse cited voce خَطْوَةٌ: and so ▼ مَطِيرٌ and ▼ مَطِيرَةٌ applied to a land (أَرْضٌ). (TA.)

خَرَجَ مُتَمَطِّرًا *He went forth into the gardens and fields after rain.* (A.) = طَائِرٌ مُتَمَطِّرٌ ‡ *A bird hastening,* or *going quickly,* (Ṣ, TA,) *in its descent;* (TA;) [as also ▼ مَاطِرٌ, of which the pl., مُطَّرٌ, occurs in the following ex.:] Ru-beh says,

• وَٱلطَّيْرُ تَهْوِى فِى ٱلسَّمَآءِ مُطَّرَا •

[*And the birds descend in the sky, hastening*]. (TA.) مُتَمَطِّرٌ is also applied to a horseman, as signifying *hastening,* or *going quickly.* (Ṣ.)

مُسْتَمْطَرٌ ‡ A man [*from whom beneficence,* or *bounty, is sought,* or *desired*: and hence,] *naturally disposed to beneficence,* or *bounty.* (IAạr, TA.) = ‡ A place that is *open and uncovered.* (A, Ḳ.)

مُسْتَمْطِرٌ [*Asking, begging,* or *praying, for rain.* — Hence,] ‡ *Seeking, desiring,* or *demanding, beneficence,* or *bounty,* (Lth, Ḳ,) from a man. (Lth.) You say, مَا أَنَا مِنْ حَاجَتِى عِنْدَكَ بِمُسْتَمْطِرٍ ‡ *I am not covetous of obtaining from thee the object of my want.* (IAạr.) — ‡ A place *needing rain.* (A, Ḳ.) — ‡ *Silent; not speaking* [when spoken to, as though desiring that words should pour upon him like rain]. (Ḳ.) = [One] *on whom rain has fallen.* (Ḳ.)

[مطس, &c.
See Supplement.]

مظ

مَظٌّ The *pomegranate-tree*: (Ḳ:) or the *wild pomegranate,* (Aṣ, T, Ṣ, M,) or the *wild pomegranate-tree*: (Lth, M, Ḳ:) or *a sort of pomegranate* (IDrd) *that grows in the mountains of the* سَرَاة, *not producing fruit, but only blossoms,* (IDrd, Ḳ,) *and these in abundance*: (IDrd:) *in its blossoms is honey,* (Ḳ,) *in abundance,* (TA,) *and they are sucked*: (Ḳ:) *it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom*: AḤn says, *it grows in the mountains, and produces many blossoms, but does not mature its produce,* (لَا يُرَبِّى,) *but its blossoms have much honey*: (M:) *it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles*: Es-Sukkaree says, it is the *wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates*: the n. un. is with ة. (TA.) — Also, *i.q.* دَمُ ٱلْأَخَوَيْنِ, *which is the same as* دَمُ ٱلْغَزَالِ, (AHeyth, Ḳ,) *called in the present day* قَطْرُ مَكَّةَ, القَاطِرُ المَكِّىُّ (TA) [*and* i.e. the *red, resinous, inspissated juice which we call dragon's blood.*] — Also, The *expressed juice of the roots of the* أَرْطَى, (Ḳ, TA,) *which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red.* (TA.) — [Forskal, in his Flora, page ciii., mentions The *dianthera trisulca* as called in El-Yemen مض or مظ.]

[مظع,
مع,
See Supplement.]

معت

1. مَعَتَ, aor. ـُ, (inf. n. مَعْتٌ, TA,) *He rubbed* (Ḳ) a skin, or hide. (TA.)

معج

1. مَعَجَ, aor. ـَ, inf. n. مَعْجٌ, *He,* or *it,* (a horse, and the wind, Ṣ, and a torrent, TA,) *went quickly,* or *swiftly.* (Ṣ, Ḳ.) See art. عمج. — مَرَّ يَمْعَجُ *He* (a horse) *went at an easy pace*: (Ṣ:) and in like manner مَعَجَتْ *she* (a camel) *went at an easy pace.* (Th.) — مَعَجَتِ ٱلرِّيحُ, aor. ـَ, inf. n. مَعْجٌ, *The wind blew gently.* (IAth.) — الرِّيحُ تَمْعَجُ فِى ٱلنَّبَاتِ *The wind turns over the herbage to the right and left.* (IAth.) — مَعَجَ فِى سَيْرِهِ *He inclined, in his course in every direction, by reason of his sprightliness.* (TA.) — مَعَجَ, aor. ـَ, inf. n. مَعْجٌ, *He affected various modes in running*: *he* (a horse) *pressed against one of the branches of*

the bit, and then against the other, now on the right and now on the left; [*inclining in his run now to the right and now to the left, by reason of his sprightliness:* see مَعَّاج]. (TA.) — مَعَجَ الفَصِيلُ ضَرْعَ أُمِّهِ, (aor. ـَ, inf. n. مَعْجٌ, TA,) *The young weaned camel struck its head against its mother's udder, and inverted* (as in the Ṣ, or *opened,* as in the Ḳ) *its mouth around it, in order to suck:* (Ṣ, Ḳ,) as also مَغَجَ. (TA, arts. معج and مغج.)

فَرَسٌ مَعُوجٌ *A swift horse.* (Ṣ.) رِيحٌ مَعُوجٌ *A wind swift in its course.* (TA.) — فَرَسٌ مَعُوجٌ, and ↓ مِمْعَجٌ, *A horse that often affects various modes in running: that often presses against one of the branches of the bit, and then against the other, now on the right and now on the left;* [*inclining in his run now to the right and now to the left, by reason of his sprightliness*]. (TA.) [In like manner,] ↓ حِمَارٌ مَعَّاجٌ *An ass that inclines in his run to the right and left by reason of his sprightliness.* (TA.)

مَعَّاجٌ and مِمْعَجٌ : see مَعُوجٌ.

معد

1. مَعَدَهُ, aor. ـَ, (inf. n. مَعْدٌ; L,) and ↓ امتعده; *He snatched it unawares; seized it hastily when its owner was unawares:* (L, Ḳ:) or *he seized it and took it away; snatched it away; took it away quickly by force.* (L.) — Also, ↓ both verbs, *He drew,* or *pulled,* it: (L:) or *drew,* or *pulled,* it *quickly.* (S, L, Ḳ.) Ex. مَعَدَ الدَّلْوَ, and مَعَدَ بِهَا, and ↓ امتعدها, *He drew up,* or *pulled up, the bucket:* or *drew,* or *pulled, it out,* or *forth,* from the well. And مَعَدَ الرُّمْحَ and ↓ امتعده, *He pulled forth the spear* from the place where it was stuck in the ground. And ↓ امتعد سَيْفَهُ *He drew forth his sword* from its scabbard. (L.) — مَعَدَ بِهِ, aor. ـَ, inf. n. مَعْدٌ and مُعُودٌ, *He took it* (a thing) *away; carried it off; went away with it.* (Ḳ.) — Hence, مَعَدَ بِخُصْيَيْهِ *He removed his testicles;* (L, TA;) or *he pulled them;* as also مَعَدَ هُمَا. (Lḥ, L, TA.) — مَعَدَهُ *He took it* (namely, flesh,) *with his fore-teeth.* (Ḳ.) — مَعَدَهُ *He plucked it out;* namely, hair; as also مَغَدَهُ. (L.) ═ مُعِدَ, (L, Ḳ,) and مَعِدَ, aor. ـَ, inf. n. مَعْدٌ and مَعَدٌ, (IḲṭṭ,) *He* (a man, L,) *had a diseased,* or *disordered, stomach, so that he did not find his food wholesome:* (L, Ḳ:) or *his stomach pained him.* (Ibn-Ṭ reef.) — مَعَدَهُ *He,* or *it, hit,* or *hurt, his* مَعِدَة, or *stomach.* (L, Ḳ.) ═ مَعَدَ فِى الأَرْضِ, (aor. ـَ, inf. n. مَعْدٌ and مُعُودٌ, L,) *He went away journeying through the land,* or *earth.* (Ṣ, L, Ḳ.)

8 : see 1 in five places.

R. Q. 2. تَمَعْدَدَ *He assumed the garb, dress, habit,* or *external appearance, of the sons of Ma'add:* mentioned also in art. عد [which see for other explanations not repeated here]: (Ḳ:) *he endured with patience their mode of life in travel and in a fixed residence:* (Lth, L:) and *he subjected himself to a hard,* or *difficult life:* said to be not derived from any other word. (L.) — تَمَعْدَدَ *He became numbered among the sons of Ma'add.* (L.) — *It* (a people or party) *removed from Ma'add to El-Yemen, and then returned.* (Lth, L.) — ‡ *He became big, bulky, gross,* or *coarse, and fat:* (Lḥ, TA:) ‡ *he* (a boy) *became big, bulky, gross,* or *coarse, and hard, and lost the freshness and tenderness of youth.* (A.) — † *He* (an emaciated man) *began to become fat.* (Ḳ.) — *He* † (a sick man) *became convalescent.* (Ḳ.)

نَزْعٌ مَعْدٌ *A quick pulling up,* or *out,* of the bucket from a well: (IAạr, Ṣ,* L:) or *a strong pulling up,* or *out;* as though the bucket were pulled up from the bottom of the well: or *a pulling up,* or *out, by means of the pulley,* (L,) [and therefore quick]. ═ مَعْدٌ *Bigness; bulkiness; grossness; coarseness.* (Ḳ.) — *Big; bulky; gross; coarse;* (ISd, L, Ḳ,) and *strong:* (ISd:) applied to a thing. (ISd, L.) — A *quick,* or *swift,* camel. (Ṣ, Ḳ.) — *Fresh, and soft,* or *tender;* applied to a leguminous plant; (L, Ḳ;) *fresh and juicy;* applied to the same, (Ṣ,) and to fruit. (L, Ḳ.) — رُطَبَةٌ مَعْدَةٌ, and ↓ مُتَمَعْدِدَةٌ, *A fresh and juicy ripe date.* (L, Ḳ.) — In the phrase معد بُسْرٌ تَعْدٌ مَعْدٌ signifies *Fresh and soft* or *tender:* (Ṣ, L:) or it is a mere imitative sequent, (Ṣ, L, Ḳ,) not used alone. (Ṣ, L.) See art. تعد.

مَعْدَةٌ, مِعْدَةٌ, مِعِدَةٌ : see مَعِدَةٌ.

مَعِدَةٌ and مِعْدَةٌ (Ṣ, L, Mṣb, Ḳ) and مَعْدَةٌ and مِعِدَةٌ; (TA;) the first of which is the original form; (Mṣb, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The *stomach of a human being;* the *place in which is the food before it descends into the lower intestines,* or *guts;* (L, Ḳ;) *in a man, what the* كَرِش *is in every ruminating animal;* (Ṣ, L;) or *in animals that have cloven hoofs, and such as have feet like those of the camel:* (M, L, Ḳ:) accord. to ISd, from مَعْدٌ, applied to a thing, signifying "strong, and big, bulky, gross, or coarse:" (TA:) pl. مِعَدٌ (L, Ḳ) [or rather this is a coll. gen. n., of which مَعِدَةٌ is the n. un.,] and مَعِدٌ : (L, Mṣb, Ḳ:) the latter as though formed from مِعْدَةٌ. (L.)

مَعْدٌ The *side* (L, Ḳ) of a man, &c.: (L:) or, in a horse, the *part of each side between the lower portion of the shoulder-blade and the extremity of the ribs, consisting of thick and compact flesh behind the shoulder-blade;* the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the *part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew next the back-bone:* (L, Ḳ:) and the *flesh that is beneath the shoulder-blade,* (L, Ḳ,) or *a little below it;* which is the best of the flesh of the side: (L:) and the *place of the horseman's heel:* (L, Ḳ:) or the *part* of a beast of carriage *which is the place of the rider's leg:* (Lḥ, L:) and the *belly:* (Aboo-'Alee, L, Ḳ:) also, *a vein in the part of a horse called* مَنْسِج. (L, Ḳ.) See also art. عد.

مَاعِدٌ : see what follows.

مَمْعَدٌ (L, Ḳ) and ↓ مَاعِدٌ (L) A wolf *that runs quickly.* (L, Ḳ.)

مَمْعُودٌ A man *having a diseased,* or *disordered, stomach, so that he does not find his food wholesome:* (L:) *having a bad stomach.* (A.)

مُتَمَعْدِدَةٌ : see مَعْدٌ.

مغد : see معد.

معر

1. مَعِرَ, [aor. ـَ, inf. n. مَعَرٌ,] said of a man, (Ṣ,) and of the head, and of the tail, (TA,) *His* or *its hair fell off;* (Ṣ, TA;) as also ↓ تمعّر, said of the head: (TA:) and the former said of the head, *its hair became little,* or *scanty.* (TA:) and مَعِرَتْ, said of the forelock, (النَّاصِيَة, Ḳ,) or of that of a horse, (TA,) *it lost all its hair:* (Ḳ:) and مَعِرَ, said of a solid hoof, *it lost the hair that hung down upon it from the fore part of the pastern.* (TA.) — مَعِرَ, (A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَعَرٌ, (Ṣ, TA,) said of hair, (Ṣ, A, Ḳ,) and of plumage, and the like, (Ḳ,) *It fell off;* (Ṣ, A;) as also ↓ تمعّر, said of hair: (Ṣ, A:) or *it became little,* or *scanty;* as also ↓ أَمْعَرَ: (Ḳ:) and, said of a finger-nail, or toe-nail, ‡ *it came out,* or *fell out,* (A, Ḳ,) *in consequence of something befalling it,* or *hurting it.* (Ḳ.) See مَعِرَةٌ in art. عر. — [Hence,] مَعِرَ, (TA,) or مَعِرَ مِنْ مَالِهِ, (A,) ‡ *He became poor;* (A, TA;) as also ↓ أَمْعَرَ, (Ṣ, A,) inf. n. إِمْعَارٌ; (TA;) or the latter, *he became poor, and his travelling-provisions failed* or *became exhausted;* as also ↓ معّر, inf. n. تَمْعِيرٌ. (Ḳ.) — [Hence also,] ↓ أَمْعَرَتِ الأَرْضُ ‡ *The land became destitute of herbage:* or *its herbage became little,* or *scanty:* (Ḳ:) *contr. of* أَمْرَعَتْ. (IḲṭṭ.)

2 : see 1.

4 : see 1, in the three places. — أَمْعَرْنَا ‡ *We came upon a land destitute of herbage:* (A, TA:) or *we found dearth, scarcity, drought,* or *sterility:* (TA:) and امعر القَوْمُ *the people became afflicted with dearth, scarcity, drought,* or *sterility.* (TA.) ═

امعرت المَوَاشِى الأَرْضَ ‡ *The beasts pastured upon the land,* (i. e., *its trees* or *herbs,* TA,) *and left no pasturage in it.* (TṢ, L, Ḳ.) — امعره † *He despoiled him of his property,* (Ḳ, TA,) *and reduced him to poverty.* (TA.)

5: see 1, in two places.

مَعِرٌ A man, (Ṣ,) and a head, (A,) *whose hair is falling off,* or *has fallen off;* (Ṣ, A;) as also ▼ أَمْعَرُ and ▼ مُتَمَعِّرٌ: (A:) or *having little hair;* (TA;) as also ▼ أَمْعَرُ: (Ṣ:) and the first and second, a camel's foot (خُفّ) *of which the hair* (*both* شَعَر *and* وَبَر) *has gone:* and ▼ مَعْرَآءُ, a forelock (نَاصِيَة, Ḳ, or that of a horse, TA,) *of which all the hair has gone.* (Ḳ.) — Hair, and plumage, and the like, *little in quantity,* or *scanty;* as also ▼ أَمْعَرُ: and the latter, hair *falling off.* (Ḳ.) — [Hence,] ‡ A man who is *niggardly,* or *avaricious, having little beneficence;* (Ḳ;) *unpropitious, mean, and hard,* or *difficult.* (TA.) — † A man *having little flesh.* (TA.) — قَاعٌ مَعِرٌ, and أَرْضٌ مَعِرَةٌ, ‡ *A plain,* and *land, destitute of herbage:* (Ḳ:) or the latter, accord. to Yaạḳoob, *land having little herbage:* and ▼ مَكَانٌ أَمْعَرُ *a place having little herbage.* (Ṣ.)

أَمْعَرُ: fem. مَعْرَآءُ: see مَعِرٌ, throughout. ═ Also, of a solid hoof, † The *hair that hangs down upon it* (Ḳ, TA) *from the fore part of the pastern:* because it has a disposition to fall off. (TA.)

مُتَمَعِّرٌ: see مَعِرٌ.

معز

1. مَعِزَ الشَّىْءُ, [and مَعِزَتِ الأَرْضُ, accord. to the explanation of the inf. n. in the Ṣ,] aor. ـَ, (TḲ,) inf. n. مَعَزٌ, (Ṣ, Ḳ, TḲ,) *The thing* [and *the ground*] *was,* or *became, hard.* (Ṣ,* Ḳ,* TḲ.) ═ مَعِزَ said of a man: see **4**. ═ مَعَزْتُ المِعْزَى, وَضَأَنْتُ الضَّأْنَ, aor. ـَ, *I set apart the goats from the sheep.* (Ḳ.)

4. امعز *He,* (a man, A,) or *it,* (a people, Ṣ,) *became abundant in goats; his* or *its, goats became abundant,* or *numerous;* (Ṣ, A, Ḳ;) as also, ▼ مَعِزَ, aor. ـَ, (Ḳ,) inf. n. مَعَزٌ. (TḲ.)

مَعْزٌ, and ▼ مَعَزٌ, (Ṣ, A, Mṣb, Ḳ,) gen. ns., (Ṣ, Mṣb,) [or rather quasi-pl. ns., signifying *Goats;*] the *kind of* غَنَم *opposed to* ضَأْن; (Ṣ, A, Ḳ;) the *kind of* غَنَم *that have hair;* (Mṣb, TA;) the ضَأْن being those that have wool; (TA;) as also ▼ مِعْزًى, (Ṣ, Mṣb, Ḳ,) accord. to Sb, (Ṣ,) with tenween, (Ṣ, Mṣb,) when indeterminate, (Mṣb,) and perfectly decl., (Ṣ,) the ا [which is written ى] being a letter of quasi-coördination, not a characteristic of the fem. gender, (Ṣ, Mṣb,) for the word is quasi-coördinate to دِرْهَمٌ, of the measure فِعْلَلٌ; for the ا of quasi-coördination follows the same rules as a letter belonging to the word itself, as is shown by their saying ▼ مُعَيْزٌ and أُرَيْطٌ [originally مُعَيْزِىٌ and أُرَيْطِىٌ] as the dim. forms of مِعْزًى and أَرْطًى, with tenween, the letter next after the ى of diminution being with kesr, like as they say دُرَيْهِمٌ; for if the ا were to denote the fem. gender they would not change it into ى [in مُعَيْزِىٌ, the original form of مُعَيْزٌ,] like as they do not change it in the dims. of حُبْلَى and أُخْرَى [which are حُبَيْلَى and أُخَيْرَى]: (Ṣ:) it is sometimes made fem., [by being written or pronounced مِعْزَاة,] and sometimes it is made imperfectly decl. [and therefore without tenween]: (Ḳ:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A'Obeyd says, that most of the Arabs pronounce ذِفْرَى without tenween, while some of them pronounce it with tenween, whereas all of them pronounce مِعْزًى with tenween: (Ṣ:) IAạr says, that it is perfectly decl. when likened to the measure مِفْعَلٌ, and imperfectly decl. when held to accord. with the measure فِعْلَى: (TA:) accord. to Aboo-'Amr, Ibn-El-'Alà, it is from مَعَزٌ, [inf. n. of مَعِزَ,] and in like manner ذِفْرَى is from ذَفَرٌ: (Aṣ, Ṣ:) ▼ مَعِيزٌ also signifies the same as مَعْزٌ, (Ṣ, A, Ḳ,) or is pl. of مَعْزٌ, [or rather a quasi-pl. n.] like as عَبِيدٌ is of عَبْدٌ; (Mṣb;) and ▼ أُمْعُوزٌ also is syn. with مَعْزٌ, (Ṣ, Ḳ,) and so are ▼ مِعَازٌ (Ḳ) and ▼ مِعْزَآءُ: (Sgh, Ḳ:) [respecting أُمْعُوزٌ, see also below:] مَعْزٌ [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Mṣb:) a male is called ▼ مَاعِزٌ, (Ṣ, A, Mṣb, Ḳ,) and so a female; (Mṣb, Ḳ;) or a female is called ▼ مَاعِزَةٌ (Ṣ, A, TA) [and ▼ مَعْزَةٌ (M, voce شَرْقَآءُ)] and ▼ مِعْزَاة; (TA;) and شَاةٌ [or rather شَاةٌ مِنَ المَعْزِ] is also used as a sing., (Mṣb,) and is applied to a male and to a female: (Mṣb, art. شوه:) [see also ظَبْىٌ:] أَمْعُزٌ is a pl. [of pauc.] of مَعْزٌ, like as أَعْبُدٌ is of عَبْدٌ: (Mṣb:) the pl. of ▼ مَاعِزٌ, (Ḳ,) or of مَاعِزَةٌ, (Ṣ,) is مَوَاعِزُ; (Ṣ, Ḳ;) and ▼ مِعَازٌ and ▼ أُمْعُوزٌ are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurds] fabricate their tents. (T in art. بنى.) See also تُدْمُرِىٌّ in art. دمر; and see ضَائِنٌ in art. ضأن.

مَعْزَةٌ:
مِعْزًى: } see their syn. مَعْزٌ.
مِعْزَآءُ:

مِعْزَاةٌ a fem. sing. of مَعْزٌ, q. v. (TA.)

مِعَازٌ:
مَعِيزٌ: } see their syn. مَعْزٌ.

مُعَيْزٌ dim. of مِعْزًى, syn. of مَعْزٌ, q. v. (Sb, Ṣ.)

مَعَّازٌ *A possessor,* or *master, of* مِعْزًى [or *goats*]. (Ṣ, Ḳ.)

مَاعِزٌ and مَاعِزَةٌ sings. of مَعْزٌ, q. v. (Ṣ, Ḳ.*) — The former also signifies *Goats' skin.* (Ṣ, Ḳ.)

أَمْعَزُ, and its fem. مَعْزَآءُ, applied respectively to a place (مَكَانٌ) and to land or ground (أَرْض), ‡ *Hard,* (Ṣ, Ḳ,) *and abounding with pebbles:* (Ṣ:) or both, [used as substs.,] *rugged and stony ground:* (A:) or *a place abounding with pebbles, and hard:* or the latter, *small pebbles:* (A'Obeyd, TA:) thus A'Obeyd explains a sing. as having a pl. signification: (TA:) or the latter, *a desert,* (صَحْرَآء) *in which is elevation and ruggedness, consisting of soil,* or *clay, and pebbles, mixed together, but hard ground, rough to the tread:* (ISh, TA:) pl. مُعْزٌ, (Ḳ,) [a pl. of each as an epithet, or of each used as a subst.,] because imagined to have the character of an epithet; (TA;) and أَمَاعِزُ, [a pl. of the former,] because the character of a subst. predominates in it; and مَعْزَاوَاتٌ, a pl. of the latter. (TA.)

أُمْعُوزٌ: see its syn. مَعْزٌ. — It also signifies, (Ḳ,) or is said to signify, (Ṣ,) *A herd of gazelles,* (Ṣ, Ḳ,) *in number from thirty to forty;* (Ṣ, TA;) or *from thirty upwards:* or *a number of buck-gazelles collected together:* (TA:) or *a number of* أَوْعَال [or *mountain-goats*] *collected together:* (A, Ḳ:) or *of* اوعال *such as are termed* ثَيَاتِل: (Az, TA:) pl. أَمَاعِيزُ and أَمَاعِزُ. (Ḳ.)

معط

1. مَعِطَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَعَطٌ, (Ṣ,) *He* (a man) *was,* or *became, without hair upon his body:* (Ṣ:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning *his hair fell off by degrees,* or *part after part:* but you should not say مَعِطَ شَعَرُهُ: (Ṣ:) [but see **5**:] or, said of a wolf, it signifies *he was,* or *became, mischievous, malignant,* or *foul;* syn. خَبُثَ: or *his hair became scanty,* or *little,* (Ḳ,) and ▼ تمعّط said of a wolf, *his hair fell off:* (Mgh, Mṣb:) and ▼ اِمَّعَطَ, (Ṣ, Ḳ,) of the measure إِفْتَعَلَ, or

[rather] إِنْفَعَلَ, (accord. to different copies of the K,) said of a rope, (S, K,) &c., (S,) *it became worn smooth.* (S, K.) — See also 5. = مَعَطَ, aor. ـَ, (K,) inf. n. مَعْطٌ, (TA,) *He plucked out* hair [or wool] (K, TA,) from the head of a sheep or goat. (TA.)

5. تمعّط *It* (hair, S, Msb, [in the TA, الرجل is inadvertently put for الشعر, and copied in the TK, with the addition of شعره in the explanation,]) *fell off by degrees*, or *part after part*, (S, Msb, K, TA,) *upon the ground*, (TA,) *by reason of disease*, (S, K, TA,) or *the like*; (S;) as also ↓ امتعط, (S,) and ↓ إِمَّعَطَ, (S, K,) of the measure إِفْتَعَلَ, (K,) or [rather] of the measure إِنْفَعَلَ [originally إِنْمَعَطَ]: (S:) and [accord. to some, but see 1, above,] ↓ مَعِطَ, aor. ـَ, (Msb,) inf. n. مَعَطٌ, (Mgh, Msb,) *it* (hair) *fell off*. (Mgh, Msb.) You say also, تَمَعَّطَتْ أَوْبَارُهُ *His fur became scattered.* (K, TA.) — See also 1.

7. إِمَّعَطَ, [said in the S, and in one place in a copy of the K, to be of the measure إِنْفَعَلَ]: see 1: — and 5.

8. امتعط and إِمَّعَطَ [which latter is said in one place in the copies of the K, to be of the measure إِفْتَعَلَ]: see 5: — and for the latter, see also 1.

مَعِطٌ: see أَمْعَطُ.

أَبُو مُعْطَةَ *The wolf:* (K:) a gen. proper name thereof; similar to ذُؤَالَةُ and أُسَامَةُ and ثُعَالَةُ. (TA.)

أَمْعَطُ, applied to a man, *Having no hair upon his body;* (S, K;) or *whose hair has fallen off;* fem. مَعْطَآءُ: (Msb:) [and pl. مُعْطٌ:] and, applied to a wolf, *whose hair has fallen off by degrees*, or *part after part:* (S:) or, thus applied, *mischievous, malignant*, or *foul:* [see 1:] or *whose hair has become scanty*, or *little:* as also ↓ مَعِطٌ: (K:) and مَعْطَآءُ, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies *whose wool has fallen off.* (TA.) — لِصٌّ أَمْعَطُ ‡ *A mischievous, malignant* or *foul*, or *wolf-like, thief*, or *robber;* (S,* L;) likened to the wolf termed امعط: pl. مُعْطٌ. (S, L.) — أَمْعَطُ applied to sand, (K,) and مَعْطَآءُ applied to a tract or collection of sand (رَمْلَةٌ), (TA,) and to land (أَرْضٌ), (K,) and مُعْطٌ applied to sands (رِمَالٌ), (K,) also signify ‡ *Destitute of herbage.* (K, TA.) — Also أَمْعَطُ [app. applied to sand or the like], *Extended upon the face of the earth* or *ground.* (TA.) — And المَعْطَآءُ, (IAar, K,) as a subst., (IAar,) *The pudendum;* syn. السَّوْءَةُ. (IAar, K.)

[معق, &c.
See Supplement.]

مغث

1. مَغَثَ, (S,) aor. ـُ, (TK,) inf. n. مَغْثٌ, (K,) *He steeped, soaked*, or *macerated*, a thing in water, *and rubbed it with the fingers; he steeped* it *in water, and mashed it with the hand;* (TA;) *he steeped, and mashed with the hand*, medicine in water; syn. مَرَثَ. (S, K.*) — مَغَثَ المَطَرُ الكَلَأَ inf. n. مَغْثٌ, *The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate.* (TA.) — مَغَثَ, [aor. ـُ,] *He submerged*, or *immersed*, him, or it, in water. (K.) — مُغِثَ *He was affected by a fever.* (TA.) — مَغَثَتْهُ الحُمَّى *The fever attached him;* or *pained him.* (TA.) — مَغَثُوهُ, [aor. ـُ,] (S,) inf. n. مَغْثٌ, (K,) *They beat him lightly*, (S, K,*) *as though they shook him about* (كَأَنَّهُمْ تَلْتَلُوهُ). (S.) — مَغَثَ عِرْضَهُ, (inf. n. مَغْثٌ, K,) *He defamed him; disgraced him; dishonoured him;* (S, K;) *aspersed him by reviling.* (TA.) — مَغَثَهُمْ بِشَرٍّ *He did evil to them.* (TA.)

3. مَاغَثَا, inf. n. مِغَاثٌ and مُمَاغَثَةٌ, *They clashed, and contended, each against the other;* syn. حَاكَّا وَخَاصَمَا. (K.)

مَغْثٌ *Evil*, as a subst. (K.) — *Conflict*, (K,) *and engagement of brave men in war, in the field of battle.* (TA.) — *A struggling in wrestling.* (TA.) See مَغْثٌ. — *Play;* syn. عَبَثٌ. (K.) One of the additions of F. (TA.)

مَغِثٌ, (S, K,) or ↓ مِغْثٌ, (L,) and ↓ مُمَاغِثٌ, (L,) *A strong wrestler.* (S, K.) — Also, the latter, *A man pertinacious in altercation.* (TA.) — مَغِثٌ and ↓ مَغِيثٌ *An evil, a wicked*, or *malignant*, man: after the manner of a rel. n. [denoting habitual state or action, and the like]. (TA.)

مُغَاثٌ The *lightest*, or *slightest, of the diseases incident to camels.* (El-Hejeree.) — Also, *A certain tree, two carats' weight* (قِيرَاطَانِ) *of the root of which is an emetic and laxative:* (K:) or, as in one copy [of the K], *a certain plant, in the root of which is a poisonous quality* (سمية [i. e., سُمِّيَّة]); *the drinking of a grain of it* [in water] *causes looseness of the bowels, and vomiting, in an excessive degree.* (TA.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ, مغاث is [the name of] *roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree*, (فى اواخر الثانية,) [the degrees of heat and cold and dryness and moistness being four,] *the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs* or *members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also for the gout* (نِقْرِس), *and spasmodic contraction* (تَشَنُّج); *and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse.* Some say, that it is [the name of] the *roots of the wild pomegranate;* but this assertion is not of established authority. Others say, that it is *a kind of* سُورَنْجَان; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, مغاث is [the name of] *a certain plant in El-Kerej* (الكرج) *and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough*, or *coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the* سُمْنَة, *and called* قلقل: *hence it has been imagined to be the pomegranate: and it is said to be a species of* سورنجان: *its strength*, or *virtue, lasts about seven years: and there is a kind of it brought from 'Abbádán, and towards Syria, weak in operation; and it is this which is used in Egypt.* (TA.) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: *a root of a whitish colour, mucilaginous, fleshy*, or *pulpous, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.*]

مَغِيثٌ and ↓ مَمْغُوثٌ Herbage *laid prostrate by rain:* (S, K:) herbage that is *rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain.* (TA.) — See مَغِثٌ.

مَمْغُوثٌ *Affected by a fever.* (IAar, K.) — See مَغِيثٌ.

مُمَاغِثٌ: see مَغِثٌ.

مغج

1. مَغَجَ الفَصِيلُ ضَرْعَ أُمِّهِ: see معج.

مغد

1. مَغَدَ, aor. ـَ, (inf. n. مَغْدٌ, S, L,) *He* (a child, and a lamb or kid, S, L, and a young camel, L, K) *sucked* his mother: *he* (a young camel) *struck* his mother *in her udder with his head, and sucked* her: and *he* (a lamb or kid) *took* the teat of his mother in his mouth *to suck;* (L;) as also مَعَدَ, with the unpointed ع and the pointed ذ. (IKtt.) — مَغَدَ *He sucked*, or *sucked in*, a thing: (K:) *he sucked*, or *sucked in*, the inside of صَرَبَة, i. e., [a piece of] the gum of the طَلْح; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (S, L.) See

also مَغْدٌ, below. — مَغَدَ, aor. ـُ, inf. n. مَغْدٌ; (L, K;) and مَغِدَ, aor. ـَ, (L,) inf. n. مَغَدٌ; (L, K;) *He*, (L,) or *it*, (the body, K,) *became full and fat.* (L, K.) — مَغَدَهُ, (aor. ـُ, inf. n. مَغْدٌ, Ṣ, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him:* (AZ, IAar, Ṣ, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease.* (K.) — مَغَدَ *He* (a man, L) and *it* (a plant, L, K, or other thing, K, or anything, L) *became tall.* (Aboo-Málik, L, K.) — مَغَدَ فِى عَيْشٍ نَاعِمٍ, (aor. ـُ, inf. n. مَغْدٌ, Ṣ, L,) a phrase mentioned by Fr, (Ṣ,) *He* (a man) *lived, and enjoyed abundant comforts,* or *luxury, in a pleasant,* or *an ample and easy, state of life.* (K.) — مَغَدَهُ *It* (youth) *caused him still to flourish,* or *to be in the flower of age.* (En-Naḍr, L.) — مَغَدَ *He became in the full prime of youth.* (L.) — مَغَدَ, aor. ـُ, inf. n. مَغْدٌ, *He plucked out hair:* (L:) as also مَعَدَ. (L, art. معد.) — مَغَدَ مَوْضِعَ الغُرَّةِ *He plucked out the hair in the place of the blaze,* or *white mark on the forehead* or *face,* of a horse, *in order that it might become gray.* (L, K.)

4. امغدت *She* (a woman) *suckled* her child; (Ṣ, L, K;) and a she camel, &c., her young one. (Ṣ, L.) — امغد, (inf. n. إِمْغَادٌ, L,) *He* (a man, Ṣ, L,) *drank much,* or *abundantly:* (Ṣ, L, K:) or *he drank long.* (AHn, L.)

مَغْدٌ The *flower,* or *flourishing period,* of youth. (En-Naḍr, L.) — *Soft; tender; delicate: pleasant; easy and ample:* syn. نَاعِمٌ: (Ṣ, L, K:) applied to the period of youth: (Ṣ, L:) and to life, or a manner of living. (L.) — Also, (K,) or مَغْدُ الجِسْمِ, (L,) *Soft and plump:* applied to a camel: (L, K:) or (so in the L; in the K, and) *big,* or *bulky;* (L, K;) as also ↓ مُغُدٌ; (L;) *and tall:* (K:) applied to anything. (L.) — مَغْدٌ, applied to the غُرَّة, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray:* (L:) the term مَغْدٌ is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (Ṣ, L:) and with relation to the forelock, when it is as though burnt. (L.) — مَغْدٌ (L, K) and ↓ مُغُدٌ (L) The *fruit of the* [*tree called*] تَنْضُب: or (so in the L; but in the K, and) the [*plant called*] لُفَّاح [q. v.]: (L, K:) or the *wild* لُفَّاح: (L:) or, both words, (so in the L; but in the K, and) the [*plant called*] بَاذِنْجَان: (L, K:) or *a plant resembling the* بَاذِنْجَان, *growing at the roots of the* عِضَاه: (L:) and the former word, *a fruit resembling the cucumber,* (Aboo-Sa'eed, L, K,) *which is eaten;* (Aboo-Sa'eed, L:) or *a kind of tree that twines about other trees, more slender than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled* [*to be eaten*], *with pips like those of the apple;* people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; *it appears first green; then becomes yellow; and then, at last, green* [*again,* or probably *red;* for I think that يخضر, in the L, from which this is taken, is a mistake for يحمر]: the word is a coll. gen. n.: and] the n. un. is with ة: (AHn, L:) ISd says, I have not heard مَغْدَةٌ; but ↓ مُغُدٌ may be a quasi-pl. n. of مَغْدَةٌ; like as حَلَقٌ is of حَلْقَةٌ, and فَلَكٌ of فَلْكَةٌ. (L.) — مَغْدٌ *i. q.* ضَرَبَةٌ, meaning as explained above, at 1: (Ṣ, L,) also, the *gum of the lote-tree,* سِدْر: (Aboo-Sa'eed, L:) or, *of the lok-tree of the desert.* (Ṣ, L.)

مُغُدٌ: see مَغْدٌ.

مغر

2. مَغَّرَهُ *He dyed it* (namely a garment or piece of cloth) *with* مَغْرَة. (A.)

مَغْرٌ and ↓ مُغْرَةٌ (K, TA) *A colour inclining to red:* (TA:) or *a colour not pure red,* (K, TA,) *nor inclining to yellow; its redness being like the colour of* ↓ مَغْرَة: (TA:) or *i. q.* شُقْرَةٌ [i. e., in a man, *ruddiness of complexion combined with fairness,* and in a horse, *a sorrel colour,*] *with duskiness,* or *dinginess.* (K.) See also أَمْغَرُ.

مَغْرَةٌ [*Red ochre,* called in the present day مُغْرَة;] *red earth,* (Ṣ, A, Mṣb, K,) *with which one dyes* [*and paints*]; (TA;) *well known;* (A;) as also ↓ مَغَرَةٌ. (Ṣ, K.)

مُغْرَةٌ: see مَغْرٌ.

مَغَرَةٌ: see مَغْرَةٌ.

أَمْغَرُ *i. q.* أَشْقَرُ, (A, Mṣb,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Mṣb:) or *red in the hair and skin,* (Ṣ, K,) *of the colour of* مَغْرَة: (Ṣ:) and *having redness in the face, with clear whiteness:* (K:) or *white,* or *white in face:* as also أَحْمَرُ: applied to a man: (TA:) and, applied to a horse, *of a colour inclining to* أَشْقَر [or *sorrel*]; i. e. *having his* شُقْرَة [or *sorrel colour*] *tinged over with duskiness,* or *dinginess:* (Ṣ:) and applied to a camel, *of the colour of* مَغْرَة: (K:) and so applied to a horse: or a horse *not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of* مَغْرَة, *and having the mane and forelock and ears like the* [*red*] *colour termed* صُهْبَة, *without any whiteness:* (TA:) [see also مَغْرٌ:] the fem. is مَغْرَاءُ: and the dim. أُمَيْغِرُ. (TA.)

مَمْغَرَةٌ *Land whence* مَغْرَة *comes forth,* or *is procured.* (TA.)

مُمَغَّرٌ A garment, or piece of cloth, (A,) *dyed with* مَغْرَة. (A, K.)

مغس: see مغص.

مغص

1. مَغَصَهُ, inf. n. مَغْصٌ, *He pierced him* with a spear or the like: for] مَغْصٌ is syn. with طَعْنٌ; as also مَغْسٌ. (TA.) = [Hence, perhaps,] مُغِصَ, (ISk, Ṣ, Mṣb, K,) [of which مَغْصٌ, which see below, is app. the inf. n.] and مَغِصَ, (A, Mṣb, [in a copy of the former of which, instead of the former verb, I find مَغَصَ, but this is probably a mistranscription,]) inf. n. مَغَصٌ; (Mṣb;) *He* (a man, Ṣ, Mṣb,) *had what is termed* مَغْصٌ *as explained below;* (ISk, Ṣ, A, Mṣb, K;) as also مُغِسَ and مَغِسَ: (IKooṭ, Mṣb:) and مُعِصَ: (TA:) [it is most commonly with غ and ص; but Z says, that] the original word is with س, from مَغَسَهُ signifying طَعَنَهُ. (A.)

5. تمغص بَطْنِى, and تَمَغَّصَنِى, *My belly pained me;* as also تمغس, with س. (TA.) [In the CK, we find تمغص بَطْنَهُ, explained by أَوْجَعَهُ, as though signifying *It pained his belly:* but بَطْنَهُ is doubtless a mistake for بَطْنُهُ. In MS. copies of the K, I do not find this verb.] — And [hence,] † تَمَغَّصَنِى الشَّىْءُ *The thing hurt me:* and in like manner, † تَمَغَّصْتُ مِنْهُ [*I was hurt by it*]. (TA.)

مَغْصٌ (ISk, Ṣ, A, Mṣb, K) and مَغَصٌ; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (Ṣ,) and Az pronounces him right in saying so, (Mṣb,) and Yaakoob disallows the latter word, wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [*Colic;* or] *pain in the belly,* (A, K,) *and griping* (تَقْطِيع) *in the bowels;* (A;) or *griping* (تقطيع) *in the bowels, and pain* [*therein*]; (Ṣ;) or *pain in the bowels, and contortion* [*therein*]; (Mṣb;) as also مَغْسٌ. (Yaakoob, TA.)

مَمْغُوصٌ A man (Ṣ, Mṣb) *having what is termed* مَغْص *as explained above.* (Ṣ, Mṣb, K.)

[مغط,

مغل,

See Supplement.]

مغنطس

مَغْنَطِيسٌ, (Ṣ, K,) or مَغْنِيطِسٌ, (as in some copies of the K and in the TA,) and مَغْنِيطِيسٌ (CK) and مَغْنَاطِيسٌ (K) [The *magnet;*] *a certain*

stone that attracts iron: arabicized [from the Greek μαγνῆτις]. (Ṣ, Ḳ.) [Mentioned in Ṣ, L, Ḳ, in art. غطس; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقأ

مَاقِئٌ and مُوقِئٌ The *posterior*, or, as some say, *anterior, part* of the eye: (Ḳ:) or the *inner angle* of the eye, *next the nose.* (Ḳ, &c., art. ماق.) Mentioned by most of the lexicographers in art. ماق, q. v. (TA.)

مقت

1. مَقَتَهُ, (aor. ـُ, Mṣb,) inf. n. مَقْتٌ (and, accord. to the Ḳ, مَقَاتَةٌ; but this is the inf. n. of مَقُتَ, q. v.; TA) *He hated him:* (Ṣ, Ḳ:) as also ↓ مقّته, (Ḳ,) inf. n. تَمْقِيتٌ; (TA;) [but this has, probably, an intensive signification;] or *he hated him on account of a foul action that he had committed:* (Lth:) or *he hated him with the most violent hatred,* (Zj, M, Er-Rághib, Mṣb,) *on account of a foul action.* (Mṣb.) — مَقُتَ إِلَى النَّاسِ, aor. ـُ, inf. n. مَقَاتَةٌ, *He was hateful,* or *an object of hatred, to men, on account of a foul action that he had committed:* (Lth:) or *he was hateful,* or *an object of hatred, in the utmost degree,* (M, Mṣb,) *on account of a foul action.* (Mṣb.)

2: see 1.

3. مَاقَتَهُ *He hated him* [or *hated him in the utmost degree*] *reciprocally, on account of some foul,* or *evil, affair.* (A.) — مَاقَتُوا [*They bore hatred, one to another.*] (TA, art. بهت.)

4. مَا أَمْقَتَهُ عِنْدِى *How hated,* or *hateful,* or *odious, is he to me!* (Sb, Ḳ.) — مَا أَمْقَتَنِى لَهُ *How I hate him!* (Sb, Ḳ.)

5. تمقّت إِلَيْهِ *He showed,* or *manifested, hatred* [or *the utmost hatred*] *to him:* contr. of تحبّب اليه. (A.)

6. تماقتوا *They hated one another,* [or *hated one another in the utmost degree,*] *on account of some foul,* or *evil, affair.* (A.)

نِكَاحُ المَقْتِ *The marrying the wife of one's father after him;* (Ḳ;) that is, *after his having divorced her* or *died:* (TA:) this was done in the time of paganism, (Ṣ,) and was then thus called; مَقْتٌ signifying the "most violent hatred:" it is forbidden in the Ḳur, iv. 26. (Zj.)

مَقْتِىٌّ A man *who has contracted the kind of marriage termed* نكاح المقت: (ISd, Ḳ:) or the *son of such a man.* (Zj, Ḳ.)

مَقِيتٌ and ↓ مَمْقُوتٌ *Hated:* (Ṣ, Ḳ:) or the former signifies *hateful,* and the latter *hated:* (MF:) [or *hateful, and hated, on account of his having committed a foul action:* in this sense مقيت is mentioned by Lth: or *hateful, and hated, in the utmost degree, on account of a foul action:* in this sense مقيت is mentioned in the Mṣb.]

مَمْقُوتٌ: see مَقِيتٌ.

مقد

مَقَدِىٌّ *A certain kind of beverage, prepared from honey,* (Ṣ, L, Ḳ,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (Ṣ, L,) called مَقَدٌ; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقَدٌّ]: IB says, that the orthography of the word as best known to the lexicologists is مَقَدِىٌّ, without teshdeed; but that A'Obeyd and others write it with teshdeed; and that IAmb cites in confirmation of its being thus a verse of 'Amr Ibn-Maadee-kerib, at the end of which occurs the expression شَغَلُوهُ عَنْ شُرْبِ المَقَدِّ; without ى; [app. for مَقَدِّى;] adding, that it is thus called in relation to مَقَدٌّ, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeyd says, I hold it to be correctly مَقَدِّىٌّ; and I heard Rejà Ibn-Selemeh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (قُدَّ) in halves: (Sh, L:) IB adds, that Aboo-ṭ-Ṭeyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقَدٌ; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — ثَوْبٌ مَقَدِىٌّ *A certain well-known kind of cloth,* or *garment:* (L, TA:) you say ثِيَابٌ مَقَدِيَّةٌ. (Ḳ. [In the CḲ, erroneously, مَقَدِّيَّة.])

مقر

1. مَقِرَ, aor. ـَ, (Ṣ, Mṣb,) inf. n. مَقَرٌ, (Ṣ, A, Mṣb, Ḳ,) *It was,* or *became, bitter;* (Ṣ, A, Mṣb, Ḳ;) as also ↓ امقر, (ISk, IḲṭṭ, A, Mṣb, Ḳ,) inf. n. إِمْقَارٌ: (Mṣb:) or *sour,* or *acid:* (Ḳ:) and ↓ امقر, said of milk, (AZ, A, Ḳ,) *it became almost bitter, by reason of its quality of biting the tongue:* (A:) or *lost its* [*proper*] *flavour* (AZ, Ḳ) *by becoming intensely sour* or *acid.* (AZ, TA.) = مَقَرَ عُنُقَهُ, (ISk, Ṣ, A, Ḳ,) aor. ـُ, inf. n. مَقْرٌ, (ISk, Ṣ,) *He bruised his neck:* (Ṣ, A:) or *beat it with a staff* or *stick, so as to break the bone in pieces, leaving the skin whole.* (A, Ḳ.) — And hence, (A,) مَقَرَ السَّمَكَةَ المَالِحَةَ *He macerated the salt fish in vinegar;* (A, Ḳ;) as also ↓ امقر. (Ḳ.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. = أَمْقَرْتُ لِفُلَانٍ شَرَابًا *I made beverage bitter to,* or *for, such a one.* (IDrd.)

مَقْرٌ: see مَقِرٌ, in three places.

مَقِرٌ *Bitter;* (Ṣ, A, Mṣb, Ḳ;) as also ↓ مَقْرٌ (TA) and ↓ مُمْقِرٌ (Ṣ, A, Ḳ) and ↓ يَمْقُورٌ: (Sgh, Ḳ:) or *sour; acid;* as also ↓ مُمْقِرٌ: (Ḳ:) which last also signifies *intensely sour* or *acid;* (AZ, Aboo-Málik, Ṣ;*) applied to milk: (the same, and Ḳ:) or *sour,* or *acid,* milk. (Mṣb.) — *Aloes;* syn. صَبِرٌ: (Aṣ, Ṣ, A, Mṣb, Ḳ:) as also ↓ مَقْرٌ: (Ṣ:) or *a certain thing resembling it:* (IKt, Mṣb, Ḳ:) or *poison:* as also ↓ مَقْرٌ; (Ḳ;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, *a certain bitter kind of tree:* and accord. to AḤn, *a certain plant, which grows in leaves without branches.* (TA.) [See صَقِرٌ.]

مُمْقِرٌ: see مَقِرٌ, in two places.

سَمَكٌ مَمْقُورٌ *Fish macerated in vinegar and salt, so as to become a cold sauce* or *fluid seasoning:* (Az, TA:) or *sour,* or *acid, fish:* (IAạr, TA:) or *fish bruised* (يُمْقَرُ) *in water and salt:* you should not say مَنْقُورٌ. (Ṣ.)

يَمْقُورٌ: see مَقِرٌ.

مقط

مَاقِطٌ The *freedman of a freedman:* (Ḳ:) or the *slave of a slave of a freedman:* whence the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (Ṣ.) See art. سقط. — مُقَّاطٌ [which is its pl.] like سُقَّاطٌ and لُقَّاطٌ, signifies, accord. to IAạr, The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people. (TA in art. خشر.)

[مقع, &c.

See Supplement.]

مكأ

مَكْءٌ The *hole of a fox,* or *of a hare,* or *rabbit:* or, accord. to Th, the *hole of the kind of lizard called* ضَبّ. (L.)

مكت

مَكَتَ, [aor. ـُ,] *He remained, stayed, abode,* or *dwelt,* in a place: (Ḳ:) like مَكَدَ: accord. to some, a word mispronounced: accord. to others for مَكَثَ; the ث being changed into ت. (TA.)

10. إِسْتَمْكَتَتِ البَثْرَةُ *The pustule became filled with pus,* or *matter.* (IAar, T, Ḳ.)

مكث

1. مَكَثَ, aor. ـُ; and مَكُثَ, aor. ـُ; inf. n. مَكْثٌ [with which مُكْثٌ and مِكْثٌ (see below) are syn.] and مِكِّيثَى (Ṣ, Ḳ) [like خِصِّيصَى, q.v.,] and مِكِّيثَآءَ [like خِصِّيصَآءَ] and مَكُوثٌ and مُكْثَانٌ and (Ḳ) and مَكَاثٌ and مَكَاثَةٌ [which last is the inf. n. of مَكُثَ]; (TA;) *He tarried; tarried and waited,* or *expected;* (Ṣ, Ḳ;) *was patient, and tarried, and waited,* or *expected:* or *he tarried, stayed,* or *stopped, expecting: loitered; tarried; stayed; waited; paused in expectation;* فِى مَكَانٍ *in a place.* (TA.) [In like manner,] ↓ تمكّث *He loitered; tarried; stayed; waited; paused in expectation.* (Ṣ, Ḳ.)

5: see 1.

مُكْثٌ and ↓ مِكْثٌ, substs., from مَكَثَ or مَكُثَ, *A tarrying; tarrying and waiting,* or *expecting; &c.* (Ṣ, A.)

مِكْثٌ: see مُكْثٌ.

مَكِيثٌ *Grave:* (Ṣ, Ḳ:) *who does not hasten in his affair:* pl. مُكَثَآءُ and مَكِيثُونَ. (TA.) — مَكِيثُ الكَلَامِ ‡ *Slow of speech.* (Ibn-Abi-l-Hadeed.) — Also مَكِيثٌ A man *remaining; staying; abiding; remaining fixed,* or *stationary.* (TA.)

سَارَ الرَّجُلُ مُتَمَكِّثًا *The man journeyed,* or *proceeded, loitering;* syn. مُتَلَوِّمًا. (Ṣ.)

مكد

1. مَكَدَ, (Ṣ, L, Ḳ,) aor. ـُ, (L,) inf. n. مُكُودٌ (Ṣ, L, Ḳ) and مَكْدٌ, (Ḳ,) *He remained, stayed, abode,* or *dwelt,* (Ṣ, L, Ḳ,) بِمَكَانٍ *in a place;* (Ṣ, L;) as also مَكَتَ. (TA.)

مَاكِدٌ Water (L) *lasting,* or *continuing,* (L, Ḳ,) *unceasingly.* (Ḳ.) — نَاقَةٌ مَاكِدَةٌ A she-camel *abounding with milk;* as also ↓ مَكْدَآءُ: (Ḳ:) or *constantly,* or *always, abounding with milk;* (L;) as also ↓ مَكْدَآءُ (Ṣ, L;) and ↓ مَكُودٌ: (Ṣ, L, Ḳ:) like نَكْدَآءُ: (Ṣ, L:) pl. of مَكُودٌ, مُكُدٌ, (Ḳ,) or مُكُدٌ, and مَكَائِدُ. (L.) — بِئْرٌ مَاكِدَةٌ, and ↓ مَكُودٌ *A well having a constant,* or *unceasing, supply of water:* (L:) and رَكِيَّةٌ مَاكِدَةٌ *a well whereof the water remains without diminution* [to which is added عَلَى قَرْنٍ وَاحِدٍ لَا يَتَغَيَّرُ وَالقَرْنُ قَرْنُ القَامَةِ, app. meaning, *of the measure of one* قَرْن, *not changing;* by قرن being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (Ṣ, L.) — وُدٌّ مَاكِدٌ ‡ *Unceasing love* or *affection.* (L.)

مَكُودٌ: see مَاكِدٌ.

مَكْدَآءُ: see مَاكِدٌ.

مكر

1. مَكَرَ, aor. ـُ, (Mṣb, TA,) inf. n. مَكْرٌ; (Ṣ, A, Mṣb, Ḳ;) and ↓ امكر; (Mṣb;) *He practised deceit, guile,* or *circumvention;* or *he practised deceit, guile,* or *circumvention, desiring to do to another a foul, an abominable,* or *an evil, action, clandestinely,* or *without his knowing whence it proceeded;* syn. خَدَعَ; (Mṣb;) and of the inf. n. خَدِيعَةٌ: (Ṣ, A, Ḳ:) *he practised an evasion* or *elusion, a shift, an artifice,* or *artful contrivance* or *device, a machination, a trick, a plot, a stratagem,* or *an expedient; he plotted;* or *he exercised art, craft, cunning,* or *skill, in the management* or *ordering of affairs, with excellent consideration* or *deliberation, and ability to manage according to his own free will;* syn. of the inf. n. إِحْتِيَالٌ: (Ṣ, TA:) or to this explanation, conveyed by احتيال as the syn. of the inf. n., should be added *secretly,* or *privately:* (Lth, TA:) مَكْرٌ is praised or dispraised according to the nature of its object. (El-Baṣáir.) [For further explanation, see what follows.] — It is trans. by means of بِ: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning *he plotted* a thing: see مَكْرَ السَّيِّئِ in the Ḳur, xxxv. 41, cited voce سَيِّئٌ:] you say مَكَرَ بِهِ, (Ṣ, A, TA,) aor. and inf. n. as above, (Ṣ, TA,) meaning, *He deceived, beguiled,* or *circumvented, him;* or *he deceived, beguiled,* or *circumvented, him, and desired to do him a foul, an abominable,* or *an evil, action, clandestinely,* or *without his knowing whence it proceeded:* &c.: (Ṣ, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كاده, accord. to Aboo-Hilál El-'Askeree: (TA:) some say, that مكر به signifies as above with the addition of *feigning the contrary of his real intentions;* which كاده does not imply: or this latter signifies "he did him harm," or "mischief;" and the former, *he did him harm,* or *mischief, clandestinely.* (MF, voce كاد.) See art. خدع. — مَكَرَ also signifies *He managed with thought,* or *consideration,* or *acted with policy, and practised stratagem, in war.* (TA.) — مَكَرَ اللّٰهُ and ↓ أَمْكَرَ are syn., (IḲṭṭ, Mṣb,) signifying, ‡ *God recompensed,* or *requited, for* مَكْر [or the *practising deceit,* &c.]: (Lth,* Mṣb, TA:*) or مَكْرُ اللّٰهِ signifies *God's granting a man respite* or *delay, and enabling him to accomplish his worldly aims* [*so as to bring upon himself the punishment due to his evil actions*]: (Er-Rághib, TA:) or, accord. to IAth, *God's causing his trials to befall his enemies, exclusively of his friends:* or *his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected.* (TA.)

3. ماكره *He practised with him mutual deceit, guile,* or *circumvention;* &c.; (A,* TA;) syn. خَادَعَهُ. (TA.)

4: see 1, in two places.

6. تماكروا *They practised mutual deceit, guile,* or *circumvention;* &c. (A,* TA.)

مَكُورٌ: } see مَاكِرٌ.
مَكَّارٌ: }

مَاكِرٌ (Ṣ, A, Mṣb, Ḳ) and ↓ مَكَّارٌ (Ṣ, A, Ḳ) and ↓ مَكُورٌ (Ḳ) epithets from مَكْرٌ: (Ṣ, A, Mṣb, Ḳ:) [the first signifying *Practising deceit, guile,* or *circumvention;* &c.: and the second and third, *practising the same much,* or *frequently; deceitful, guileful, artful, crafty,* or *cunning; a trickster,* or *crafty knave.*]

مكس

1. مَكَسَ, aor. ـِ, (TḲ,) inf. n. مَكْسٌ, (Sh, A, Ḳ,) *He diminished,* or *deducted from,* a thing; (Sh,* A,* Ḳ,* TḲ;) syn. of the inf. n. نَقْصٌ. (Sh, A, Ḳ.) Thus Sh explains مَكْس in the saying of Jábir Ibn-Jinnee Et-Taghlibee:

• أَفِى كُلِّ أَسْوَاقِ العِرَاقِ إِتَاوَةٌ •
• وَفِى كُلِّ مَا بَاعَ امْرُؤٌ مَكْسُ دِرْهَمِ •

[*Is there bribing in every one of the markets of El-'Irák, and in the case of everything that a man has sold the deducting of a dirhem?*]. (TA.) [Hence,] you say, مَكَسَ فِى البَيْعِ, aor. and inf. n. as above; (Ṣ, Mgh, Mṣb, Ḳ;) and ↓ ماكس, inf. n. مُمَاكَسَةٌ and مِكَاسٌ: (Ṣ, Mgh, Mṣb:) both signify *He diminished,* or *deducted from, the price in the selling,* or *buying:* (Mṣb:) or both signify *he desired,* or *demanded, a diminution of,* or *deduction from, the price in selling or buying:* (Mgh, TA,*) or the former signifies *he collected property in selling* or *buying:* (Ḳ: [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the Ḳ here by making a transposition; writing مَكَسَ فِى البَيْعِ for يَمْكِسُ مَكْسًا جَبَى مَالًا وَالمَكْسُ النَّقْصُ وَالظُّلْمُ

مَكَسَ يَمْكِسُ مَكْسًا جَبَى مَالًا وَالمَكْسُ فى البَيْعِ النَّقْصُ وَالظُّلْمُ: in the TK we find جنى مالا, which is certainly a mistake:]) or مَكْسٌ signifies the *diminishing* (إِنْتِقَاص) *of the price of a commodity*: (M, TA:) and ▾ مِكَاسٌ, the *acting with mutual niggardliness in bargaining*; or, accord. to Esh-Shereeshee, the *vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price*. (Ḥar, p. ٥٨٦.) You say also, مُكِسَ, meaning, *He* (a man) *suffered a diminution*, or *deduction*, in selling or buying and the like. (TA.) — [Hence, perhaps, or the reverse may be the case,] *He wronged* a man; *treated* him, or *used* him, *wrongfully, injuriously*, or *tyrannically*. (A,* Ḳ,* TḲ. [In the first and second, only the inf. n. of the verb in this sense is mentioned.]) — [Hence, also, app.,] *He* (the مَكَّاس, Mgh, Mṣb) *collected* a tax; syn. جَبَى; [particularly, the tax termed مَكْس:] (Ṣ,* M, Mgh,* Mṣb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:]) or *he collected property*. (A.) Hence the saying, (Mgh,) in a trad., (Ṣ,) لَا يَدْخُلُ صَاحِبُ مَكْسٍ الجَنَّةَ (Ṣ, Mgh) [*The taker of the tax termed* مكس *will not enter paradise*]; meaning, the عَشَّار. (TA.)

3. مَاكَسَ فِى البَيْعِ: see 1. — مَاكَسَهُ, (Ḳ,) inf. n. مُمَاكَسَةٌ [and مِكَاسٌ], (TA,) *He acted with him in a niggardly, a tenacious, or an avaricious, manner;* syn. شَاحَّهُ: (Ḳ: but in some copies, شَاكَسَهُ. TA,) or مَاكَسَهُ فى البَيْعِ signifies *he contended with him* [*by bidding against him* or *otherwise*] *in the sale*. (MA.) [See, in art. كيس, voce كَاسَ, an ex. from a trad., accord. to one reading thereof.]

6. تماكسا *They acted in a niggardly, a tenacious, or an avaricious, manner, each with the other*, in bargaining: (IDrd, Ḳ:) or تماكسوا فِى البَيْعِ *they contended, one with another*, [*by outbidding* or *otherwise*] *in the sale*. (MA.)

مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Mṣb,) *Money that used to be taken from the seller of commodities in the markets in the time of ignorance*: (IDrd, M, Ḳ:) and *a dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute*: (IAạr, Ḳ:) or *what is taken by the* عَشَّار, (Ṣ, Mgh,) or مَاكِس, (Ṣ,) or مَكَّاس: (Mgh, Mṣb:) so [accord. to some] in the verse above cited: (Ṣ:) the *tax*, or *impost*, *which he used to take*: (TA:) and generally, *what the Sultán's guards take wrongfully on an occasion of buying and selling*: so [accord. to some] in the verse cited above: (Mṣb:) pl. مُكُوسٌ. (A, Mgh, Mṣb.)

مَكَّاسٌ (A, Mgh, Mṣb) and ▾ مَاكِسٌ (Ṣ) *One who takes, or receives, what is termed* مَكْس: (Mgh, Mṣb;) i. e., (Mgh,) i. q. عَشَّار. (Ṣ, Mgh.)

مِكَاسٌ: see مَاكِسٌ.

[مكل, &c.,
See Supplement.]

ملأ

1. مَلَأَ, aor. ـَ, inf. n. مَلْءٌ (Ṣ, Ḳ) and مِلَاءَةٌ and مَلْأَةٌ; (Ḳ;) and مَلِئَ; (TA;) and ▾ مَلَّأَ, inf. n. تَمْلِئَةٌ; (Ḳ;) *He filled* (Ḳ;) a vessel &c. (Ṣ, TA.) You may also say مَلَأْتُهُ مَلًا, for مَلْئًا, (TA.) — مَلَأَ العَيْنَ ‡ *He satisfied* [or *glutted*] *the eye by his comeliness of aspect*. (TA.) See an ex. in a verse cited voce عَقَبٌ. — مَلَأْتُ مِنْهُ عَيْنِى ‡ [*I satisfied*, or *glutted*, *my eye by the sight of his comeliness*]. (TA.) — مَلُؤَ, aor. ـُ, (Ḳ,) inf. n. مَلَاءَةٌ and مَلَآءٌ; (Ṣ, Ḳ;) and مَلَأَ, aor. ـَ; (Ḳ;) the former is that which commonly obtains; (TA;) *He became rich, wealthy, &c.*, syn. صَارَ مَلِيًّا. (Ḳ.) — كَلِمَةٌ تَمْلَأُ الفَمَ † [*A word*, or *saying*, *that fills the mouth*;] i. e., *gross, and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate*. (TA, from a trad.) — إِمْلَئُوا أَفْوَاهَكُمْ مِنَ القُرْآنِ † [*Fill your mouths with the Ḳur-án*]. (TA.) — مَلِئَ رُعْبًا, and ملو رعبا, ‡ *He was filled with fright*. (A.) — مَلَأَ ثِيَابِى ‡ *He sprinkled my clothes with mud, &c.* (A.) مَلَأَ رَاكِبَهُ [*He* (a camel) *bespattered his rider* with his ejected cud]. (Ṣ, Ḳ, art. زرد.) — مَلَأَ عِنَانَهُ † *He made*, or *urged*, *his beast to run vehemently*. (TA in art. عن.) — مُلِئَ, like عُنِىَ, [i. e., pass. in form, but neut. in signification,] and مَلُؤَ, ‡ *He had the disease called* مُلَآءَة. (A, Ḳ.) — See 3.

2. مَلَّأَ فُرُوجَ فَرَسِهِ *He made his horse to run at the utmost rate of the pace termed* حُضْر. (TA.) — And see 1, and 4.

3. مَالَأَهُ عَلَى الأَمْرِ, (Ṣ, Ḳ,) inf. n. مُمَالَأَةٌ; (Ṣ;) and ▾ مَلَّأَهُ; (Ḳ;) but this latter the lexicologists do not hold in good repute; (TA;) *He aided*, or *assisted, him, and conformed with him, to do the thing*. (IAạr,* AZ, Ṣ, Ḳ.)

4. أَمْلَأَ النَّزْعَ فِى قَوْسِهِ, (Ṣ,) and املأ فى قوسه, and ▾ مَلَّأَ فى قوسه, (Ḳ,) ‡ *He pulled his bow to the utmost*. (Ṣ, Ḳ, TA.) — أَمْلَأَهُ اللّٰهُ, (Ṣ, Ḳ,) inf. n. إِمْلَآءٌ, (TA,) † *God affected him with the disease called* مُلَآءَة. (Ṣ, Ḳ.)

5. تَمَلَّأَ مِنَ الطَّعَامِ وَالشَّرَابِ *He became full of food and drink*. (Ṣ.) — See 8. — تَمَلَّأَ غَيْظًا, and ▾ امتلأ, ‡ *He became filled with rage*. (Ṣ.) — تَمَلَّأَ شِبَعًا, and ▾ امتلأ, *He became filled to satiety*. (TA.) — تَمَلَّأَ *He put on himself a* مُلَآءَة; i. e., *a covering of the kind so called*. (TA.)

6. تَمَالَئُوا عَلَى الأَمْرِ *They agreed*, or *conspired together, to do the thing*: (ISk, Ṣ, Ḳ, TA:) *they aided*, or *assisted*, [*and conformed with*,] *one another to do the thing*. (TA.)

8. امتلأ and ▾ تَمَلَّأَ; (Ṣ, Ḳ;) and مَلِئَ, aor. ـَ; (Ḳ;) *It* (a vessel, &c., TA) *became full*. (Ṣ, Ḳ.) — See 5. — امتلأ شَبَابًا † [*He became full of sap*, or *vigour*, or *youth*, or *young manhood*]. (The Lexicons, &c., passim.) And امتلأ الشَّبَابُ † [*The sap*, or *vigour, of youth*, or *young manhood, became full*, or *mantled*, in a person.] (Ṣ, Ḳ, in art. غطى.) [And امتلأ, alone, *He was*, or *became, plump*.] — امتلأ عِنَانُهُ † *The utmost of his power, or ability, was accomplished*. (TA in art. عن.)

10. جَعَلَ دَيْنَهُ فِى مُلَآءَ استملأ فِى الدَّيْنِ signifies (CḲ, and a MS copy of the Ḳ) [app., *He made wealthy persons*, or *honest wealthy persons, his debtors*: but in one copy of the Ḳ, for مُلَآءَ, we find مُلَآءٍ, which affords no sense that seems admissible here: and in another, دين seems to be put in the place of دَيْن, in both the above instances; and مَلَآءٍ in that of مُلَآءَ; for Golius renders the phrase استملأ فى الدين by *opulentiæ studuit in religione sua*: i. e., *religionem suam in illa posuit*: a meaning which IbrD rejects].

مِلْءٌ [*A thing sufficient in quantity, or dimensions, for the filling of* a vessel, &c., or] the *quantity that a vessel, &c., holds when it is filled*. (Ṣ, Ḳ.) — أَعْطِهِ مِلْأَهُ وَمِلْأَيْهِ وَثَلَاثَةَ أَمْلَائِهِ *Give it* (i. e., the cup, TA) *what will fill it; and what will twice fill it; and what will thrice fill it*. (Ṣ, Ḳ.) — حَجَرٌ مِلْءُ الكَفِّ *A stone that fills the hand*. (TA.) — لَكَ الحَمْدُ مِلْءُ السَّمٰوَاتِ وَالأَرْضِ *To Thee be praise that shall fill the heavens and the earth*. (TA.) — مِلْءُ كِسَائِهَا A *fat* woman; *that fills her* كساء *when she covers herself with it*. (TA, from a trad.)

مَلَأٌ *An assembly*, (IAạr, Ṣ, Ḳ,) absolutely, (TA,) [whether of nobles or others]: pl. أَمْلَاءٌ. (IAạr.) — *Nobles; chiefs; princes*; syn. أَشْرَافٌ and عِلْيَةٌ; (Ḳ;) *principal persons; persons whose opinion is respected*. (TA.) المَلَأُ الأَعْلَى [*The most exalted princes*; i. e.] *the angels that are admitted near* [*to the presence of God*]; or *the archangels*. TA.) See سَمِعَهُ, for other explanations. — *A people of comely appearance, figure, attire, or adornment, united for some purpose or design*; expl. by قَوْمٌ ذو الشَّارَةِ وَالتَّجَمُّعِ لِلْإِرَادَةِ: (Abu-l-Ḥasan, Ḳ:) [but this is wrong, see Beyḍ,

ii. 247.] Thus it is of a different class from رَهْطٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Hasan.) —— ‡ *Consultation.* (K.) [You say,] مَا كَانَ هٰذَا الأَمْرُ عَنْ مَلَإٍ مِنَّا ‡ *This thing was not the result of a consultation and consent on our part:* [and] أَكَانَ هٰذَا عَنْ مَلَإٍ مِنْكُمْ ‡ *Was this the result of a consultation of your nobles, and of your assembly?* said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.) تَحَدَّثُوا مَلَأً *They conversed, consulting together.* (S.) —— *Opinion.* (K.) [See a supposed example below.] —— *Disposition; nature; manners;* (S, K;) *a nature rich in needful qualities:* (T:) pl. أَمْلَآءٌ. (S.) [You say,] مَا أَحْسَنَ مَلَأَ بَنِى فُلَانٍ *How good are the dispositions, or manners, and conversation, of the sons of such a one!* (S.) El-Juhanee says,

تَنَادَوْا يَالَ بُهْثَةَ إِذْ رَأَوْنَا •
فَقُلْنَا أَحْسِنِى مَلَأً جُهَيْنَا •

(S) [*They called out, one to another, O Buhtheh! come to our aid! when they saw us: and we said,*] *Be of good disposition, or manners, O Juheyneh!* or, accord. to some, *Be of good opinion, O Juheyneh!* (see above:) or, as some say, *Aid well, O Juheyneh!* taking مَلَأ in the sense of مُمَالَأَة: [see 3]. (TA.) —— أَحْسِنُوا أَمْلَآءَكُمْ *Amend your manners;* or *have good manners.* From a trad. (S, K.) —— Also مَلَأٌ *A coveting.* (K.)

مُلْأَةٌ *A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey.* (K.) —— See مُلَآءَةٌ.

مِلْأَةٌ The *manner in which a thing is filled.* (K.) [You say,] إِنَّهُ لَحَسَنُ المِلْأَةِ (not التَّمَلُّوْ) *Verily it is well filled.* (K.) —— مِلْأَةٌ *An oppression occasioned by repletion with food.* (K, TA.) [See also مُلَآءَةٌ.]

مَلَآءٌ and ▼ مَلَآءَةٌ *Richness, wealthiness, &c.:* (K:) or *trustiness,* or *honesty.* (S.) [See مَلِىْءٌ.]

مَلَآءَةٌ: see مَلَآءٌ.

مَلِىْءٌ, (S, K,) also written and pronounced مَلِىٌّ, (Nh,) *A rich, wealthy, opulent,* man: (K:) or *trusty,* or *honest:* (S:) or *trusty,* or *honest, and rich:* (TA:) or a *rich* man, *or* one *not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor:* (K,* TA:) or an *able, rich,* man: (Msb:) [a *solvent* man:] pl. مِلَآءٌ and أَمْلِئَآءُ and مُلَآءُ. (K.) —— Also مِلَآءٌ *Chiefs:* so called because rich in needful things. (TA.)

مُلْأَةٌ (K) and ▼ مُلَّأَةٌ (S, K) and ▼ مُلَآءٌ (K) ‡ *A defluxion,* or *rheum,* syn. زُكَامٌ, (S, K,) *occasioned by repletion,* or *a heaviness in the head, like a defluxion,* or *rheum,* (زكام,) *from repletion of the stomach.* (A.) [See also مِلْأَةٌ.] == مُلَآءَةٌ *A piece of drapery which is wrapped about the body;* i. q. إِزَارٌ, (TA) and رَيْطَةٌ: (S, K:) or the ملاءة is *a covering for the body formed of two pieces;* (TA;) *composed of two oblong pieces of cloth sewed together;* (Msb, in art. لفق;) and the ريطة is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ, and أَوْرَسُ,) and was probably otherwise similar to the modern مِلَايَة, which is described and represented in my work on the Modern Egyptians, part i., ch. 1.] Pl. مُلَآءٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which ملاءة is the n. un.;] or, accord. to some, مُلَأٌ; but the former is better established. (TA.) Dim. مُلَيْئَةٌ; for which مُلَيَّةٌ was also used, accord. to a tradition. (TA.) —— مُلَآءَةُ الحُسْنِ ‡ *Fairness of complexion.* (TA.) —— ▼ المُلَآءُ المَحْضُ ‡ *Simple dust.* (TA.) —— Also مُلَآءَةٌ The *skim that forms on the surface of milk.* (El-Moajam.)

مَلْآنُ (S, K) [and مَلْآنٌ, as it forms in the] fem. مَلْآنَةٌ (K) and مَلْأَى; (S;) pl. مِلَآءٌ; (K;) *Full:* (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَانٌ; and the fem., مَلَا: (TA:) and the vulgar say مَلَا. إِنَآءٌ مَلْآنُ *A full vessel.* (S, TA.) —— مَلْآنُ مِنَ الكَرَمِ ‡ [*Full of generosity*]. (TA.) —— See مَمْلُوْءٌ.

مَالِئٌ ‡ A *majestic* person: one *whose aspect satisfies the eye.* (TA.) —— مَالِئُ العَيْنِ, and مَالِئٌ لِلْعَيْنِ, ‡ A person *whose aspect satisfies the eye by his comeliness &c.* (TA.)

فُلَانٌ أَمْلَأُ لِعَيْنِى مِنْ فُلَانٍ ‡ *Such a one is more satisfactory to my eye by his comeliness than such a one.* (TA.) —— هٰذَا الأَمْرُ أَمْلَأُ بِكَ *This thing is better for thee, and more satisfactory:* expl. by أَمْلَكُ [which is said to have this signification]. (TA.)

مَمْلُوْءٌ, pass. part. n. of مَلَأَ, *Filled.* (S.) —— Also, † *Having the disease called* مُلَآءَةٌ: as part. n. of مُلِئَ. (A.) —— Also, (and accord. to some copies of the K, ▼ مَلْآنُ,) *Affected* by God *with that disease:* extr. [with respect to rule], (S, K,) as it is used in the sense of the pass. part. n. of أَمْلَأَ: by rule it should be مُمْلَأٌ. (TA.)

مُمْلِئٌ An ewe *in whose belly are water and matter* [such seems to be the meaning of أَغْرَاس in the explanation] *so that one thinks her to be pregnant.* (K.)

شَابٌّ مُمْتَلِئٌ [A youth *in the full bloom of his age.* See art. عَبْعَبٌ.]

ملب

مَلَابٌ: see art. لوب, in which, as well as here, it is mentioned in the K.

ملت

1. مَلَتَ, aor. ـِ, (inf. n. مَلْتٌ, TA.) *He put* [a thing] *in motion,* or *into a state of commotion:* (ISd, K:) like مَتَلَ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.)

مِلِّيتٌ i. q. سَنْفُ المَرْخِ; (K;) i. e., The *leaves of the tree called* مَرْخ (TA.)

أُمْلُوتٌ an epithet applied to a مَفَازَة [or waterless desert]. (Marg. note in a copy of the S.)

أَمَالِيتُ *Swift* camels. (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is إِمْلِيتٌ or أُمْلُوتٌ: some of the lexicologists reject it. (MF.)

ملث

1. مَلَثَهُ, aor. ـُ, inf. n. مَلْثٌ, *He soothed,* or *tranquilized his mind, with words; spoke to him sweetly,* or *pleasantly; soothed him with agreeable words;* (S, K;) *not meaning to fulfil his words:* as also مَلَذَهُ, aor. ـُ, inf. n. مَلْذٌ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَثَنِى *I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it.* (A.) —— In like manner, *He made him a promise,* (*as though he would repel him from him,* S,) *not meaning to fulfil it.* (S, K.) Accord. to Ibn-Abi-l-Hadeed, *He made him a concealed promise:* but this is a strange explanation. (MF.) —— مَلَثَ, inf. n. مَلْثٌ, *He lied;* as also مَلَذَ. (TA, art. ملذ.) —— مَلَثَ الظَّلَامُ *The darkness became mixed with the light:* this happens at nightfall and at daybreak. (AZ.) —— مَلَثَهُ بِالشَّرِّ *He aspersed him,* or *bespattered him with evil.* (A.) —— مَلَثَهُ, [aor. ـُ,] inf. n. مَلْثٌ, *He beat him lightly;* (K;) like مَغَثَهُ, q. v. (TA.) —— مَلَثَ *He* (a hare, TK,) *was unable to run; too weak to run.* (K.)

3. مَالَثَهُ, (inf. n. مِلَاثٌ, TA,) *He treated him with dissimulation, and jested,* or *joked, with him.* (K.)

مَلْثٌ and ▼ مَلَثٌ and ▼ مُلْثَةٌ The *first,* or *commencement, of the blackness of night:* (K:) or it is *after the* سَدَف: (TA:) or the *first,* or *commencement, of the blackness of the place of sunset:* when it has become intense, and the last عِشَآء has come, it is called مَلَس. (IAar.) ——

مَلْثُ الظَّلَامِ, أَتَيْتُهُ مَلْثَ ▾ الظَّلَامِ, (Ṣ, Ḳ,) and مَلْثَ الظلام (Ḳ,) and عِنْدَ مَلْثِهِ, (TA,) *I came to him at the period when the darkness became confused,* (Ṣ, Ḳ,) *and had not yet become very intense,* [*as it has*] *when thou sayest* أَخُوكَ أَمِ الذِّئْبُ [(*Is this*) *thy brother,* or *the wolf?*]; (Ṣ;) i. e. *at the time of the prayer of sunset, and after it.* (Aṣ, Ṣ.) — صلاة الملث *The prayer of sunset:* in the dial. of Rabee'ah. (A.) — مَا كَانَ عَهْدُهُ إِلَّا مَلْثًا وَوَعْدُهُ إِلَّا مَلْثًا [*His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled*]. (A.)

مِلْثٌ One *who does not become satiated with coitus.* (Ḳ.) You say رَجُلٌ مِلْثٌ and اِمْرَأَةٌ مِلْثٌ. (TḲ.)

مَلْثٌ, مُلْثَةٌ } See مَلْثٌ.

ملج

1. مَلَجَ أُمَّهُ, (Ṣ, Ḳ,) aor. ـُ; and مَلِجَهَا, aor. ـَ; (Ḳ;) inf. n. مَلْجٌ; (Ṣ, Ḳ;) *He* (a child) *sucked* [*the breast of*] *his mother:* (Ṣ:) or *he took his mother's teat with the extremity of his mouth.* (Ṣ, Ḳ.) And مَلَجَ النَّاقَةَ, said of a young camel, *He sucked the she-camel;* like سَلَجَهَا. (L, TA, in art. سلج.)

4. أَمْلَجَتْهُ أُمُّهُ, (Mṣb,) inf. n. إِمْلَاجٌ, (Ṣ,) *His mother suckled him.* (Mṣb.) [The masc. form of the verb is mentioned in the Ḳ.]

8. امتلج *He sucked* milk: (Ḳ:) or *he* (a young weaned camel,) *sucked* what was in the udder. (Ṣ.)

مُلُجٌ *Sucking* kids. (Ḳ.)

مَلْجَةٌ *A single suck.* (Mṣb.) [See also مَلْحَةٌ.]

مَلْجَانٌ A man *who sucks the teats of his camels,* (or *of his sheep* or *goats,* TA,) *by reason of his avarice;* (Ṣ, Ḳ;) not milking them lest he should be heard: (TA:) as also مَصَّانٌ. (Ṣ.)

مَلِيجٌ *A foster-brother;* syn. رَضِيعٌ. (Ḳ.) — An *illustrious* man. (Ḳ.)

مَالَجٌ (Ṣ, Ḳ) and مَالَجَةٌ, (Ṣ, in art. سيع,) [*A plasterer's trowel;*] *a thing with which one plasters:* (Ṣ, Ḳ:) an arabicized word, from the Persian, (Ṣ,) [originally مَالَهْ].

أُمْلُوجٌ [*Sugar-candy*]: see أَبْلُوجٌ.

إِمْلَاجَةٌ *A single act of suckling.* (TA.) — It is said in a trad., لَا تُحَرِّمُ الإِمْلَاجَةُ وَلَا الإِمْلَاجَتَانِ, (Ṣ,) i. e. *One act of suckling,* or *the giving one such, does not bar* [the two parties from marrying each other], *nor do two acts of suckling,* or *the giving two sucks,* like as complete suckling does. (TA.)

ملح

1. مَلَحَتْ فُلَانَةُ لِفُلَانٍ, (aor. ـُ and ـَ, L,) ‡ *Such a woman suckled,* or *gave suck, for such a one.* (A, L.) — مَلَحْنَا لِفُلَانٍ, inf. n. مَلْحٌ, (Ṣ,) *We* [meaning the wife of one of us] *suckled,* or *gave suck, for such a one:* (Aṣ, L:) or *we suckled such a one.* (Ṣ.) — مَلَحَ الوَلَدَ [app. *He caused the child to be suckled;*] syn. with أَرْضَعَهُ. (Ḳ.) [See أَرْضَعَ.] — مَلَحَ; (L;) and ▾ ملّح, inf. n. تَمْلِيحٌ; and ▾ تملّح; (L, Ḳ;) the last said to be formed by transposition from تحلّم; but ISd, sees no reason for this assertion; (L;) ‡ *He* (a camel, L,) *became fat.* (L, Ḳ.) ▾ ملّحت *she* (a camel destined for slaughter) *became fat:* (El-Umawee, Ṣ:) or, *became a little fat:* (Ḳ:) *She* (a camel) *became fat in a small degree.* (L.) Also ▾ تملّحت ‡ *They* (lizards such as are called ضِبَاب) *became fat;* as also تحلّمت. (L.) = مَلُحَ, aor. ـُ, inf. n. مُلُوحَةٌ (Ṣ, Mṣb, Ḳ) and مَلَاحَةٌ; (Ḳ;) this form of the verb is of the dial. of the people of El-'Áliyeh; (Mṣb;) and مَلَحَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. مُلُوحٌ; (Ṣ, Mṣb;) and مَلِحَ, aor, ـَ; (IAạr, Ḳ;) and ▾ املح, inf. n. إِمْلَاحٌ, of the dial. of El-Ḥijáz; (Mṣb;) *It* (water) *was salt:* (Ṣ, Mṣb, Ḳ:) or ▾ املح signifies *it became salt, having been sweet.* (Ḳ.) — مَلُحَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. مِلْحٌ (Ṣ, Mṣb) and مُلُوحَةٌ (Ṣ) and مَلَاحَةٌ the first of which is the most common, and the last the least common, (TA,) ‡ *It* (a thing, Ṣ, Mṣb) *was,* or *became, goodly, beautiful,* or *pretty;* (Ṣ, Mṣb, Ḳ;) and *beautiful of colour;* or *beautiful and bright;* (Mṣb;) *pleasing to the eye* or *ear; facetious.* (The lexicons passim.) — مَلَحَ القِدْرَ, aor. ـُ and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. مَلْحٌ, (Ṣ, Mṣb,) *He put salt into the cooking-pot:* (Ḳ:) or *put a proper quantity of salt into it:* (Ṣ, A, Mṣb:) and accord. to Sb, ▾ ملّح and ▾ املح signify the same as مَلَحَ: (ISd:) or مَلَّحَهَا, inf. n. تَمْلِيحٌ, and أَمْلَحَهَا, signify *he put much salt into it,* (Ṣ, Mṣb, Ḳ,) *so that it* [meaning its contents] *became spoiled.* (Ṣ, A.) — مَلَحَ, (Ṣ, Ḳ,) inf. n. مَلْحٌ; (Ṣ;) and ▾ ملّح, inf. n. تَمْلِيحٌ; (TA;) *He fed* camels or sheep or goats *with salt earth,* (Ṣ, Ḳ,) or *with earth and salt, the salt being more in quantity.* (TA.) This is done when the animals cannot procure plants of the kind called حَمْض. (Ṣ.) — مَلَحَ, aor. ـُ and ـِ, (Ḳ,) inf. n. مَلْحٌ; and ▾ ملّح; *He salted* fish. (Ḳ.) — مَلَحَ; aor. ـَ, inf. n. مَلْحٌ, *He salted* flesh-meat, and a skin, or hide. (L.) — Also ▾ ملّحهُ, inf. n. تَمْلِيحٌ, *He rubbed his* (a camel's, or sheep's, or goat's,) *palate with salt.* (TA.) — مَلِحَ, aor. ـَ, inf. n. مَلَحٌ, ‡ *He,* or *it,* (a man, &c.,) *was blue,* or *gray,* [see مُلْحَةٌ,] *in such a degree as to incline to whiteness;* (Mṣb;) as also ▾ إِمْلَحَّ, inf. n. إِمْلِحَاحٌ; and ▾ أَمْلَحَ. (TA.) — Also, ‡ *He was black, with whiteness overspreading his hair:* or, *of a dusty white colour:* or, *of a clear white colour:* (Mṣb:) [and in like manner,] ▾ إِمْلَحَّ, inf. n. إِمْلِحَاحٌ, *he* (a ram) *was of a white colour intermixed with black.* (Ṣ, Ḳ.) = مَلِحَ, aor. ـَ, inf. n. مَلَحٌ, *He* (a horse) *had the kind of swelling called* مَلَح. (TA.)

2. See 1, in six places. — ملّح ‡ *He* (a poet) *produced,* or *said, something goodly, beautiful, pretty,* [or *facetious*]: (Ṣ, Ḳ:) and ▾ املح *he produced,* or *said, a goodly, beautiful,* or *pretty,* [or *a facetious,*] *word,* or *saying,* or *speech.* (Lth.)

3. مَالَحْتُ فُلَانًا, (A,) inf. n. مُمَالَحَةٌ, (Ṣ, A, Ḳ,) ‡ *I ate with such a one.* (Ṣ, A, Ḳ.) Abu-l-Ḳásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مِلْحٌ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — مَالَحَهُ, inf. n. مُمَالَحَةٌ and مِلَاحٌ, ‡ *He was,* or *became, his foster-brother.* (L, TA.) [المِلَاحُ is explained in the Ḳ by المُرَاضَعَةُ: Lth explaines it by الرَّضَاعُ, as is mentioned in the TA: المُمَالَحَةُ is explained in the A, Mgh, L, and other lexicons by المُرَاضَعَةُ: in the copies of the Ḳ in my hands, by الرَّضَاعُ; and so in one copy of the Ṣ: in another copy of the Ṣ written الرِّضَاعُ; and in another الرضاع, without any vowel to the ر: الرِّضَاعُ, syn. with المُرَاضَعَةُ, is evidently the right reading.] Abu-l-Ḳásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المراضعة;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةُ المُمَالَحَةِ *Between them two is the sacred* or *inviolable bond,* or *obligation, which is the consequence of their being foster-brothers.* (A.)

4. See 1, in four places, and 2. — املح القَوْمُ † *The people possessed milk;* ‡ *the people had fat camels* or *other beasts.* (L.) — املح ‡ *He* (a camel) *carried fat;* (L;) [meaning *was fat*]. املح القِدْرَ ‡ *He put some*

fat [which is termed مِلْح] *into the cooking-pot.* (AA.) ═ املح الإبل *He gave the camels salt water to drink.* (Ḳ.) — املحت الإبل *The camels came to salt water to drink.* (Ṣ.) — مَا أُمَيْلِحَ زَيْدًا ‡ [*How very goodly,* or *beautiful,* or *pretty, is Zeyd!* a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed تَصْغِيرُ تَعْظِيمٍ, from مَا أَمْلَحَهُ:] (T, Ṣ, Ḳ:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said مُلَيْحٌ: (T:) it is the only instance of a verb put into this form, except مَا أُحَيْسِنَهُ, (Ṣ, Ḳ,) and, as some say, مَا أُحَيْلَاهُ. (TA.) This is said accord. to the doctrine of the Baṣrees, who assert the افعل of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — مَا أَمْلَحَ وَجْهَهُ, and فِعْلَهُ, ‡ *How goodly, beautiful,* or *pretty, is his face!* and *how good is his action!* (A.) — أَمْلِحْنِى بِنَفْسِكَ ‡ *Grace me,* or *recommend me,* (زَيِّنِّى,) [*by thy speech*]. (T, L.)

5. See 1, in two places. — فُلَانٌ يَتَظَرَّفُ وَيَتَمَلَّحُ ‡ [*Such a one affects to be clever,* or *graceful, and to be goodly, beautiful, pretty,* or *facetious*]. (A.)

9. See 1, in two places.

10. استملحه † *He esteemed him,* or it, *goodly, beautiful,* or *pretty;* (Ṣ, Ḳ;) [*pleasing to the eye* or *ear:* (the lexicons passim:)] or *found him,* or *it, to be so* (TA.)

مَلْحٌ: see مِلْحٌ.

مِلْحٌ (Ṣ, M, Ḳ) and ▼ مَلْحٌ (M) ‡ The act of *sucking* the mother or any nurse; syn. رَضَاعٌ; (Ṣ, M, Ḳ;) a child's *sucking* its mother. (Abu-l-Ḳásim Ez-Zejjájee.) — مِلْحٌ ‡ *Milk.* (IAạr.) The following verse of Abu-ṭ-Ṭamaḥán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by Aṣ, [app., accord. to the Ṣ, as an ex. of ملح in the sense of رَضَاع; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

وَإِنِّى لَأَرْجُو مِلْحَهَا فِى بُطُونِكُمْ •
وَمَا بَسَطَتْ مِنْ جِلْدِ أَشْعَثَ أَغْبَرَا •

(Ṣ, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرْعَوْا [which is understood]) the milk which ye have drank, of these camels, [lit., their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read أَغْبَرِ, for the sake of the rhyme; for each verse of the poem to which it belongs ends with kesreh. (L.) ═ مِلْحٌ a thing well known, (Ṣ, Ḳ,) [*Salt;*] *that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (Ḳ:) pl. مِلَاحٌ. (Mṣb.) Dim. مُلَيْحَةٌ. (Mṣb.) — مَآءٌ مِلْحٌ, (Ṣ, Ḳ, &c.,) originally ▼ مَلِحٌ, from the verb مَلُحَ, like خَشِنٌ from خَشُنَ, contracted because of the frequency of its usage; (Mṣb;) and ▼ مَآء مَلِيحٌ, (Ḳ,) and ▼ مَالِحٌ; (IAạr, ADḳ, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (Ṣ, Ḳ, &c.) J says, that ماء مالح is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning ذُو مِلْحٍ,] like رَجُلٌ تَارِسٌ, i. e. ذُو تُرْسٍ, and دَارِعٌ, i. e. ذُو دِرْعٍ: (TA:) it is a chaste word, of the dial. of El-Ḥijáz, but extr., being from أَمْلَحَ المَآءُ, like as you say بَاقِلٌ from أَبْقَلَ المَوْضِعُ; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Ḥijáz, who selected the most chaste words of the various dialects: or it is regularly formed from مَلَحَ المَآءَ, a form of the verb sometimes used. (Mṣb.) The pl. of مِلْحٌ is مِلَاحٌ and مِلْحَةٌ and مُلْحٌ: (L, Ḳ:) and sometimes is said أَمْوَاهٌ مِلْحٌ *salt waters;* and رَكِيَّةٌ مِلْحَةٌ *a salt well.* (L.) — مِلَاحٌ *Salt waters.* (T, Ḳ.) ▼ قَلِيبٌ مَلِيحٌ *A well of salt water:* (Ṣ, Ḳ:) pl. أَقْلِبَةٌ مِلَاحٌ, occurring in a verse of 'Antarah. (Ṣ.) — مِلْحٌ † *Knowledge; science; learning;* syn. عِلْمٌ. (IKh, Ḳz, Ḳ.) — † *Men of science; learned men;* syn. عُلَمَآءُ. (IKh, Ḳz, Ḳ.) — ‡ *Goodliness,* or *beauty.* (Ḳ.) [Accord. to the TA, it is an inf. n.: see مَلُحَ.] — ‡ *Fat,* as a subst. (Sh, Ḳ.) — ‡ *Fatness:* (Ḳ:) or *a small degree of fatness.* (TA.) — مِلْحٌ and ▼ مِلْحَةٌ ‡ *A sacred* or *inviolable bond,* or *the like,* or *any compact, bond,* or *obligation, which one is under an obligation to respect,* or *honour,* or *the cancelling* or *breaking of which renders one obnoxious to blame;* syn. حُرْمَةٌ and ذِمَامٌ; and *a compact,* or *confederacy;* syn. حِلْفٌ. (Ḳ.) In some copies of the Ḳ, for حِلْفٌ is put خَلْف. (TA.) — Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-ṭ-Ṭamaḥán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say بَيْنَ فُلَانٍ وَفُلَانٍ مِلْحٌ, and ▼ مِلْحَةٌ, *There is a sacred* or *inviolable bond, &c., between such a one and such a one.* [This meaning is derived from مِلْحٌ as signifying "salt;" the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-'Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] مِلْحُهُ عَلَى رُكْبَتِهِ, so in the copies of the Ḳ, but correctly عَلَى رُكْبَتَيْهِ, as in all the other lexicons, (TA,) ‡ [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises,* or *engagements:* (Ḳ:) or *he has little good faith, so as to fulfil his promises, &c.,* for the Arabs swear by salt, and by water, because of their respect for them: (IAạr:) or *he violates the obligation imposed by such,* the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees: (T:) or *he is fat:* (Ḳ:) Aṣ says, that in the following verse,

لَا تَلُمْهَا إِنَّهَا مِنْ نِسْوَةٍ •
مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ •

[*Blame her not; for she is of women whose fat is placed above the knees;*] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and ملحها signifies their fat: (TA:) or *he is sharp in his anger:* (Ḳ:) or *he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation;* as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also رُكْبَةٌ.] ═ نَبْتٌ مِلْحٌ, and ▼ مَالِحٌ, *A plant of the kind called* حَمْض. (ISk, Ṣ.)

مَلَحٌ: see مُلْحَةٌ. — *A certain disease and fault in the hind leg of a beast of carriage;* (TA;) *a swelling in the hock,* or *hock-tendon,* (عُرْقُوب,) *of a horse;* (Ṣ, Ḳ;) *less than what is called* جَرَذٌ; which is a name given to it when it has become violent. (Ṣ.)

مَلِحٌ: see مِلْحٌ.

مَلْحَةٌ ‡ *A single feed taken by a child from the breast.* مَلْجَةٌ, with ج, signifies a single suck. (TA.) ═ مَلْحَةٌ The *main body of the sea;* or the *fathomless deep of the sea;* or *a great expanse*

of sea of which the extremities cannot be seen. (Ḳ.)

مُلْحَةٌ (Ṣ, Ḳ) and ▾ مَلَحٌ (Ḳ) ‡ *A white colour intermixed with black:* (Ṣ, Ḳ:) *whiteness overspreading blackness* in the human hair, and in anything: or *a dusty white colour:* or *a clear white colour:* or *whiteness inclining to any kind of redness;* like the colour of the antelope. (L.) [See also أَمْلَحُ.] — Also, مُلْحَةٌ ‡ The *utmost degree of blueness* or *grayness,* [app. meaning the latter, from مِلْحٌ as signifying "salt," as salt in the state in which it is commonly used in Arabia is of *a pale gray colour,*] أَشَدُّ الزَّرَقِ: (Ḳ:) or *blueness,* or *grayness,* (زُرْقَة,) *of such a degree as to incline to whiteness.* (Ṣ.) [See أَمْلَحُ.] — مُلْحَةٌ ‡ *A goodly, beautiful, pretty,* or *facetious, story,* or *narrative, and word,* or *saying,* or *speech; a bon-mot;* (L;) وَاحِدَةُ المُلَحِ مِنَ الأَحَادِيثِ; (Ṣ, Ḳ;) [*what is deemed beautiful, elegant, facetious,* or *the like,* of stories, &c.: (IbrD:) and so ▾ أُمْلُوحَةٌ, coupled with أُفْكُوهَةٌ in art. فكه in the TA:] also said to signify *a bad, an abominable,* or *a foul, word, saying,* or *speech;* a meaning taken from a trad. of 'Áïsheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مُلَحٌ. (Ṣ, Ḳ.) As said نِلْتُ بِالمُلَحِ [*I have attained* to the station, or rank, to which I have attained *by means of goodly,* or *facetious, sayings, &c.*] (Ṣ.) ‡ حَدَّثْتُهُ بِالمُلَحِ [*I related to him goodly, beautiful, pretty,* or *facetious, stories.*] (A.) — [*A curiosity, an extraordinary thing.*]

مِلْحَةٌ: see مُلْحَةٌ.

مَلْحَانُ: see مِلْحَانُ. — [*A sucker:* see مَصَّانٌ in art. مص.]

مِلْحَانُ, (Ṣ, Ḳ,) sometimes written ▾ مَلْحَانُ, (TA, art. شيب, voce شِيبَانُ,) [written in both these ways in a copy of the Ṣ in my hands,] ‡ *A name given to one of the winter-months,* because of the whiteness of its snow: (Ṣ:) *the month called Jumáda-l-Ákhireh,* جُمَادَى الآخِرَةُ, (Ḳ,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolà, جُمَادَى الأُولَى, being called شِيبَانُ: or this was a name of Kánoon el-Owwal, كَانُونُ الأَوَّلُ; (TA;) and مِلْحَانُ was *Kánoon eth-Thánee,* كَانُونُ الثَّانِى: (Ḳ, TA:) [but see شِيبَانُ:] or شِيبَانُ and مِلْحَانُ were names applied to *the days when the earth was white with hoar-frost,* or *rime.* ('Amr Ibn-Abee-'Amr, Az.)

مَلِيحٌ: see مُلَاحٌ.

مَلِيحٌ and ▾ مُلَاحٌ and ▾ مُلَّاحٌ, (Ṣ, Ḳ,) but the last signifies more than the first, (T, Ṣ,) ‡ *Goodly; beautiful; pretty;* (Ṣ, Mṣb, Ḳ;) *and beautiful of colour;* or *beautiful and bright;* (Mṣb;) *pleasing to the eye* or *ear; facetious:* (the lexicons passim:) fem. of the first with ة: (Mṣb:) pl. of the same, مِلَاحٌ and أَمْلَاحٌ; (AA, Ṣ, Ḳ;) and of مُلَاحٌ, مُلَاحُونَ; and of مُلَّاحٌ, مُلَّاحُونَ. (Ḳ.) — See مِلْحٌ. — [*Facetious speech.*] — One *in whose counsel,* or *advice, one seeks a remedy;* acc. to AA: hence the phrase قريش ملح الناس: acc. to some, one *with whom one finds,* or esteems, *it pleasant to sit and converse.* (IB, in TA, voce نِقَابٌ.) — أَبُو المَلِيحِ [the bird *Ṣifrid*]: see صِفْرِدٌ.

مِلَاحَةٌ and ▾ مَلَّاحِيَّةٌ: see مَلَّاحٌ.

مُلَّاحِىٌّ, sometimes written مُلَاحِىٌّ, (Ṣ, Ḳ,) occurring in poetry written in the latter manner, (Ṣ,) *A kind of white, long-shaped, grape:* (Ṣ, Ḳ:) so called from [the colour termed] المُلْحَةُ; (Ṣ;) or from the [plant called] مُلَّاحٌ, because of its taste. (AḤn.) — Also, *A kind of fig,* (Ḳ,) *small, of the colour termed* أَمْلَحُ, *very sweet, and which is dried.* (TA.) — Also, *A species of the tree called* أَرَاك *in which is whiteness and redness and the colour termed* شُهْبَة. (AḤn, Ḳ.)

مَلَّاحٌ *A seller of salt:* or *a possessor of salt:* (IAạr, Ḳ:) as also ▾ مُتَمَلِّحٌ: (Ḳ:) which also signifies *one who provides himself with salt for travelling-provision:* or *a trader in salt.* (TA.) — مَلَّاحٌ *A sailor; a shipman; a seaman,* or *mariner:* (T, Ṣ, Ḳ:) so called because constantly upon the salt water. (T.) — Also, *One who constantly attends to a river* (نَهْر; in some copies of the Ḳ, بَحْر; TA) *to put its mouth into a right* or *proper state.* (Ḳ.) — His occupation is called ▾ مَلَّاحِيَّةٌ and ▾ مِلَاحَةٌ. (Ḳ.)

مُلَّاحٌ: see مَلِيحٌ. — [A coll. gen. n.] *A certain plant,* (Ṣ, Ḳ,) *of the kind called* حَمْض; (Lth, T, Ṣ;) *a leguminous garden-plant;* n. un. with ة; it is *a tender plant, with a salt flavour, growing in smooth,* or *soft, and depressed, tracts of land:* (T:) *a herb of the kind called* حَمْض, *having twigs and leaves, growing in tracts such as are called* قِفَاف, *of a salt flavour, wholesome to camels and sheep:* (M:) *a plant like the* قُلَّام, *in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the* فَثّ, *and made into bread, and eaten:* so says AḤn, and he adds, I think that it is *thus called because of its colour; not because of its taste:* and in another place he says, that the مُلَّاح is the *raceme of the* كَبَاث *of the* أَرَاك; *thus called because of its taste, which is hot, as though containing salt.* (M.) [*Suæda baccata.* Forsk., Flor., 69. (Freytag.)]

مَلَّاحَةٌ (Ṣ, Ḳ) and ▾ مَمْلَحَةٌ (Ḳ) *A place where salt is generated.* (Ṣ, Ḳ.)

مَلَّاحِيَّةٌ: see مَلَّاحٌ.

مَالِحٌ: see مِلْحٌ and مَمْلُوحٌ.

أَمْلَحُ ‡ A ram, (Ṣ, Ḳ,) and a he-goat, (Ṣ,) *of a white colour intermixed with black:* (Ṣ, Ḳ:) any hair, and wool, and the like, *in which are whiteness and blackness:* (TA:) that *in which are whiteness and blackness, the former colour predominating:* (AZ, Ks and others:) or *of a dusty white colour:* or *of a clear white colour:* (Mṣb:) fem. مَلْحَآءُ; applied to a ewe *of a white colour intermixed with black:* (Ḳ:) or *black, with its hair pervaded by whiteness.* (TA.) Aboo-Dhubyán Ibn-Er-Raḅal employs املح as one of four epithets which he applies to those old men most hateful to him. (Ṣ.) — Also, ‡ *Blue,* or *gray,* [see مُلْحَةٌ,] *in such a degree as to incline to whiteness;* an epithet applied to a man, &c. (Mṣb) أَمْلَحُ العَيْنِ *Having the eye of that colour.* (Ṣ.) — Hence, كَتِيبَةٌ مَلْحَآءُ [meaning ‡ *An army,* or *a troop of horse, appearing of a white and black,* or *gray, hue, by reason of their glittering weapons;* see also كَتِيبَةٌ شَهْبَآءُ]: (Ṣ:) or *one that is white and great:* (TA:) or, *great.* (Ḳ.) — أَمْلَحُ † *Dew that falls in the night upon leguminous plants:* so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels,

* أَقَامَتْ بِهِ حَدَّ الرَّبِيعِ وَجَارُهَا *
* أَخُو سَلْوَةٍ مَسَّى بِهِ اللَّيْلُ أَمْلَحُ *

meaning [by املح] dew: [*They remained in it during the period of the season called* الربيع, *and their preserver* from thirst *was attended by comfort, being dew brought by the night*]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَهُوَ [but this appears to be a mistake for فَهِىَ, "so that they were,"]) in a comfortable state of life: and he says مسّى به because the dew falls in the night: (Ṣ, L:) by جارها he means the night-dew which preserved them from thirst. (L.) — المَلْحَآءُ was also the name of a particular troop belonging to the family of El-Mundhir, (Ṣ, Ḳ,) of the Kings of Syria, who had another called الشَّهْبَآءُ. (TA.) — نَمِرَةٌ مَلْحَآءُ *A* بُرْدَةٌ *with black and white stripes.* (L.) شَجَرَةٌ مَلْحَآءُ † *A tree of which the leaves have fallen,* (L, Ḳ,) *the branches,* or *twigs, remaining green.* (L.) — المَلْحَآءُ (in a camel, L) † *Certain flesh in the back,* (*situate within,* L,) *extending from the withers* (الكَاهِل) *to the rump:* (L, Ḳ:) or *the middle of the back, between the withers* (الكاهل) *and the rump:* (T, Ṣ [in neither of which is reference made here to a camel]:) or *the part between the hump of a camel and its rump:* or

the vertebræ of a camel over which is the hump: (L:) or, in a camel, *the part beneath the hump; containing six vertebræ* (مَحَالَات): pl. مَلْحَاوَاتٌ. (T.) فَارِسُ الْمَلْحَآءِ *The fat of the hump.* (L.) — أَمْلَحُ A horse *having the kind of swelling called* مَلَحٌ. (TA.)

مُلْحَةٌ: see أُمْلُوحَةٌ.

مَلَّاحَةٌ: see مُمْلَحَةٌ.

مِمْلَحَةٌ *A thing* [or *vessel* or *the like*] *in which salt is put.* (Ṣ, A.)

مَمْلُوحٌ and ▼ مُمَلَّحٌ ‡ A *fat* camel. (L.) — ▼ مُمَلَّحٌ ‡ A camel destined for slaughter that is *fat:* (Ṣ:) or *having some remains of fatness.* (L.) — سَمَكٌ مَمْلُوحٌ, and ▼ مَلِيحٌ, (Ṣ, Ḳ,) and ▼ مُمَلَّحٌ, (Mṣb,) *Salted fish;* (Ṣ, Ḳ;) *i.q.* ▼ مُمَلَّحٌ. (Ḳ.) You should not say مَالِحٌ. As to the saying of 'Odháfir,

• بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيَّا •
• يُطْعِمُهَا المَالِحَ ▼ والطَّرِيَّا •

[*A woman of El-Baṣrah who married a man of El-Baṣrah: he fed her with salted and fresh*], it is not an evidence. (Ṣ.) ISd says, that some have disapproved of this word, as also of مليح, not regarding the above verse as an evidence. Yoo says, that مليح and مملوح are better than مالح. (TA.)

مُمَلَّحٌ and مَمْلُوحٌ: see مَمْلُوحٌ.

مُتَمَلِّحٌ: see مَلَّاخٌ.

ملخ

1. مَلَخَ, aor. ـَ, inf. n. مَلْخٌ; (Ḳ;) and ▼ امتلخ; (L;) *He pulled, or drew,* a thing, *grasping with the hand,* or *biting,* (L, Ḳ,) *and so pulling* or *drawing it out.* (L.) — ▼ امتلخ *He pulled out* a thing; (L, Ḳ;) *drew it forth:* or *drew it forth quickly.* (L.) *He drew* his sword. (Ṣ, Ḳ.) *He pulled out* his tooth: (Ṣ:) and his eye. (Lḥ.) *It* (an eagle) *pulled out* an eye; (Ṣ;) as also ▼ تملخ. (Ḳ, TA.) *He pulled away* his hand from the hand of a person grasping him. (L.) *He pulled out* a ripe date from its skin. (L.) *He pulled off* flesh from a bone. (L.) *He pulled off* the bridle and bit from the head of a beast of carriage. (L, Ḳ.) — مَلَخَ, aor. ـَ, (L, Ḳ,) inf. n. مَلْخٌ, (Ṣ, L, Ḳ,) *He went,* or *journeyed, at a vehement rate:* (Ṣ, L, Ḳ:) or, *at an easy rate:* and, sometimes, *vehemently:* (ISd:) or, *quickly:* (TA:) or *he* (a beast) *stretched forth his arms in the pace called* حُضْر, *in any way, well* or *ill.* (Ibn-Hánee.) — مَلَخَ فِى الأَرْضِ *He went away journeying through the land,* or *earth.* (TA.) — فُلَانٌ يَمْلَخُ فِى البَاطِلِ, (Ṣ,) inf. n. مَلْخٌ, (Ṣ, Ḳ,) *Such a one goes to and fro, and occupies himself much, in vain affairs:* (Ṣ, Ḳ:) or *goes quickly and easily therein:* (Sh:) or *plays,* or *sports, and perseveres, therein.* (L.) — مَلْخُ البَاطِلِ i.q. التَّبَخْتُرُ [*Walking in an affected manner*] (L, in art. ضدد.) — مَلَخَ القَوْمُ مَلْخَةً صَالِحَةً *The people,* or *party, went,* or *journeyed, far in the land.* (Ṣ.) — مَلَخَ *He* (a man) *fled* (IAạr; and Az, from several Arabs of the desert.) — مَلُخَ, aor. ـُ, inf. n. مَلَاخَةٌ, *It* (flesh-meat) *was,* or *became, tasteless,* or *insipid;* (Ṣ;) [*i.q.* مَسُخَ]. See سَلَاخَةٌ.

5: } see 1.
8: }

مَلِيخٌ, applied to flesh-meat, (Ṣ,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L,) *That has no taste; tasteless; insipid;* (Ṣ, L, Ḳ;) *i.q* مَسِيخٌ. (Ṣ.) See سَلِيخٌ. — *Corrupt:* (L, Ḳ:) or any *corrupt food.* (IAạr, L.) — مَلِيخٌ Milk *that slips from the hand.* (L.)

[مُلُوخِيَّةٌ *Corchorus olitorius,* or *Jews' mallow:* so used in the present day. See خُبَّازٌ.]

مَلَّاخٌ *Vehement in journeying,* or *in his pace.* (Ṣ,* TA.) — A slave *who runs away often.* (L, Ḳ.)

مَالِخٌ *Fleeing;* as also مَاخِلٌ and خَامِلٌ. (Az.)

مُمْتَلَخُ العَقْلِ ‡ A man *deprived,* or *despoiled of his reason.* (Ṣ, TA.) — مُتَمَلِّخُ ▼ الصُّلْبِ A man *weakened,* or *enervated, in the back-bone,* or *back;* (Ḳ;) as though it were pulled asunder. (TA.)

مُمْتَلَخٌ: see مُتَمَلِّخٌ.

ملد

1. مَلِدَ, [aor. ـَ,] (TA,) inf. n. مَلَدٌ (Ḳ, TA) and مَلَدَانٌ, (M,) *It* (a branch, M, TA) *was,* or *became, soft, tender,* or *delicate;* (M, Ḳ;) *and quivered, shook,* or *played loosely.* (M, Ḳ, TA.) — Also, inf. n. مَلَدٌ, ‡ *He* (a youth) *was,* or *became, soft, tender,* or *delicate.* (T, Ṣ, L.) — See also مَلَدٌ, below. — مَلَدَهُ *He drew* or *pulled it; strained it;* or *extended* or *stretched it;* syn. مَدَّهُ. (Ḳ.)

2. ملّده, inf. n. تَمْلِيدٌ, *It* (the imbibing of moisture) *rendered it* (a branch) *soft, tender,* or *delicate.* (T, L.) — *He softened it,* namely a tanned skin or hide. (Ṣ, L, Ḳ.)

مَلْدٌ: see أُمْلُودٌ. — Also, The [*creature called*] غُولٌ; (Ḳ;) i.e., *i.q.* سِعْلَاةٌ; or *an enchantress of the jinn.* (TA.)

مَلَدٌ: see مَلِدَ. — مَلَدٌ, (M, L, Ḳ,) and ▼ مَلَدَانٌ (Ḳ) ‡ *Youth,* or *youthfulness; and its softness, tenderness,* or *delicateness.* (M, L, Ḳ.* [In the CḲ, for نَعْمَة, is erroneously put نِعْمَة.])

مَلَدَانٌ: see مَلَدٌ.

أَمْلَدُ, أُمْلُدٌ, &c.: see أُمْلُودٌ.

أُمْلُودٌ (Ṣ, M, A, L, Ḳ) and ▼ إِمْلِيدٌ (M, L, Ḳ) and ▼ أُمْلُدَانٌ and ▼ أُمْلُدٌ (Ṣ, M, L, Ḳ) and ▼ أَمْلَدُ and ▼ أُمْلُدَانِىٌّ and ▼ مَلْدٌ (M, L, Ḳ) *Soft, tender,* or *delicate;* (Ṣ, M, L, Ḳ;) *and lithe* or *limber:* (M, Ḳ:) the first (Ṣ, M, L, Ḳ) and second, (M, L, Ḳ,) or all, (Ḳ,) applied to a branch: (Ṣ, M, L, Ḳ:) and the first and third, (Ṣ, M, L, Ḳ,) or all, (M, L, Ḳ,) applied in the same sense to ‡ a man, or young man: (Ṣ, M, L, Ḳ:) or أُمْلُودٌ, applied to a young man, ‡ *beardless:* (A:) or *perfect in make,* or *full-grown, pubescent, and well-formed:* (T, L:) and أُمْلُودٌ (Ṣ, M, L, Ḳ) and أُمْلُودَةٌ (M, L, Ḳ) and أُمْلُدَانِيَّةٌ (M, L) or مُلُدَانِيَّةٌ (Ḳ) and مَلْدَآءُ (Ṣ, M, L, Ḳ) and أُمْلُودَانِيَّةٌ (M, L, Ḳ) [in the CḲ مُلْدَانِيَّةٌ] applied to a woman, or a damsel, ‡ *soft, tender,* or *delicate;* (Ṣ, M, L, Ḳ;) *and of just stature:* (L:) pl. of أُمْلُودٌ (A, TA) and of إِمْلِيدٌ (TA) أَمَالِيدُ; (A, TA;) and of مَلْدٌ, أَمْلَادٌ. (M, L.) The أ in املود and امليد is to render them quasi-coordinate to words of the classes of عُسْلُوجٌ and قِطْمِيرٌ; as is shown by their having the augmentative letters و and ى. (IJ, M, L.)

إِمْلِيدٌ: see أُمْلُودٌ. — Also, applied to a desert (صَحْرَآء) *i.q.* إِمْلِيسٌ (Ṣ, L, Ḳ) i.e., *Bare, in which is nothing.* (L.)

ملذ

1. مَلَذَ, aor. ـُ, inf. n. مَلْذٌ, *He was quick in coming and going.* (M, L.) This is the original signification. (L.) — *He* (a horse) *was quick in his running.* (Ḳ, in which only the inf. n. is mentioned.) — *He* (a horse) *stretched forth his arms,* (مَدَّ ضَبْعَيْهِ, Ṣ, M, L, Ḳ,) *in running,* (Ṣ,) *to a degree that he could not exceed, to overtake,* (حَتَّى لَا يَجِدَ مَزِيدًا لِلَّحَاقِ, M, L, Ḳ,) *and contracted,* or *drew in,* (خَبَسَ, [perhaps a mistake for خَنَسَ, which may mean either *contracted,* or *threw back,*]) *his hind legs to a degree that he could not exceed, to overtake, without any confusion* [*in his motions*]. (M, L.) — مَلَذَهُ, aor. ـُ, inf. n. مَلْذٌ and مَلَاذَةٌ, *He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing,* or *performing, anything.* (T, L.) Accord. to Aboo-Is-ḥák, the ذ in this word is a substitute for ث. (M, L.) See مَلَثَهُ. — مَلَذَ, inf. n. مَلْذٌ, *He lied;* (Ḳ;) as also مَلَثَ. (TA.) — مَلَذَهُ, (Ṣ, L,) inf. n. مَلْذٌ,

(Ṣ, L, Ḳ,) *He smote him and pierced him* with a spear. (Ṣ, L, Ḳ.*)

مَلَّاذٌ and مَلَاذَانِىٌّ and مَلَذَانٌ : see مَلَّاذٌ.

مَلُوذٌ : see مَلَّاذٌ.

مَلَّاذٌ A man *who says but does not act, or perform;* (Ṣ, L, Ḳ;) *a liar;* (Ṣ, L;) *who behaves in an artificial manner, and is not true in his affection;* (M, L, Ḳ;) as also ▼ مَلُوذٌ (M, L [in the Ḳ مِلْوَذٌ, and said to be of the same measure as مِنْبَرٌ; but this seems to be a mistake]) and ▼ مَلَاذَانِىٌّ and ▼ مَلَذَانِىٌّ (M, L, Ḳ) and ▼ مَلَذَانٌ: (M, Ḳ:) [in some copies of the Ḳ, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلْذٌ, the inf. n of مَلَذَ, "he lied" &c.:] or *a liar, who, if asked, will not tell truly whence he comes;* as also all the above epithets: (M, L:) and ▼ مَلَذَانٌ one *who makes a show of sincerity, faithfulness, or honesty, concealing, or meditating, what is different therefrom.* (Ṣ, L.) — Also مَلَّاذٌ *Stealthy,* (M, L,) *and light,* or *active;* applied to a wolf. (M, L, Ḳ.)

ملز

See art. ملص and Supplement.

ملس

1. مَلَسَ, aor. ـُ; (M, A, Mṣb, Ḳ;) and مَلِسَ, aor. ـَ; (Mṣb;) or the second form is مَلُسَ, aor. ـُ; (Ḳ;) [but the last of the inf. ns. here following seems to indicate that مَلِسَ is correct;] inf. n. مَلَاسَةٌ (Ṣ, M, A, Mṣb, Ḳ) and مُلُوسَةٌ, (M, Ḳ,) [accord. to rule, both of the first,] and مَلَسٌ, (M, TA,) [accord. to rule, of the second;] *It was,* or *became, smooth, sleek,* or *free from asperities;* the inf. n. being the *contr. of* خُشُونَةٌ; (Ṣ, M, Ḳ;) *it had in it nothing upon which to lay hold; it was,* or *became, smooth to the feel;* (Mṣb;) and ▼ املاسّ signifies the same, (Ṣ, M,) inf. n. إِمْلِيسَاسٌ; (Ṣ;) and ▼ املسّ: (so in a copy of the A) and [in like manner] ▼ تملّس (Ṣ, A) and ▼ إِمَّلَسَ, of the measure إِنْفَعَلَ, the ن being incorporated into the م, both signify *it was,* or *became, made,* or *rendered, smooth,* &c. (Ṣ.) See also 4. — مَلَسَ, aor. ـُ, inf. n. مَلْسٌ, ‡ *He* (a man) *went away quickly,* or *swiftly:* (TA:) and مَلَسَتِ النَّاقَةُ, (M,) and الإِبِلُ, (A,) aor. and inf. n. as before, (M,) ‡ *the she-camel,* (M,) and *the camels,* (A,) *went quickly,* or *swiftly:* (M, A:) or مَلْسٌ signifies the *going easily,* or *gently:* and also, contr., the *going vehemently:* (M:) or *a gentle mode of going* or *journeying:* (IAạr:) and the *being light,* or *active, and quick.* (TA.) It is said in a trad., سِرْ ثَلَاثًا مَلْسًا; or ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ, i.e., مَلْسًا ‡ [*Journey thou three nights of quick,* or *of easy, journeying;* or *with a quick,* or *an easy, journeying;*] or ملسا signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلَسَ, aor. and inf. n. as above, also signifies † *It* (a thing) *went back,* or *retired,* (إِنْخَنَسَ,) *quickly;* (M;) and so ▼ إِمَّلَسَ. (M, TA.) = مَلَسَ الظَّلَامُ, [aor. ـِ,] (TḲ,) inf. n. مَلْسٌ, (A, Ḳ,) or مَلَسٌ, (Ṣ, M,) *The darkness became confused;* (Ṣ, M, A, Ḳ;) as also ▼ أَمْلَسَ, (TḲ,) inf. n. إِمْلَاسٌ: (Ḳ:) or *became in the state after that which is termed* مَلَثٌ, (M,) or مَلْثٌ. (TA.) See مَلْسٌ below.

2. ملّسهُ, inf. n. تَمْلِيسٌ, *He rendered it smooth, sleek,* or *free from asperities.* (Ṣ.) You say, ملّس الأَرْضَ, (TA,) بِالْمَلَّاسَةِ, (A,) inf. n. as above, (TA,) [*He smoothed the land with the* ملّاسة;] *he drew the* مِمْلَقَة [or ملّاسة] *over the land,* [*and so made it smooth,* or *even,*] *after the ploughing and sowing thereof.* (TA.) = Also, (Ṣ, A,) inf. n. as above, (TA,) ‡ *He made him to escape;* or *to be,* or *become,* or *get, clear, quit, free,* or *at liberty;* مِنَ الأَمْرِ *from the thing,* or *affair;* (Ṣ, Ḳ;) and مِنْ يَدِ غَيْرِهِ *from the hand of another.* (A.)

4: see 1. — أَمْلَسَتْ شَاتُكَ *The wool of thy sheep,* or *ewe, fell off:* (Ḳ:) from Ibn-'Abbád. (TA.)

5. تملّس: see مَلَسَ. = *It* (a smooth thing) *slipped forth* from the hand [&c.]. (Ḥar, p. 119.) — And hence, (Ḥar, ubi supra,) ‡ *He escaped; got away;* or *was,* or *became,* or *got, clear, quit, free,* or *at liberty;* (Ṣ,* M, A, Mṣb,* Ḳ,) as also ▼ انملس, (Ṣ, A, Ḳ,) and ▼ إِمَّلَسَ, of the measure إِفْتَعَلَ, [or rather إِنْفَعَلَ,] and ▼ املاسّ; (Ḳ;) مِنَ الأَمْرِ *from the thing* or *affair;* (Ṣ, A, TA;) and مِنْ يَدَىَّ *from my hand.* (A.) — [Hence,] تملّس مِنَ الشَّرَابِ † *He recovered from the wine.* (AḤn, M.)

7. انملس and إِمَّلَسَ : see مَلَسَ : = and مَلَسَ : = and 5.

8: see 5. = أُمْتُلِسَ بَصَرُهُ ‡ *His sight was suddenly taken away.* (M, A, Ḳ.)

9: see مَلَسَ.

11: see مَلَسَ: = and 5.

مَلْسٌ : see أَمْلَسُ. = Also, مَلْسٌ, (A, Ḳ,) or ▼ مَلَسٌ, (Ṣ, M,) The *confusedness* of the darkness: (Ṣ, M, A, Ḳ:) or it is *after the* مَلَث, (M,) or مَلْث: (TA:) the ملث is the first, or commencement, of the blackness of the west; and the ملس is *when the blackness has become intense, so that the time of the last* عِشَآء *comes;* then the ملس becomes confounded with the ملث, and the one is not distinguished from the other. (IAạr.) You say, أَتَيْتُهُ مَلْسَ ▼ الظَّلَامِ, (Ṣ, M,) or مَلَسَ الظَّلَامِ, (TA,) *I came to him when the darkness had become confused;* (Ṣ, TA;) *when the night had become confused with the earth.* (TA.) The word is used adverbially and otherwise. (M.) See مَلَسَ الظَّلَامُ.

مَلَسٌ : see إِمْلِيسٌ, in two places: = and مَلْسٌ, throughout.

مَلَسَى : see إِمْلِيسٌ. = ‡ A she-camel *that escapes and goes away so quickly that nothing attaches,* or *clings, to her:* (Ṣ:) or *quick,* or *swift, in the utmost degree:* (Z, Ḳ:) or *quick,* or *swift;* as also ▼ مَلُوسٌ: (M:) or the latter signifies a she-camel *excellent,* or *good, in the pace termed* عَنَق, [so I render مِعْنَاق,] *that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying.* (AZ, Ḳ.*) — Also, † A man *who will not remain firm to a compact, covenant, engagement,* or *promise;* like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Aḥmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Aḥmar, TA,) المَلَسَى لَا عَهْدَ لَهُ † [*He who will not remain firm to a compact,* &c., *for him there is no compact,* &c.]; (El-Aḥmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Aḥmar, TA.) [But see what here follows.] — It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) المَلَسَى لَا عُهْدَةَ لَهُ, meaning ذُو المَلَسَى; (Az, L, Mṣb, TA;) i.e., † *He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself,* so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and *the purchaser cannot return to him to recover the price:* (Az, TA:) or it means, † *he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him:* or الملسى means, a † man's *selling a commodity which he has stolen, and abating the price, and then absenting himself; so that when it is plucked from the hand of the purchaser, he cannot sue the seller as responsible for the loss thereof:* (Mṣb:) or ‡ *the sale to which attaches no claim upon the seller for having acted unjustly:* (A, TA:) or † *the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it.* (TA.) One says, also, in selling, مَلَسَى لَا عُهْدَةَ, meaning, that he has escaped from the affair, or become quit of it; that there is nothing due to him, nor

anything to be demanded of him: [i.e., † *I am quit of the affair: no claim shall be made for indemnification.*] (Ṣ.) You say, also, أَبِيعُكَ المَلَسَى لَا عُهْدَةَ, meaning, ‡ [*I sell to thee on the condition that*] *thou shalt get thee away, and not return to me,* (Ṣ, Mṣb, Ḳ,) *nor have any claim upon me for indemnification.* (Mṣb.) [In some copies of the Ṣ, here and in art. عهد, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. عهد.]

مَلَسَى: see مَلُوسٌ.

مَلِيسٌ: see أَمْلَسُ, in two places: — and إِمْلِيسٌ.

مُلَيْسَآءُ: dim. of مَلْسَآءُ, fem. of أَمْلَسُ, which see, in two places.

مِلَاسَةٌ *An implement* (Ṣ, A, Ḳ) *of wood* (A, TA) *with which land is made smooth,* or *even;* (Ṣ, A, Ḳ;) as also ▾ مِمْلَسَةٌ. (A, TA.)

أَمْلَسُ *Smooth; sleek; free from asperities;* [*contr. of* خَشِنٌ;] (Ṣ, M, Ḳ;) *having in it nothing upon which to lay hold; smooth to the feel;* (Mṣb;) and ▾ مَلِيسٌ signifies the same; (TA;) and ▾ مَلْسٌ [in like manner], anything *smooth* or *soft:* (TA:) fem. of the first, مَلْسَآءُ: (M, A, &c.:) and pl. مُلْسٌ. (A.) You say, ثَوْبٌ أَمْلَسُ [*A smooth garment,* or *piece of cloth*]. And صَخْرَةٌ مَلْسَآءُ [*A smooth rock*]. (A, TA.) And قَوْسٌ مَلْسَآءُ and ▾ مَلِيسٌ *A bow in which is no crack.* (M.) And ضَرَبَهُ عَلَى مَلْسَآءِ مَتْنِهِ and ▾ مُلَيْسَائِهِ *He struck him upon the even and smooth part of his back.* (M.) — ‡ A camel (A) *having a sound back,* (Ṣ, Ḳ,) *free from mange* or *scab.* (A, TA.) So in the proverb, (Ṣ,) هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ ‡ [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: (Ṣ, Ḳ:) applied to him who has an ill concern for his companion. (Ḳ.) — أَرْضٌ مَلْسَآءُ: see إِمْلِيسٌ. — سَنَةٌ مَلْسَآءُ ‡ *A year without herbage:* (A:) or *a year of sterility:* pl. أَمَالِيسُ, contr. to rule. (M.) — المَلْسَآءُ ‡ *The lowest heaven.* (TA, art. جرب.) — قَهْوَةٌ مَلْسَآءُ (A) or خَمْرٌ مَلْسَآءُ (Ḳ) ‡ *Wine easy to swallow;* (A;) *wine that descends easily in the throat.* (Ḳ.) — مَلْسَآءُ [as an epithet in which the quality of a subst. predominates] † *Sour milk with which pure* [*fresh*] *milk is mixed;* as also ▾ مُلَيْسَآءُ. (IDrd, Ḳ.) — جِلْدُهُ أَمْلَسُ ‡ *He has no blame attaching to him.* (A, TA.) — خِمْسٌ أَمْلَسُ ‡ *A fatiguing, severe* [*journey such as is called*] خِمْس. (Ḳ.)

إِمْلِيسٌ, (Ṣ, Ḳ,) and with ة, (Ibn-'Abbád, Ḳ,) ‡ *A desert in which is no herbage:* pl. أَمَالِيسُ (Ṣ, Ḳ) and أَمَالِسُ, [the latter] contr. to general rule, (Ḳ,) the ى being suppressed by poetic licence: (TA:) or أَمَالِسُ signifies *land in which are no trees, nor fresh nor dry herbage, nor wild animals;* sing. إِمْلِيسٌ; app. from مَلَاسَةٌ, [inf. n. of مَلُسَ,] i. e., *smooth land, in which is nothing:* (Sh, L, TA:*) or أَمَالِيسُ is pl. of أَمْلَاسٌ, which is pl. [of pauc.] of ▾ مَلْسٌ, meaning, *an even place,* (M, TA,) *in which is no herbage;* (TA;) and the pl. of mult. is مُلُوسٌ: and you say also, أَرْضٌ مَلْسٌ ▾ and ▾ مَلَسَى and مَلْسَآءُ ▾ and إِمْلِيسٌ, meaning, *land that produces no herbage;* (M, TA;) and the pl. is أَمَالِسُ and أَمَالِيسُ, contr. to analogy [unless pls. of إِمْلِيسٌ, in which case the former only is so]. (TA.) — You say also, رُمَّانٌ إِمْلِيسٌ (T, M, TA,) and ▾ إِمْلِيسِىٌّ, (T, Ṣ, M, Ḳ, TA,) as though the latter were a rel. n. from إِمْلِيسٌ, (T, Ṣ, Ḳ, TA,) not, as is implied in the [Ṣ, and] Ḳ, as meaning a desert, but as syn. with ▾ إِمْلِيسِىٌّ; (TA;) † *A sweet pomegranate, having no stones:* (T, M, TA:) and accord. to Lth, رُمَّانٌ مَلِيسٌ signifies † the *sweetest kind of pomegranate, which is that without stones.* (TA.) [See شَنْبَآءُ, voce أَشْنَبُ.]

إِمْلِيسَةٌ: } see إِمْلِيسٌ.
إِمْلِيسِىٌّ: }

مِمْلَسَةٌ: see مِلَاسَةٌ.

ملص

1. مَلِصَ, (Ṣ, M, A, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. مَلَصٌ, (Ṣ, M,) *It* (a thing, Ṣ, M, or a rope, Lḥ, M, A, and a bridle, Lḥ, M,) *slipped;* (Ṣ;) or *fell, slipping;* (Ḳ;) or *got loose* or *free,* or *escaped, and slipped* [*away*]; (A;) or *slipped out by reason of its smoothness;* (M;) from one's hand; (Ṣ, M, A;) as also ▾ إِمَّلَصَ, and ▾ تملّص: (M:) or ▾ انملص, (Ṣ, Ḳ,) also written إِمَّلَصَ, (Ṣ,) signifies *it* (a thing, Lth, Ṣ,) *escaped,* or *got loose* or *free,* (Lth, Ṣ,) from one's hand, after having been seized or grasped: (Lth:) and [in like manner] ▾ تملّص, *it,* and *he,* (a thing, Ṣ, or a rope, TA, and a man, Ṣ, A,) *became safe* or *secure* or *free,* or *escaped,* (Ṣ, A, Ḳ,) from one's hand. (TA.) You say, مَلِصَتِ السَّمَكَةُ مِنْ يَدِى and ▾ انملصت *The fish escaped and slipped from my hand.* (A, TA.) And مَا كِدْتُ أَتَمَلَّصُ ▾ مِنْ فُلَانٍ *I hardly escaped,* or *became secure, from such a one.* (Ṣ, A.*) — *He went back,* or *retreated, fleeing;* as also مَلَزَ, inf. n. مَلْزٌ. (TA.) = مَلَصَهُ *He set it loose,* or *free.* (TA.) — مَلَّصَ بِسَلْحِهِ *Alvum dejecit:* (Ḳ:) so says Ibn-'Abbád: but in the Tekmileh, مَلَّصَ بِسَهْمِهِ *he shot his arrow.* (TA.)

4. املص, (Ḳ,) inf. n. إِمْلَاصٌ, (TA,) *It* (a thing) *made,* or *caused, to slip.* (Ḳ.) — Hence, (TA,) املصت جَنِينَهَا, (Mgh, TA,) or بِجَنِينِهَا, (Abu-l-'Abbás, TA,) or بِوَلَدِهَا, (Ṣ,) or املصت [alone], (M, A, Ḳ,) *She* (a woman, Ṣ, M, A, Mgh, and a camel, M, TA) *brought forth her fœtus,* or *offspring, prematurely,* (Ṣ, M, A, Mgh,) or *dead:* (Ḳ:) *i. q.* أَزْلَقَتْ بِهِ and حَطَأَتْ بِهِ and أَسْهَلَتْ بِهِ. (Abu-l-'Abbás, TA.) — املص also signifies *He* (a man) *became poor, needy,* or *indigent.* (TA.)

5: see 1, in three places.

7. انملص and امّلص: see 1, in three places; and see 7 in art. دلص.

مَلْصٌ ‡ *Naked:* [in the present day commonly preceded by عُرْيَانٌ (vulgarly pronounced عَرْيَان), and with it signifying *stark naked:*] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)

مَلِصٌ A thing *that slips out from one's hand by reason of its smoothness;* as also ▾ مَلِيصٌ and ▾ أَمْلَصُ: (M:) a rope *from which the hand slips,* (Ṣ, Ḳ,) *not being able to keep hold of it;* (Ṣ, TA;) as also ▾ مُلَيْصٌ. (TA.) You say, سَمَكَةٌ مَلِصَةٌ (M, A) *A fish that slips from the hand by reason of its smoothness:* (M:) or *that gets loose* or *free,* or *escapes, and slips* [*away*]: (A:) or, accord. to AA, (TA,) المَلِصَةُ signifies الأَطُومُ مِنَ السَّمَكِ [app. meaning *a kind of thick-skinned fish*]. (Ḳ, TA.)

مُلَيْصٌ: see مَلِصٌ, in two places: — and see مُمْلَصٌ, in two places.

رَجُلٌ أَمْلَصُ: see مَلِصٌ. You say also, رَجُلٌ أَمْلَصُ, i. e. أَبْلَطُهُ الرَّأْسِ [app. meaning *A smooth-headed man.*] (Ibn-'Abbád, Ḳ.) — Also, *Tender;* or *soft.* (TA.)

مُمْلَصٌ *Brought forth prematurely;* as also ▾ مُلَيْصٌ: (M, TA:) *an abortion.* (TA.) You say, أَلْقَتْ وَلَدَهَا مُمْلَصًا *She cast her young one prematurely;* (TA;) as also ▾ مُلَيصًا and مُلَيطًا. (Ḳ, TA.)

مُمْلِصٌ A woman, and a she-camel, (M,) *that brings forth her offspring prematurely,* (M,) or *dead:* (Ḳ:) pl. مَمَالِيصُ, with ى. (M, TA.)

مِمْلَاصٌ A woman, and a she-camel, (M,) *that usually brings forth her offspring prematurely,* (M,) or *dead.*. (Ḳ.)

[Several points of resemblance, and some of exact agreement, will be observed between this art. and art. ملس.]

ملط

1. مَلَطَ, aor. ـُ, (Ḳ,) inf. n. مَلْطٌ (Ṣ, Ḳ) and

مُلْطَةً, (Ḳ,) *He* (a man) *had little, scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks:* (Ṣ [which indicates that it is like مَرِطَ:]) or *had no hair upon his body,* (Ḳ, TA,) *but only upon his head and beard.* (TA.) ═ See also **4**.

4. أَمْلَطَتْ, (Ṣ,) or املطت جَنِينَهَا, (Ḳ,) *She* (a camel) *cast her fœtus* (Ṣ, Ḳ) *before it had hair growing upon it;* (Ṣ;) *without any hair upon it:* (Ḳ:) [like أَمْرَطَتْهُ] and أُمُّهُ ▼ مَلَطَتْهُ, (Ḳ,) aor. ـُ, (TA,) *she brought it forth in an imperfect state.* (Ḳ.) — أَمْلَطَ [perhaps a mistake for أَبْلَطَ] *He became poor, needy,* or *indigent;* like أَمْلَصَ. [TA, art. ملص.]

5. تملّط *It* (an arrow) *was,* or *became, without feathers upon it.* (Ḳ.) — *It* [a thing] *was,* or *became, made,* or *rendered, smooth;* syn. تملّص. (Ṣgh, Ḳ.)

8. امتلطه *He seized it, took it hastily,* or *snatched it unawares,;* (Ṣgh, Ḳ;) like امترطهُ. (TA.)

مِلَاطٌ [*gypsum*]: see شِيدٌ. — *The shoulder-blade;* syn. كَتِفٌ: (TA, art. سرح:) or *the humerus,* or *upper bone, of the arm;* syn. عَضُدٌ. (T, ibid.) of a camel. (ISh, ibid.)

مَلِيطٌ The fœtus of a camel *having as yet no hair grown upon it:* (Ṣ, Ḳ:) or *that is cast prematurely;* as also مَلِيصٌ. (Ḳ, TA, in art. ملص.) — Also, *A lamb* or *kid:* or *one just born.* (TA.) — See also what next follows.

أَمْلَطُ A man *having little,* or *scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks;* like أَمْرَطُ: (Ṣ:) or *having no hair upon his body,* (Lth, Ḳ,) *except the head and beard.* (Lth.) — An arrow *of which the feathers have fallen off;* like أَمْرَطُ: (Ṣ:) or an arrow *having no feathers upon it;* as also ▼ مَلِيطٌ. (Ḳ.)

مُمْلِطٌ [like مُمْرِطٌ] A she-camel *casting her fœtus without any hair upon it:* pl. مَمَالِيطُ, (Ḳ, TA,) with ى. (TA.)

مِمْلَاطٌ [like مِمْرَاطٌ] A she-camel *that usually casts her fœtus without any hair upon it.* (Ḳ.)

[ملع, &c.
See Supplement.]

منأ

1. مَنَأَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. مَنْءٌ, (Ṣ,) *He soaked* a hide *in tanning-liquid,* or *ooze.* (Ṣ, Ḳ.) ═ مَنَأَهُ *He conformed with him in what he did.* (TA.)

مَنِيْئَةٌ *A hide in the first stage of tanning:* (AZ, Ṣ, Ḳ:) it is next called أَفِيقٌ; and then أَدِيمٌ: (AZ, Ṣ:) or *a hide as long as it remains in the tanning-liquid.* (TA.) — *A place where hides are tanned.* (Aṣ, Ks, Ṣ, Ḳ.) — Also, accord. to some, *Tan,* or *that with which one tans.* (TA.) — This word is not to be pronounced without ء, because مَنِيَّةٌ signifies "death." (MF.)

مَمْنَأَةٌ *A black land:* (Ḳ:) also without ء (TA.)

[منج,
منجن,
See Supplement.]

منجنيق

[مَنْجَنِيقٌ, as described in art. جنق (q. v.), seems to be *the engine called by the Romans Onager:* see Kitto's Pict. Bible, ii. 499: but was probably applied also to *the balista.*]

منح

1. مَنَحَهُ, aor. ـَ and ـِ, inf. n. مَنْحٌ, *He lent him* a she-camel, and a sheep or goat; (L;) *that he might have the milk thereof, and return the animal after a certain period:* this is the original signification: (L:) or *he lent to him* a she-camel, *assigning to him her soft hair* (وَبَر) *and milk and offspring:* (Lḥ, L, Ḳ:) and in like manner, *he lent him* a piece of land, *that he might cultivate it and have the produce thereof:* (L:) *he lent him* money or the like, *to be repaid.* (A, TA.) — مَنَحَهُ, aor. ـَ and ـِ, (Ṣ, Ḳ,) inf. n. مَنْحٌ, (Ṣ,) *He gave him* a thing: (Ṣ, Ḳ:) *he gave him* a thing *as a free gift.* (A, TA.) — تَمْنَحُ المَرْأَةُ وَجْهَهَا المِرْآةَ *The woman imparts somewhat of her beauty to the mirror:* or *directs her face towards the mirror.* And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَحْتُهُ إِيَّاهُ. (L.)

3. مانحهُ, inf. n. مُمَانَحَةٌ, *He aided him,* or *assisted him, reciprocally, with a gift.* (A.) — مانحت, inf. n. مِنَاحٌ and مُمَانَحَةٌ, ‡ *She* (a camel) *yielded plenty of milk in the winter, after the milk of the other camels had passed away.* (L.) — ‡ *It* (the eye) *shed tears continuously.* (Ḳ.)

4. امنحت *She* (a camel) *was near to bringing forth.* (Ṣ, Ḳ.) Sh says, I know not امنحت in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)

5. تَمَنَّحْتُ المَالَ ‡ *I fed others with the property.* So in the trad. of Umm-Zarạ, وَآكُلُ فَأَتَمَنَّحُ ‡ *And I eat, and then feed others.* (Ḳ, TA.)

8. إِمْتَنَحَ *He took or received, a gift.* (Ḳ.) — أُمْتُنِحَ مَالًا *He was supplied with property,* or *wealth, by God.* (Ḳ.)

10. استمنحهُ *He asked, desired,* or *sought, a loan,* or *gift,* (مِنْحَة,) *of him;* i. e., *asked, desired,* or *sought aid,* or *assistance, from him;* syn. إِسْتَرْفَدَهُ; (Ṣ;) or *asked, &c., a gift from him.* (Ḳ.)

مِنْحَةٌ *A loan,* or *lending, of a she-camel* or *sheep* or *goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender:* (A'Obeyd:) [and in like manner,] ▼ مَنِيحَةٌ *a gift* (مِنْحَة) *of milk;* as *a she-camel* or *sheep* or *goat that is given to another that he may milk her and afterwards restore her to the lender:* (Ṣ:) or مِنْحَةٌ signifies *a ewe* or *a she-goat* or *a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow:* (Mṣb:) or both words signify *a she-camel* or *sheep* or *goat whose milk is given to another:* (A:) or *a she-camel of which the soft hair* (وَبَر) *and milk and offspring are conceded by the owner to another:* (Ḳ:) or ▼ مَنِيحَةٌ signifies *a she-camel* or *sheep* or *goat that is lent for the sake of her milk* [*&c.*]; and مِنْحَةٌ, the *profit which the lender thereof bestows upon the borrower.* (Lḥ, L.) The Arabs have four words which they use in the place of عَارِيَّةٌ, viz. ▼ مَنِيحَةٌ, عَرِيَّةٌ, إِفْقَارٌ, and إِخْبَالٌ. (A'Obeyd, Ṣ.) — مِنْحَةٌ مِنْ لَبَنٍ *Milch sheep* or *goats;* (L;) [app. meaning, *that are lent to a person*]. — Also مِنْحَةٌ *A loan* of land, and of money. (L.) — Also, *A gift,* or *thing given;* (Ṣ, L, Ḳ;) as also ▼ مَنِيحَةٌ: (TA:) *a free gift:* (A'Obeyd, L:) pl. مِنَحٌ; (A;) and pl. of مَنِيحَةٌ, مَنَائِحُ. (TA.)

مُمَانِحٌ: see مَنُوحٌ.

المَنِيحُ *An arrow* (*of those used in the game called* المَيْسِر, Ṣ) *which has no lot,* or *portion,* (Ṣ, Ḳ,) *unless the person to whom it pertains be given something:* (Ṣ:) it is *the third of the arrows to which the term* غُفْل *is applied, which have no notches, and to which is assigned no portion and no fine;* these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called المُصَدَّرُ; the next, المُضَعَّفُ; the next, المنيح; and the last, السَّفِيحُ: (Lḥ:) accord. to some, (TA,) *an arrow that is borrowed because it is regarded as fortunate:* (Ḳ, TA:) or *an arrow which has a portion assigned to it.* (Ḳ.) — كُنْتُ مَنِيحَ أَصْحَابِي يَوْمَ بَدْرٍ † *I was, among my companions, like the arrow called* المنيح, *on the day of the battle of Bedr;* i.e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)

مَنِيحَةٌ : see مِنْحَةٌ.

مَنَّاحٌ One *who gives many gifts.* (TA.)

مُمْنِحٌ A she-camel *near to bringing forth.* (Ṣ, Ḳ.)

مِمْنَحٌ and مَمَانِحُ : see مُمَانِحٌ.

مُمَانِحٌ (Ṣ, Ḳ) and ▼ مَنُوحٌ (Ṣ) ‡ A she-camel *whose milk remains,* (Ḳ,) or *that yields plenty of milk in the winter,* (Ṣ,) *after the milk of the other camels has passed away;* (Ṣ, Ḳ;) like مُجَالِحٌ. (Ṣ.) You say also ▼ نُوقٌ مَمَانِحُ [app. pl. of مِمْنَحٌ, which is perhaps not used. (TA.) — Also the former, ‡ Rain *that does not cease:* (Ḳ:) and ‡ wind *of which the rain does not cease.* (TA.)

منذ

مُنْذُ is a simple word; (Ḳ;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مِنْ with respect to place: (Ṣ, L:) it is indecl., [generally] with ḍamm for its termination; and مُذْ is indecl. also, [generally] with its final letter quiescent, (Ṣ, L, Ḳ,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مُنْذُ by elision: (M, L, Ḳ:) منذ is also written and pronounced مِنْذُ, (M, L, Ḳ,) in the dial. of the Benoo-Suleym; (M, L;) and مِذْ, مِذ, (M, L, Ḳ,) in the dial. of the tribe of 'Okl. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِى [signifying *In,* or *during,* or *from the beginning of*]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مُذُ اللَّيْلَةِ [*I have not seen him in this night;* or simply *I have not seen him this night*]: (Ṣ, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning *Since,* or lit., *from,*] when relating to a past time [such as a particular past day or the like]; and in the sense of فِى [meaning *In,* or *from the beginning of,*] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning *From the beginning to the end of;* or *during the whole course of;* or simply *during,* or *for;*] when relating to a computed period of time, or number of days or the like: ex. [relating to a past time,] مَا رَأَيْتُهُ مُنْذُ يَوْمِ الخَمِيسِ [*I have not seen him since Thursday,* إِلَى الْآنَ *to the present time*]; (Mughnee, Ḳ;) and [relating to the present time,] مُنْذُ يَوْمِنَا or عَامِنَا [*in,* or *from the beginning of,* (*this*) *our day,* or (*this*) *our year;*]; and, [relating to a computed period of time, or number of days or the like,] مُنْذُ ثَلَاثَةِ أَيَّامٍ [*from the beginning to the end of,* i.e., *during,* or *for, three days*]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مُذْ يَوْمُ الجُمْعَةِ [*I have not seen him* (since the commencement of a space of time); *the commencement of the space of time thereof* (i.e., أَوَّلُ مُدَّةِ عَدَمِ رُؤْيَتِى إِيَّاهُ *the commencement of the space of time of my not seeing him*) *was Friday;* meaning, *since Friday*]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مُذْ سَنَةٌ, meaning, أَمَدُ ذٰلِكَ سَنَةٌ, [*I have not seen him* (during, or for, a time); *the time thereof* (i.e., أَمَدُ عَدَمِ رُؤْيَتِى إِيَّاهُ *the time of my not seeing him*) *is a year;* meaning, *during,* or *for, a year;*] and the noun in this latter case can only be indeterminate; for you cannot say, مُذْ سَنَةُ كَذَا : (Ṣ:) when followed by a noun in the nom. case, as in the instance of مُنْذُ يَوْمَانِ [or, accord. to more approved usage, مُذْ يَوْمَانِ, as will be shown below, *The time is two days,* meaning *during,* or *for, two days*], each is an inchoative, and what follows it is an enunciative; and its meaning is *the time* with respect to what is present, and to a computed period, or a number of days or the like; and *the commencement of the space of time* with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning بَيْنَ وَبَيْنَ, as in the instance of لَقِيتُهُ مُنْذُ يَوْمَانِ, i.e., بَيْنِى وَبَيْنَ لِقَائِهِ يَوْمَانِ, [or, rather, مُذْ يَوْمَانِ,] [*Two days have been between the time in which I now am and* (the time of) *my meeting him*]: (Ḳ:) but this opinion is rejected by Ibn-Ḥájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مذ governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, منذ governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مذ govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make منذ govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make منذ govern in the same case, and to make مذ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مُنْذُ اللَّيْلَةِ and مُذُ اللَّيْلَةِ, and مُنْذُ يَوْمَيْنِ and مُنْذُ يَوْمِ الخَمِيسِ; but they say, مُذْ يَوْمَانِ and مُذْ يَوْمُ الخَمِيسِ.] Some [or, rather, most] say, لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُنْذُ يَوْمَيْنِ, [*I have not seen him for,* or *during, two days;*] making مذ [in these instances] to govern the nom. case; and منذ, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Mṣb, art. شهر.) The Benoo-Ḍabbeh and Er-Rabáb make مذ to govern the gen. case in every instance. (M, L.) The phrases, مَا رَأَيْتُهُ مُذْ عَامُ أَوَّلَ, and مُذْ عَامٌ أَوَّلُ, (Ṣ, Ḳ, art. وأل; and L,) and مُذْ عَامُ الأَوَّلِ, and مُذْ عَامًا أَوَّلَ, [*I have not seen him since last year,*] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing منذ with ḍamm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمْ أَرَهُ مُنْذُ يَوْمٍ, and مُنْذُ اليَوْمِ: (T, L:) and to pronounce مذ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with ḍamm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُذُ اليَوْمِ, [and مُذِ اليَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lḥ says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مذ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مُذُ اليَوْمُ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مُذِ اليَوْمُ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مُذُ اليَوْمِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but ḍamm, because the latter is the final vowel of its original منذ. (M, L.) One says also, مَا لَقِيتُهُ مُنْذَ اليَوْمِ, and مُذَ اليَوْمِ, which fet-ḥ to the ذ in each. (Ḳ.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مِنْذُ سِتٌّ [by ستّ meaning six nights], with kesr to the م of منذ, and with the noun following it in the nom. case: and the tribe of 'Okl are related to have used the expression مِذُ يَوْمَانِ, with the ن elided, and with kesr to the م, and ḍamm to the ذ. (M, L.) — Each of the two words منذ and مذ is also followed by a verbal proposition, as in the instance

* مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ *

[*He has not ceased, since his two hands tied his wrapper of the lower part of the body*]: or a nominal proposition, as in the instance

* وَلَا زِلْتُ أَبْغِى المَالَ مُذْ أَنَا يَافِعٌ *

[*And I ceased not to seek wealth from the time of my being a youth,* or *young man*]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (Ḳ.) — The original of مذ is منذ, because they restore the ḍammeh

to the ذ in the case of the occurrence of two quiescent letters together; as in the instance of مُذُ اليَوْمِ, for were not its original with ḍamm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is مُنَيْذٌ: (Ḳ:) for when مذ is used as a proper name of a man, its dim. is thus formed, by restoring the ن, that it may be of the measure فُعَيْلٌ: (IJ, M, L:) or when مذ is a noun, it is originally منذ; and when it is a particle, it is itself original. (Ḳ.) — Accord. to some, منذ (T, Ṣ, L, Ḳ) and مذ (Ḳ) are originally مِنْ and إِذْ, which are made one word, (T, Ṣ, L, Ḳ,) by eliding the hemzeh, and then giving ḍamm to the ذ because of the occurrence of two quiescent letters together; (Ḳ;) [and مُذْ كَانَ] مُنْذُ كَانَ meaning مِنْ إِذْ كَانَ: (T, L:) but there is nothing to indicate the truth of this opinion: (Ṣ, L:) or, as some say, منذ and مذ are originally the prep. من and ذو in the sense of الَّذِى (L, Ḳ) in the dial. of Ṭeiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مِنْ; and when it governs a nom. case, it is as though one said, [in using the expression مُنْذُ أَوْ مُذْ يَوْمَانِ,] مِنَ الَّذِى هُوَ يَوْمَانِ; and that the former government prevails in the case of منذ because the ن is not suppressed: (L:) or, as some say, they are originally مِنْ and the noun of indication ذَا; so that in the phrase مَا رَأَيْتُهُ مُنْذُ يَوْمَانِ, [accord. to more approved usage, مُذْ يَوْمَانِ,] we virtually say, مِنْ ذَا الْوَقْتِ يَوْمَانِ: but each of these assertions is a deviation from the plain way. (Ḳ.)

[منع, &c.,
See Supplement.]

مهج

1. مَهَجَ, aor. ـَ, (inf. n. مَهْجٌ, TA,) *He sucked* [*the breast of* his mother]. — مَهَجَ *Inivit* ancillam suam. (Ḳ.) = مَهَجَ *He became goodly in countenance after disease.* (AA, Ḳ.)

8. اِمْتَهَجَ ‡ *His soul was torn from him.* (A, Ḳ.)

مُهْجَةٌ *Blood:* or the *blood of the heart:* (Ṣ, Ḳ:) pl. مُهَجٌ. (A.) An Arab of the desert is related to have said, دَفَنْتُ مُهْجَتَهُ, meaning دَمَهُ: so in the Ṣ: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by IḲt and others, is دَفَقْتُ مُهْجَتَهُ *I poured forth,* or *shed, his blood:* and so it is in the copies of the A. (TA.) In like manner, دَفَقَ اللّٰهُ مُهْجَتَهُ ‡ *May God destroy him!* (A. [See also دَفَقَ.]) — Also, ‡ The *soul,* or *spirit.* (Ṣ, Ḳ.) Ex. خَرَجَتْ مُهْجَتُهُ ‡ *His soul went forth,* or *departed.* (Ṣ.) اُنْتُزِعَتْ مُهْجَتُهُ ‡ *His soul was torn from him.* (Ḳ.) — Also, ‡ One's *self:* the *best of one's self, and one's powers, efforts, endeavours,* or *energy.* (L.) Ex. بَذَلْتُ لَهُ مُهْجَتِى ‡ *I gave,* or *gave up, myself, and the best of my powers, efforts, endeavours,* or *energy, to him,* or *it.* (T.) — Also, ‡ The *purest, choicest,* or *best, of anything.* (L.) — Also, † The *heart.* (MF.)

مَاهِجٌ: see أُمْهُجٌ.

أُمْهُجٌ (Ḳ) and ▾ أُمْهُجَانٌ and ▾ مَاهِجٌ (Ṣ, Ḳ) *Thin* milk: (Ṣ, Ḳ:) or, the first and second, milk *free from water:* and, the second, milk *of which the froth has become still, and which is clear, and not thick:* and, the last, *thin* milk, *of which the taste has not changed;* as also ▾ أُمْهُوجٌ. (TA.) — Also, the first, *Thin* fat; (Ṣ, Ḳ;) as also the second and third: (Ḳ:) or *raw* fat. (M.) — The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of أُمْهُوجٌ. (IJ.) [And the like may be said of أُمْلُدٌ.]

أُمْهُجَانٌ: see أُمْهُجٌ.

أُمْهُوجٌ: see أُمْهُجٌ.

مَمْهُوجُ البَطْنِ *Lax in the belly.* (Ḳ.)

مهد

1. مَهَدَ, (Ṣ, L, Ḳ,) aor. ـَ, (L, Ḳ,) inf. n. مَهْدٌ [q.v. infra]; (Ṣ, L;) and ▾ مَهَّدَ, (L, Ḳ,) inf. n. تَمْهِيدٌ; (TA;) *He made plain, even,* or *smooth,* this is the original signification: *he made a place plain, even,* or *smooth,* [مَكَانًا being understood,] لِنَفْسِهِ *for himself:* (L:) *he spread* a bed, (Ṣ, L, Ḳ,) *and made it plain, even,* or *smooth.* (Ṣ, L.) — مَهَدَ لَهُ † *He did well,* or *kindly, in his affair in his absence;* like فَهَدَ and فَأَدَ. (L, art. فهد.) — مَهَدَ, aor. ـَ, (inf. n. مَهْدٌ, L,) *He gained,* or *earned,* or *sought to gain sustenance, and worked,* (L, Ḳ,) لِنَفْسِهِ *for himself.* (L.) — مَهَدَ لِنَفْسِهِ خَيْرًا, and ▾ اِمْتَهَدَهُ, ‡ *He prepared for himself good, good things,* or *the like.* (L.) — ▾ مَهَّدَ لَهُ مَنْزِلَةً سَنِيَّةً ‡ [*He prepared,* or *established, for him a high station*]. (A.) — مَا امْتَهَدَ ▾ فُلَانٌ عِنْدِى يَدًا ‡ [*Such a one has not prepared for himself, with me, a benefit, for me to owe it him*]: you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And مَا امْتَهَدَ ▾ فُلَانٌ عِنْدِى مَهْدَ ذَاكَ ‡ [*Such a one has not prepared for himself, with me, that thing, that I should owe it him*]; is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2. مَهَّدَ, inf. n. تَمْهِيدٌ, ‡ *He adjusted,* or *arranged,* an affair, (Ṣ, A, L, Mṣb, Ḳ,) *and made it plain,* (A, Mṣb,) *and easy.* (Mṣb.) See 1. — مَهَّدَ نَفْسَهُ لِفِعْلِ الأَمْرِ † *He disposed and subjected his mind,* or *himself, to do the thing.* (Ṣ,* Ḳ,* Mṣb, art. وطن.) — مَهَّدَ, inf. n. تَمْهِيدٌ, ‡ *He accepted,* or *admitted,* an excuse. (Ṣ, L, Mṣb, Ḳ.) You say, مَهَّدْتُ لَهُ العُذْرَ ‡ *I accepted,* or *admitted, his excuse.* (Mṣb.)

5. تمهّد and ▾ امتهد *It* (a bed) *became spread, and made plain, even,* or *smooth.* (A.) — تمهّد لَهُ الأَمْرُ ‡ *The affair became adjusted,* or *arranged, and made plain, and easy, for,* or *to, him.* (Mṣb.) — تمهّد فِرَاشًا [*He spread for himself a bed, and made it plain, even,* or *smooth*]. (A.) — تَمَهَّدَتْ لَهُ عِنْدِى حَالٌ لَطِيفَةٌ ‡ [*A genteel situation was prepared for him with me,* or *at my abode*]. (A.) — تمهّد † *He* (a man, TA) *became possessed of authority and power;* syn. تَمَكَّنَ. (Ṣ, L, Ḳ.) — تمهّدت نَفْسُهُ † *His mind,* or *he, became disposed and subjected* [لِفِعْلِ الأَمْرِ *to do the thing;* see 2]; syn. تَوَطَّنَتْ. (Ḳ, art. وطن.)

8. امتهد *It* (a camel's hump) *became spreading and high.* (Ṣ, L, Ḳ.) See 1 in three places.

10. استمهد فِرَاشًا [*He asked,* or *desired, that a bed should be spread for him, and made plain, even,* or *smooth*]. (A.)

مَهْدٌ [*A child's cradle,* or *bed;*] *a place prepared for a child, and made plain, even,* or *smooth,* (Ṣ,* L, Ḳ,) *that he may sleep in it:* (L:) *a bed; a thing spread to lie, recline,* or *sit, upon;* (A, Mṣb;) as also ▾ مِهَادٌ; (Ṣ, A, L, Mṣb, Ḳ;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the *ground,* or *earth;* [meaning *a plain, an even,* or *a smooth expanse;* see a verse of Lebeed cited voce خَوَالِقُ:] (Az, L, Ḳ:) and so is مَهْدٌ: (Ḳ:) some say, that مَهْدٌ and ▾ مِهَادٌ are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is مُهُودٌ, (L, Mṣb, Ḳ,) and مِهَادٌ; and of the latter, [pl. of pauc.,] أَمْهِدَةٌ (L, Ḳ) and [of mult.,] مُهُدٌ. (L, Mṣb, Ḳ.) — أَلَمْ نَجْعَلِ الأَرْضَ مِهَادًا ▾ [Ḳur, lxxviii. 6,] *Have we not made the earth an expanse* (بِسَاط) *adapted to be travelled over.* (Ḳ, TA.) — ▾ لَبِئْسَ المِهَادُ [Ḳur. ii. 202,] ‡ *Evil is that which he hath prepared for himself in his final place.*

(Ḳ.) Such is said to be the meaning. (TA.) — سَهْدٌ مَهْدٌ *Good; goodly:* the latter word is an imitative sequent. (L.)

مُهْدٌ *Elevated ground* or *land:* (IAạr, L, Ḳ:) or *depressed and smooth and even ground* or *land;* (Ḳ;) as also ▼ مُهْدَةٌ: (En-Naḍr, Ḳ:) pl. مِهَدَةٌ and أَمْهَادٌ: (Ḳ:) but the former of these pls. is doubtful. (TA.)

مُهْدَةٌ: see مُهْدٌ.

مِهَادٌ: see مَهْدٌ.

مَهِيدٌ *Pure butter:* (L, Ḳ:) or the *purest of butter when melted, and that which has the least milk.* (L.)

مُمَهَّدٌ ‡ *Lukewarm* water; *neither hot nor cold.* (A, Ḳ.)

مهر

1. مَهَرَ المَرْأَةَ, (AZ, Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـَ (Ṣ, Mṣb, Ḳ) and ـُ, (Ḳ,) inf. n. مَهْرٌ, (Ṣ, Mṣb, TA,) *He gave the woman a* مَهْر [or *dowry*]: (A, Mgh, Mṣb, Ḳ:) or *he assigned to her* (جَعَلَ لَهَا) *a* مَهْر: (Ḳ:) and ▼ أَمْهَرَهَا signifies the same as مَهَرَهَا, (AZ, Ṣ, Mṣb, Ḳ,) which is of the dial. of Temeem, and the more usual: (Mṣb:) or مَهَرَهَا has the first of the above significations, (A, Mgh, Mṣb, Ḳ,) or signifies *he set apart for her a* مَهْر: (Mṣb:) and ▼ أَمْهَرَهَا signifies *he named for her a* مَهْر *and married her to himself for it;* (A, Mgh;) or *he married her to another man for a certain* مَهْر; (Mṣb, Ḳ;) or *he sent for her a* مَهْر. (TA.) ═ مَهَرَ الشَّىْءَ, (Ṣ, Ḳ,) and فِيهِ, and بِهِ, (Ḳ,) and مَهَرَ صِنَاعَتَهُ, (Ḳ,* TA,) and ▼ تَمَهَّرَ فِيهِ, (A,) and فِيهَا, (Mgh, Mṣb,) and بِهَا, and ▼ تَمَهَّرَ فِيهَا, (A,) and مَهَرَ فِى العِلْمِ وَغَيْرِهِ, (Mṣb,) aor. ـَ, (Mṣb, Ḳ,) inf. n. مَهَارَةٌ (Ṣ, A, Mgh, L, Mṣb, Ḳ) and مَهْرٌ and مِهَارٌ (L) and مُهُورٌ (Mṣb, Ḳ) and مِهَارٌ and مِهَارَةٌ, (Ḳ,) *He was,* or *became, skilled,* or *expert,* (Ṣ, A, Mgh, Mṣb, Ḳ,) *in the thing,* (Ṣ, Ḳ,) and *in his art,* or *craft,* (A, Mgh, Mṣb,) and *in science, &c.,* (Mṣb,) *knowing its abstrusities and niceties,* or *having learned the whole of it;* syn. حَذَقَ. (Ṣ, A, Mgh, Mṣb, Ḳ.)

2. مَهَّرَ, inf. n. تَمْهِيرٌ, *He desired a colt:* (Ḳ, TA:) *he procured for himself a colt.* (JK, Ḳ, TA.) [In the CḲ, and in a MS. copy of the Ḳ, we find المُهْر put by mistake for المَهْر.] Aboo-Zubeyd says, describing a lion,

• أَقْبَلَ يَرْدِى كَمَا يَرْدِى الحِصَانُ إِلَى •
• مُسْتَغْضِبٍ أَرِبٍ مِنْهُ بِتَمْهِيرِ •

He came [*beating the ground with his feet*] *like as a horse comes* [*so beating the ground*] *to a man borrowing him for covering, wanting by his means to procure for himself a colt.* (TA.) [In the L, and TA, يَرْوِى is put for يردى in both instances: but it is corrected by SM in the margin of the L.]

4. امهر المرأة: see 1, in two places. ═ امهر النَّاقَةَ *He called,* or *rendered,* (جَعَلَ) *the she-camel a* مَهْرِيَّة: (Ḳ:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like أَرْحَلَهَا. (TA, in art. رحل.) ═ امهرت الفَرَسُ *The mare had a colt following her.* (TA.)

5: see 1, in two places.

مَهْرٌ *A dowry; a nuptial gift; a gift that is given to,* or *for, a bride;* syn. صَدَاقٌ: (Ṣ, A, Mṣb, Ḳ:) pl. مُهُورٌ, (Ḳ,) or مُهُورَةٌ, like as بُعُولَةٌ is pl. of بَعْلٌ, and فُحُولَةٌ of فَحْلٌ. (Mṣb.) زَوْجُ مَهْرٍ *A husband from whom a dowry is got:* (Ṣ, art. بهر:) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired.* (TA, same art.) See بَهْرٌ. — The *hire* of a prostitute. Ex. نَهَى عَنْ مَهْرِ البَغِىِّ *He forbade* [receiving] *the hire of the prostitute.* (Mgh, Mṣb.)

مُهْرٌ *A colt;* the *male foal of a mare;* (Ṣ, Ḳ;) and *of a mare kept for breeding:* (TA:) or the *first male offspring of a mare* or *other animal;* (Ḳ;) i. e., *of a tame ass; &c.:* (ISd, TA:) fem. with ة; *a filly:* (Ṣ, Mṣb, Ḳ:) and dim. مُهَيْرٌ: (JK:) pl. masc., (of pauc., TA,) أَمْهَارٌ, and (of mult., TA) مِهَارٌ and مِهَارَةٌ; (Ṣ, Mṣb, Ḳ;) and pl. fem. مُهَرٌ and مُهْرَاتٌ. (Ṣ, Mṣb.)

إِبِلٌ مَهْرِيَّةٌ *Camels of Mahreh;* i. e. *certain camels,* so called in relation to Mahreh Ibn-Ḥeydán, (T, Ṣ, Mṣb, Ḳ,) a tribe, (Ḳ,) or a great tribe, (TA,) or the father of a tribe of El-Yemen: (Ṣ:) or in relation to Mahreh, a district of 'Omán: (Mṣb:) they are *excellent camels, that outstrip horses;* and some add, that they are *unequalled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly:* (Mṣb:) [and hence, any *such like camels;* i. e. any *excellent, fleet, camels:* (see 4:) n. un. مَهْرِىٌّ:] pl. مَهَارِىُّ [which is irreg. like ظَهَارِىُّ] (Ṣ, Mṣb, Ḳ) and مَهَارٍ (Ṣ, Ḳ) and مَهَارَى, (Ḳ, TA,) written in the L مَهَارِى, (TA,) [and so in the CḲ,] or مَهَارًا, the ى being changed into ا, (Mṣb,) [but it generally retains the form of ى, though pronounced ا.] See also حُوشِىٌّ.

مَهِيرَةٌ [*A woman to whom a dowry has been given:* and hence,] *a free* [*married*] *woman:* (Ṣ, Ḳ:) opposed to سُرِّيَّةٌ: (A:) pl. مَهَائِرُ. (A, TA.) And, (TA,) *One whose dowry is dear.* (Ḳ, TA.)

مَاهِرٌ *Skilled,* or *skilful,* (A, Mṣb, Ḳ,) فِى صِنَاعَتِهِ, *in his art,* (A, Mṣb,) and بِكُلِّ عَمَلٍ, *in every work,* (A, Ḳ,) فِى عِلْمٍ وَغَيْرِهِ, *in science &c.,* (Mṣb,) *knowing its abstrusities and niceties,* or *having learned the whole of it;* syn. حَاذِقٌ: (A, Mṣb, Ḳ:) and, (Ḳ,) in most instances, (TA,) [but only when used absolutely,] *a good swimmer;* (JK, Ḳ;) as also ▼ مُتَمَهِّرٌ: (Z, TA;) pl. مَهَرَةٌ: (A, Ḳ:) also ▼ مُتَمَهِّرٌ a lion *skilled in slaying his prey.* (Ḳ.)

مُمْهِرٌ A mare *having a colt* or *foal.* (Ṣ, Ḳ.)

مَمْهُورَةٌ A woman *dowered; to whom a dowry has been given;* or *for whom a dowry has been set apart.* (Mṣb.) It is said in a proverb, كَالْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا [*Like her who has been dowered with one of her two anklets*]: (Ṣ, Ḳ:) or أَحْمَقُ مِنَ المَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا [*More stupid than she who has been dowered with one of her two anklets*]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (Ḳ, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (Ḳ, TA) from her foot, (TA,) and gave it to her, and she was content with it. (Ḳ, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, كَالْمَمْهُورَةِ مِنْ مَالِ أَبِيهَا [*Like her who has been dowered from the property of her father*]: (Ḳ, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.)

مُتَمَهِّرٌ: see مَاهِرٌ, in two places.

[مهز, &c.
See Supplement.]

موا

1. مَآءَ, aor. يَمُوءُ, inf. n. مُوَآءٌ (Ḳ, TA: in the CḲ مُوءٌ) and مُوَآءٌ (but see below) or (as in some copies of the Ḳ) مُوَآءٌ; (Ḳ;) and ▼ أَمْوَأَ; (AA;) *It* (a cat) *mewed:* (Ḳ:) like مَأَى, (TA,) and أَمَا. (Ṣ in art. امو.)

4. اموأ: see 1. — Also, *He* (a man) *mewed like a cat.* (Ḳ.)

مُوَآءٌ, accord. to the Ḳ, an inf. n. of مَآءَ; but accord. to the L and other lexicons, The *mew* of a cat; *a word expressing the sound of mewing.* (TA.)

مُوُوْءٌ (in some copies of the Ḳ, مُوَوْءٌ,) A *mewing* cat. (Ḳ.)

مَائِئَةٌ and مَائِيَّةٌ and مَائِيَةٌ [an epithet of] *A cat.* (Ḳ.)

موت

1. مَاتَ, aor. يَمُوتُ, (inf. n. مَوْتٌ; Mṣb,) and مَاتَ, (originally مَوِتَ, like خَافَ, originally خَوِفَ, MF) [sec. per. مِتَّ,] aor. يَمَاتُ, (Ṣ, Ḳ,) which latter is of the dial. of Ṭeiyi; (TA;) and مَاتَ, (in which the medial radical letter is originally ى, like بَاعَ, MF) aor. يَمِيتُ, (Ḳ,) a form which some have disapproved; (MF;) and مَاتَ, (originally مَوُتَ, Kr,) sec. pers. مُتَّ, aor. يَمُوتُ, like دَامَ, (originally دَوُمَ, Kr,) aor. يَدُومُ, (Kr, Mṣb, &c.,) and like the sound verbs نَعِمَ, aor. يَنْعُمُ, and فَضِلَ, aor. يَفْضُلُ, (TA,) of the class of words in which two dial. forms are intermixed; (Mṣb;) *He died;* contr. of حَيِىَ. (Ḳ,) — مَاتَ عَنْ بَنِينَ وَبَنَاتٍ *He died having passed away from,* i. e. *leaving behind him, sons and daughters.* And مَاتَ عَنْ ثَمَانِينَ سَنَةً *He died having passed beyond eighty years;* i. e. *being eighty years old.*] — اللَّبَنُ لَا يَمُوتُ [*The milk will not die*], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living: or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed ميت, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) — مَاتَتِ الأَرْضُ, inf. n. مَوَتَانٌ and مَوَاتٌ, ‡ *The land became destitute of cultivation and of inhabitants.* (Mṣb.) — مَاتَ ‡ *It* (soil) *became deprived of vegetable life.* Hence an expression in the Ḳur, xxx. 18. (Az, Er-Rághib.) — مَاتَ ‡ *He became deprived of sensation;* [*dead as to the senses*]. So in the Ḳur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) — مَاتَ ‡ *He became deprived of the intellectual faculty;* [*intellectually dead;*] or *ignorant.* Hence an expression in the Ḳur, vi. 122; and another in the Ḳur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) — مَاتَ ‡ [*He became as though dead with grief,* or *sorrow, and fear;*] *he experienced grief,* or *sorrow, and fear, that disturbed his life.* Hence what is said in the Ḳur, xiv. 20. (Az, Er-Rághib.) — مَاتَ ‡ *He* or *it, was* or *became, still, quiet,* or *motionless.* (Ḳ.) — مَاتَتِ الرِّيحُ ‡ *The wind became still,* or *calm.* (TA.) — مَاتَ ‡ *He slept.* (AA, Ḳ.) — مَاتَتِ النَّارُ, inf. n. مَوْتٌ, ‡ [*The fire died away;*] *the ashes of the fire became cold,* or *cool, and none of its live coals remained.* (TA.) — مَاتَ ‡ *It* (heat or cold) *became assuaged.* (TA.) — مَاتَ ‡ *It* (water) *became dried up by the earth.* (TA.) — مَاتَ (and ▼ استمات, TA,) ‡ *It* (a garment, TA,) *wore out; became worn out.* (A, Ḳ.) — مات ‡ *It* (a road) *ceased to be passed along.* (TA.) — بَلَدٌ تَمُوتُ فِيهِ الرِّيحُ [*A town,* or *country,* &c., *in which the wind becomes broken,* or *loses its force*]. (TA.) — مَاتَ فَوْقَ الرَّجُلِ ‡ *The man slept heavily; became heavy in his sleep.* (TA.) — يَمُوتُ مِنَ الحَسَدِ ‡ [*He dies,* or *will die, of envy*]. (TA.) — مَاتَ ‡ *He became poor; was reduced to poverty: he became a beggar.* (TA.) — ‡ *He became base, abject, vile, despicable,* or *ignominious.* (TA.) — ‡ *He became extremely aged, old and weak,* or *decrepit.* (TA.) — ‡ *He became disobedient,* or *rebellious.* Iblees is said, in a trad., to be أَوَّلُ مَنْ مَاتَ because he was *the first who became disobedient,* or *rebellious.* (TA.) — مَاتَ † *He* (a man) *became lowly, humble,* or *submissive, to the truth.* (TA.)

2. مَوَّتَتِ الدَّوَابُّ *The beasts of carriage died in great numbers;* or *deaths amongst them were frequent.* (TA.) — See 4.

3. [ماوته,] inf. n. مُمَاوَتَةٌ, *He vied with him in patience,* (Ḳ,) *and in firmness,* or *steadiness,* or *the like.* (TA.) [In the Ḳ, the inf. n. is expl. by مُصَابَرَةٌ; and in the TA, by مُثَابَتَةٌ also.]

4. اماته and ▼ موّته (but the latter has an intensive signification, Ṣ,) *He* (God) *caused him to die; put him to death; killed him.* (Ṣ, Ḳ.) — امات ‡ *He* (a man) *lost a son,* or *sons, by death.* (ISk, Ṣ.) — امات فُلَانٌ بَنِينَ *Such a man lost sons by death.* (A.) — اماتت *She* (a woman, AO, Ṣ, Ḳ, and a camel, Ṣ, Ḳ,) *lost her offspring by death.* (Ṣ, Ḳ.) — اماتوا *Death* [or *a mortal disease*] *happened among their camels.* (Ḳ.) — مَا أَمْوَتَ قَلْبَهُ signifies [‡ *How dead is his heart!*] for one does not wonder at any action that does not increase: (Ṣ, Ḳ:) therefore what is here meant is not literally death. (TA.) — اماته ‡ *He* (God) *rendered him poor; reduced him to poverty.* (TA, from a trad.) — اماته ‡ *He* [or *it*] *caused him to sleep.* Ex., in a prayer said on awaking, الحَمْدُ لِلّٰهِ الَّذِى أَحْيَانَا بَعْدَ مَا أَمَاتَنَا *Praise be to God who hath awaked us after having caused us to sleep!* (L.) — يُمِيتُ اللَّيْلَ † *He sleeps during the night.* (W, p. 9.) — امات اللَّحْمَ, (and ▼ موّته, TA,) *He took extraordinary pains in thoroughly cooking, and in boiling, the meat.* (Ḳ.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) — أُمِيتَتِ الخَمْرُ *The wine was cooked, and ceased to boil.* (TA.) — اماته is also employed in various other senses, agreeably with the senses of the primitive verb.]

6. ضَرَبْتُهُ فَتَمَاوَتَ ‡ *I beat him and he feigned himself dead,* being alive. (TA.) — ‡ *He pretended to be weak and motionless by reason of acts of devotion and fasting:* [see the act. part. n. below]. (TA.)

10. استمات [*He sought death:* &c.: see مُسْتَمِيتٌ]. — اِسْتَمِيتُوا صَيْدَكُمْ, and دَابَّتَكُمْ, *Wait until ye ascertain that your game, and your beast of carriage, has died.* (A.) — استمات [properly, *He sought,* or *courted, death;*] i. q. استقتل; (Ṣ, Ḳ; in art. قتل;) meaning *he cared not for death,* by reason of his courage. (JM, in art. قتل.) — استمات † *He* (a man) *was pleased with death; content to die.* (TA.) — استمات † *He* (a man, TA,) *tried every way,* or *did his utmost, in seeking a thing.* (IAạr, Ḳ.) — استمات, inf. n. إِسْتِمَاتٌ, (occurring thus with the final ة elided, (TA,) † *He* (a man, and a camel, IAạr,) *became fat after having been emaciated,* (IAạr, Ḳ.) — استمات ‡ *It* (a thing) *became relaxed, loose,* or *flabby.* (A.) — استمات لِينًا † *It attained the utmost degree of softness:* said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also استمات فِى اللِّينِ: and in like manner, فِى الصَّلَابَةِ, *in hardness.* (TA.) See مُسْتَمِيتٌ. — And see 1.

مَوْتٌ (and ▼ مَوَتَانٌ, TA,) *Death; lifelessness;* contr. of حَيَاةٌ: (Ṣ, TA:) as also ▼ مُوَاتٌ, (Ṣ, Ḳ,) and ▼ مَمَاتٌ. [Occurring in the Ḳur, vi. 163, xvii. 77, and xlv. 20,] (Ṣ,* TA, in art. حى, and Jel, in vi. 163.) [See also مُوتَانٌ, below: and see 1.] Or ▼ مُوتَانٌ, signifies *much death,* like as حَيَوَانٌ signifies much life. (Mṣb, in art. حى.) — المَوْتُ الأَبْيَضُ, and الجَارِفُ, and اللَّافِتُ, and الفَاتِلُ, *Sudden death.* (IAạr, in T and TA, art. فلت.) — المَوْتُ الأَحْمَرُ *Death by slaughter with the sword.* (IAạr, in T, TA, art. فلت.) — المَوْتُ الأَسْوَدُ *Death by drowning, and by suffocation.* (IAạr, in T and TA, art. فلت.) — بَنَاتُ المَوْتِ † [*The daughters of death;*] meaning *deadly arrows.* (A, TA, voce جَعْبَةٌ, q. v.)

مَوَاتٌ: see مَيْتٌ: see مَيِّتٌ. — أَرْضٌ مَيْتَةٌ *Unfruitful land;* like as ارض حَيَّةٌ means fruitful land, or land abounding with herbage. (TA, in art. حى.) — مَيْتَةٌ *Carrion:* whatsoever hath not been killed in the manner prescribed by the law. (Ḳ, Jel, ii. 168.) See مَيِّتٌ.

مُوتَةٌ ‡ *A fainting,* or *swoon;* (Ḳ;) *and languor in the intellect:* (TA:) or [*an affection*] *like a fainting,* or *swoon:* (Lḥ:) *madness,* or *insanity,* or *diabolical possession;* syn. جُنُونٌ; (AO, Ḳ;) because it occasions a stillness like

death: (TA:) or *a kind of madness* or *diabolical possession* (جُنُونٌ), *and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk.* (Ṣ.) [See هَمْزٌ.]

مِيتَةٌ *A kind, mode,* or *manner, of death:* (Ṣ, Ḳ:) pl. مِيَتٌ. (TA.) — مَاتَ فُلَانٌ مِيتَةً حَسَنَةً *Such a one died a good kind of death.* (Ṣ.) — مَاتَ مِيتَةً جَاهِلِيَّةً *He died a pagan kind of death,* in error and disunion. (TA, from a trad.)

مَوْتَانُ الفُؤَادِ ‡ A man who is [*dead,* or] *not lively, in heart:* (A:) a man who is *stupid, dull, unexcitable,* or *not to be rendered brisk, sprightly,* or *lively;* (Ṣ, Ḳ;) *as though the heat of his intelligence had cooled and died:* (TA:) fem. with ة. (Ṣ, Ḳ.) — See مُوتَانٌ and مَوَاتٌ.

مُوَاتٌ ▾ (Fr, Ṣ, Ḳ) and ▾ مَوْتَانٌ (Ḳ) and مُوتَانٌ (Fr) *Death,* [or *a mortal disease,* or *a murrain,*] *that befalls camels* or *sheep* or *the like:* (Fr, Ṣ, Ḳ.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsánee.) — وَقَعَ فِى المَالِ مُوتَانٌ, and ▾ مُوَاتٌ, *Death* [or *a mortal disease*] *happened among the camels &c.* (Fr.) — Also, *The like among men.* Ex., from a trad., يَكُونُ فِى النَّاسِ مُوتَانٌ كَقُعَاصِ الغَنَمِ *There will be, among men, a mortality,* or *much death,* [or *mortal disease*], *like the* قُعَاص *that befalls sheep* or *goats.* (TA.)

مَوَتَانٌ † *Inanimate things,* or *goods; dead stock; such as lands and houses* [&c.]; (Ṣ;) contr. of حَيَوَانٌ [q. v.] (Ṣ, Ḳ.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ.] — إِشْتَرِ المَوَتَانَ وَلَا تَشْتَرِ الحَيَوَانَ *Buy lands and houses* [or *the like*], *and buy not slaves and beasts of carriage* [&c.]. (Ṣ.) — رَجُلٌ يَبِيعُ المَوَتَانَ *A man who sells utensils* or *furniture* or *the like, and anything but what has life.* (L.) — See also مَوْتٌ.

مَوَاتٌ That *wherein is no spirit* or *life;* an *inanimate thing.* (Ṣ, Ḳ.) [See also مَوَتَانٌ.] — مَوَاتٌ (you say أَرْضٌ مَوَاتٌ, TA,) ‡ Land *that has no owner* (Ṣ, Ḳ) *of mankind, and of which no use is made,* or *from which no advantage is derived,* (Ṣ,) *and in which is no water:* such as is also called ▾ أَرْضٌ مَيْتَةٌ: (En-Nawawee:) land *that has not been sown, nor cultivated, nor occupied by any man's camels &c.:* ▾ مَوَتَانٌ (مُوَاتٌ ?) مَوَاتٌ signifies the same as مَوَاتٌ (?), namely, land *that is no man's property;* and is also written مُوتَانٌ: (L:) or مَوَتَانٌ signifies land *that has not yet been brought into a state of cultivation:* (Fr, Ṣ, L, Ḳ:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (Ṣ.)

مُوَاتٌ: see مَوْتٌ and مُوتَانٌ.

مَيِّتٌ and ▾ مَيْتٌ signify the same, [*Dead,* or *dying*]: (Zj, Ṣ, Ḳ:) the former is originally مَيْوِتٌ, of the measure فَيْعِلٌ: (Ṣ:) the latter is contracted from the former; and is both masc. and fem.; (Zj, Ṣ;) as is also the former. (Zj.) 'Adee Ibn-Er-Raạlà says,

لَيْسَ مَنْ مَاتَ فَاسْتَرَاحَ بِمَيْتٍ ▾
إِنَّمَا المَيْتُ مَيِّتُ الأَحْيَاءِ

[*He who has died and become at rest is not dead: the dead is only the dead of the living*]. (Ṣ, TA.) Or ▾ مَيْتٌ signifies One *who has died* (actually, TA,); and مَيِّتٌ, as also ▾ مَائِتٌ, one *who has not yet died,* (Ḳ,) *but who is near to dying:* or, accord. to a verse cited by AA, to Kh, مَيْتٌ is applied to him *who is borne to the grave;* [i. e., who is *dead,* or *lifeless*]; and مَيِّتٌ, to him *who* [*is dying, but*] *has life in him.* (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ ▾ عَنْ قَلِيلٍ and مَيِّتٌ; but you do not say of him who has died ▾ هٰذَا مَائِتٌ: (Ṣ:) but some say, that this is an error, and that مَيِّتٌ is applicable to that *which has died* [or *is lifeless*], and to that *which will soon die.* Those who assert that مَيِّتٌ is applicable only to the living adduce the following words of the Ḳur, [xxxix. 31,] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ: (TA:) i. e. *Verily thou wilt die, and verily they will die.* (Mṣb.) MF observes, that مَيْتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مَيْتَةٌ, below.] The pls. are أَمْوَاتٌ and مَوْتَى and مَيِّتُونَ and مَيْتُونَ. (Ṣ, Ḳ.) The first of these is pl. of مَيْتٌ, and consequently of مَيِّتٌ, because this latter is contracted from the former: as مَيِّتٌ is of the measure فَيْعِلٌ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Ṣb:) or اموات is [only] pl. of مَيْتٌ. (Mṣb.) [The second form (which is applied to rational beings, Mṣb,) is also pl. of ميّت and ميت.] The third and fourth are [only] applied to rational beings. (Mṣb.) The fem. epithet is مَيِّتَةٌ and مَيْتَةٌ and مَيِّتٌ (Ḳ, TA) and مَيْتٌ. (TA; and so in some copies of the Ḳ, in the place of مَيِّتٌ.) مَيِّتَةٌ is an epithet applied to a female rational being; [and its pl. is مَيِّتَاتٌ:] مَيْتَةٌ, to a female brute, for the sake of distinction; and its pl. is مَيْتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Mṣb:) the pl. of ميّت and ميت as fem. epithets is as above [أَمْوَاتٌ and مَوْتَى]. (TA.) — ▾ مَيْتَةٌ signifies *That which has not been slaughtered* (AA, Ṣ, Ḳ) [*in the manner prescribed by the law,* i. e., *carrion*]: or *that of which the life has departed without slaughter:* so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptation of the language of law, *what has died a natural death,* or *been killed in a state* or *manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed;* as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Mṣb:) [and *any separated part of an animal of which the flesh is not lawful food:* see عَاجٌ.] — بَلَدٌ مَيْتٌ *A tract of land without herbage,* or *pasture,* (Mṣb, in art. بلد.) — مَيْتٌ † *An unbeliever;* like as حَيٌّ means a Muslim. (TA, in art. حى.)

[مَيِّتٌ and مَيْتٌ are employed in various other senses, agreeably with the senses of the verb.]

مَائِتٌ: see مَيِّتٌ. — فُلَانٌ مَائِتٌ فى الغَمِّ ‡ [*Such a one is dying,* or *absorbed, in grief*]. (TA.) — مَوْتٌ مَائِتٌ *A severe, painful,* or *violent, death:* (TA:) like لَيْلٌ لَائِلٌ: the latter word being added to corroborate the former. (Ṣ.)

مَمَاتٌ: see مَوْتٌ.

مُمِيتٌ and مُمِيتَةٌ ‡ A woman, and a she-camel, *that has lost her offspring by death:* (Ṣ:) and a woman *who has lost her husband by death:* (TA:) pl. مَمَاوِيتُ. (Ṣ.)

مُتَمَاوِتٌ ‡ [*Feigning himself dead*]. — ‡ An epithet applied to *A hypocritical devotee,* (Ṣ, Ḳ,) *who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion.* (TA.)

مُسْتَمِيتٌ *A courageous man, who seeks,* or *courts death:* (Ḳ:) a man *who seeks to be slain; who cares not, in war, for death:* (Ṣ:) *abandon-*

ing, or *devoting, himself to death*, (مُسْتَرْسِلٌ لِلْمَوْتِ,) as also مُسْتَقْتِلٌ. (A.) — † *Abandoning*, or *devoting himself to* a thing, or affair; syn. مُسْتَرْسِلٌ لِأَمْرٍ. مُسْتَهْلِكٌ, as also هُوَ مُسْتَمِيتٌ إِلَى كَذَا — (Ṣ, Ḳ.) ‡ *He* [*is devoted to such a thing, so that he*] *imagines that he shall die if he do not attain it.* (A.) — Ru-beh says,

وَزَبَدُ البَحْرِ لَهُ كَتِيتُ
وَاللَّيْلُ فَوْقَ المَاءِ مُسْتَمِيتُ

[*And to the froth of the sea there was a sound like that of boiling, and night impended over the water*]. (Ṣ.) [It is implied in the Ṣ that مستميت here signifies مُسْتَرْسِل.] — † One *who feigns himself to be insane*, or *possessed by a devil; not being really so.* (TA.) — † One *who feigns lowliness*, or *submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors.* (TA.) — † One *who makes a show of being good and quiet or tranquil, and is not so in reality.* (Ibn-El-Mubárak.) = مُسْتَمِيتٌ The *thin pellicle that adheres to the white of an egg.* (Ḳ.) [See 10: and see also مُسْتَمِيتٌ, in art. ميث.]

موث

1. مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ (and in the CḲ مَوَثٌ) and مَوَثَانٌ; (Ṣ, Ḳ;) as also مَاثَ, aor. يَمِيثُ; (TA;) and ▼ اماث; (Hr;) but this is disapproved by IAth; *He steeped* a thing *in water, and mashed it with his hand:* (TA:) *he mixed and moistened* a thing in water. (Ṣ, Ḳ.) [See also art. ميث.] — See also 7. — مَاثَتِ الأَرْضُ *The land became soft and even.* (Mṣb.)

4: see 1.

7. انماث, inf. n. اِنْمِيَاثٌ, *It* (a thing) *was steeped in water, and mashed with the hand:* (TA:) *it was mixed and moistened* in water. (Ṣ, Ḳ.) [See also art. ميث.] ▼ مَاثَ, aor. يَمُوثُ, is also [thus] used intransitively. (Mṣb.)

مِيثَآءُ, with kesreh, of the measure مِفْعَالٌ *Soft and even* land. (Mṣb.) [See also مَيْثَآءُ, in art. ميث.]

موج

1. مَاجَ, aor. يَمُوجُ, inf. n. مَوْجٌ (Ṣ, Ḳ, &c.) and مُؤُوجٌ and مَوَجَانٌ; (TA;) *It* (the sea) *was in a state of commotion; was tumultuous;* (Mṣb;) *was agitated with waves, conflicting*, or *dashing together;* (Ṣ, Ḳ;) as also ▼ تموّج: (TA:) or this latter signifies *it* (the sea) *was*, or *became, very tumultuous.* (Mṣb.) [You say,] مَاجَ المَوْجُ *The waves were in a state of commotion; were tumultuous; conflicted*, or *dashed together.* (TA.) [And hence,] مَاجَ أَمْرُهُمْ † *Their affair became in a confused and disturbed state.* (TA.) — مَاجَ, inf. n. مَوْجٌ and مَوَجَانٌ, † *It* (anything) *was in a state of commotion*, or *agitation.* (TA.) — مَاجَ ‡ *He was in a state of commotion*, or *agitation, and confounded, perplexed*, or *amazed.* (IAạr.) — النَّاسُ يَمُوجُونَ ‡ *The people*, or *men, are in a state of commotion*, or *tumultuous.* (Ṣ.) — مَاجَتِ النَّاسُ ‡ *The people were in a discordant and disturbed state of affairs.* (Mṣb.) — مَاجَ عَنِ الحَقِّ, inf. n. مَوْجٌ, ‡ *He declined from the truth*, or *from the true, right*, or *just, course.* (A, Ḳ.) — مَاجَتِ الدَّاغِصَةُ, inf. n. مُؤُوجٌ, ‡ *The patella*, or *knee-pan, moved backwards and forwards*, or *from side to side, between the skin and the bone*, or, as in one copy of the Ḳ, *flesh:* (Ḳ, TA:) and in like manner السِّلْعَةُ [*the ganglion*]. (TA.)

5: see 1.

مَوْجٌ, [a coll. gen. n., *Waves; billows; surges;* or *a collection of waves;*] *water rising above other water:* (TA:) pl. أَمْوَاجٌ: (Ṣ, Ḳ, Mṣb:) مَوْجَةٌ has a more special signification; [namely, *a wave, a single wave;*] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Mṣb.) — فَرَسٌ غَوْجٌ مَوْجٌ: see art. غوج. موج is here an imitative sequent. (TA.) — مَوْجَةُ الشَّبَابِ ‡ *The prime of youth.* (Ḳ.)

ناقة مَوْجَى † *A swift* (نَاجِيَة: in the CḲ نَاجِبَة) *she-camel, whose* أَنْسَاع [*or woven thongs of the fore girth*] *have moved round* (جَالَتْ) *by reason of the backward and forward motion* (اِخْتِلَاف) *of her fore and hind legs.* (Ḳ.)

مَوَّاجٌ [A sea *tumultuous with waves*]. (Ḳ, art. ردّ.)

مَائِجٌ A sea *in a state of commotion; tumultuous; agitated with waves, conflicting*, or *dashing together.* (TA.) — Also, and ▼ مُتَمَوِّجٌ, A man *in a state of commotion*, or *agitation.* (TA.)

مُتَمَوِّجٌ: see مَائِجٌ.

موذ

1. مَاذَ, [aor. يَمُوذُ,] *He lied.* (L.)

مَاذٌ *Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose*, (L, Ḳ,) *and pleasant in speech.* (L.) See طَابٌ.

مَاذِىٌّ (Ḳ) and مَاذِيَّةٌ (Ṣ, L, Mṣb, Ḳ) *A soft coat of mail, easy to the wearer;* (Ṣ, L, Mṣb, K;) and [so] the former, *any weapon:* (Ḳ:) or the latter, *a white coat of mail.* (Mṣb.) — Hence, (Mṣb,) the latter, *White honey:* (Ṣ, L, Mṣb, Ḳ:) or [in the CḲ and] *new honey:* or *pure honey:* or *excellent honey.* (Ḳ.) — Also, the latter, *Wine.* (Ṣ, L, Ḳ.)

مور

1. مَارَ, aor. يَمُورُ, inf. n. مَوْرٌ, *It moved from side to side*, (Ṣ, M, A, Mṣb, Ḳ,) *like the knee-pan on the knee;* (A;) or *to and fro, like as the tall palm-tree moves;* (Ṣ;) as also ▼ تموّر: (Ṣ:) *it came and went;* (T;) as also ▼ تموّر. (Ḳ.) You say of a camel, تَمُورُ عَضُدَاهُ *The upper bones of his two arms move from side to side.* (Ṣ, TA.) And مَارَ السِّنَانُ فِى المَطْعُونِ [*The spear-head moved from side to side in the person pierced*]. (A.) And الطَّعْنَةُ تَمُورُ *The thrust inclines to the right and left.* (TA.) And النُّجُومُ تَمُورُ *The stars come and go.* (TA.) And مَارَ الغُبَارُ, inf. n. مَوْرٌ, *The dust moved to and fro:* or *became raised by the wind.* (M, Ḳ.) — *It moved round about*, (T, TA,) *and to and fro:* (TA:) *it was in a state of commotion; in a state of tumult:* (Ṣ,* M, Mṣb, Ḳ:) said of the sea, (Mṣb,) &c.: (M:) *it was in a state of quick motion* or *commotion.* (Mṣb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, مَارَ فِى رَأْسِهِ فَعَطَسَ *It circulated, and moved to and fro, in his head, and he sneezed.* (TA.) And in the Ḳur, [lii. 9,] يَوْمَ تَمُورُ السَّمَآءُ مَوْرًا *On the day when the heaven shall actually be in a state of commotion*, or *tumult:* so accord. to Eḍ-Ḍaḥḥák: or *shall move from side to side:* so accord. to AO and Akh: (Ṣ:) or *shall come and go;* or *move to and fro;* or *reel.* (T.) And in a trad. of Ibn-Ez-Zubeyr, بِكَتَائِبَ تَمُورُ كَرِجْلِ الجَرَادِ *With troops moving to and fro, in a state of commotion, like the leg of the locust*, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِى سَيْرِهَا *The she-camel was in a state of commotion, and reeled, in her pace*, or *going:* and in like manner you say of a mare. (TA.) — مَا أَدْرِى أَغَارَ أَمْ مَارَ, a saying of the Arabs, related by IAạr, (TA,) *I know not whether he have come to low country, or turned and returned to high country* (نَجْد): (Ṣ, TA:) or *have come to the low country*, or *come to the high country.* (IAạr, Ḳ,* TA.) — مَارَ الدَّمُ (Ṣ, &c.) *The blood ran*, or *flowed*, upon the surface of the ground; (T, Ṣ, M, Mṣb, Ḳ;) and in like manner you say of tears, meaning they *flowed:* (M:) or *the blood poured* upon the surface of the ground, *and went hither and thither*, (TA,) *sideways.* (A.) — See also 4.

4. امار السِّنَانَ فِى المَطْعُونِ [*He made the spear-head to move from side to side in the person pierced*]. (A.) امارت الرِّيحُ الغُبَارَ *The wind*

made the dust to go to and fro: or *raised the dust.* (M, Ḳ.) —— امار الدَّمَ *He made the blood to run* or *flow;* (T, Ṣ,* IḲṭṭ, Mṣb;) as also ↓ مَارَهُ, (IḲṭṭ, Mṣb,) inf. n. مَيْرٌ. (IḲṭṭ [as in the TA; but this seems to be a mistake for مَوْرٌ.])

5: see 1, in two places.

مَوْرٌ *A road:* (T, Ṣ:) or *a trodden and even road:* (M, Ḳ:) an inf. n. used as a subst.: because people come and go upon it. (TA.)

مُورٌ *Dust moving to and fro* (M, Ḳ) *in the air:* (TA:) or *raised by the wind:* (M, Ḳ:) or *carried to and fro by the wind.* (T, Ṣ.) — See also مَوَّار.

مَوَّارٌ, (TA,) or مَوَّارُ المِلَاطِ, (Ṣ, TA,) A camel *that moves the upper bones of his two arms from side to side;* (Ṣ, TA;) and مَوَّارُ الضَّبْعَيْنِ [signifies the same]. (A.) —— مَوَّارَةٌ, (M, Ḳ,) or مَوَّارَةُ اليَدِ, (Ṣ, Mṣb,) A she-camel *quick in her pace:* (Ṣ, Mṣb:) or *easy in her pace, and quick.* (M, Ḳ.) —— رِيحٌ مَوَّارَةٌ *Wind that blows the dust to and fro:* or *that raises the dust:* pl. رِيَاحٌ مُورٌ, which is extr. [with respect to rule]. (M.)

مَائِرَاتٌ *Bloods* [*flowing, and running hither and thither*]. So in the following verse (of Rusheyd Ibn-Rumeyḍ El-'Anazee, TA; not of El-Aạshà; [as it is said to be in the Ṣ in art. عوض;] Ṣgh, in TA, art. عوض:)

* حَلَفْتُ بِمَائِرَاتٍ حَوْلَ عَوْضٍ *
* وَأَنْصَابٍ تُرِكْنَ لَدَى السَّعِيرِ *

[or السُّعَيْرِ, i. e., *I swore,* or *I swear, by bloods flowing and running hither and thither, around 'Owḍ, and stones set up to be worshipped, left by Es-Sa'eer* or *Es-So'eyr*]. 'Owḍ and Es-Sa'eer [or Es-So'eyr] were two idols. (Ṣ, TA.) [See also another verse, cited in art. عز.]

موز

مَوْزٌ *A certain kind of tree,* (Mgh,) or *fruit,* (Mṣb, Ḳ,) *well known;* (Ṣ, Mgh, Mṣb, Ḳ;) [the *fruit of the banana-tree, or musa paradisiaca;*] *i. q.* طَلْحٌ [in one of the acceptations of this latter word]: (Mṣb:) *it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive,* (Ḳ,) *for it is slow of digestion:* (TA:) *the tree grows in the manner of the* بَرْدِىّ, [i. e., *papyrus,* or perhaps *other rushes,*] *and has a long and broad leaf, which may be three cubits by two cubits,* (AḤn, Mgh, TA,) *the* مَوْز [i. e., the *fruit*] *is found, where it grows, throughout the whole year,* (AḤn, as cited by 'Abd-El-Lateef,) *and there may be on one of its racemes from thirty to five hundred fruits;* (AḤn, Mgh, Ḳ, TA;) this is seen in the districts of Maḳdishoo [between Abyssinia and the country of the Zenj]; (TA;) *and when this is the case, the raceme is propped up;* (AḤn, Mgh;) *it rises to the height of the stature of a man,* [*and higher,*] *and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues:* whence the saying of Ash'ab, to his son, as related by Aṣ, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AḤn, TA.) مَوْزَةٌ is the n. un. (Ṣ, Mṣb.)

مَوَّازٌ *A seller of* مَوْز [or *fruit of the banana-tree*]. (Ḳ.)

موس

1. مَاسَ, aor. يَمُوسُ, (Mṣb,) inf. n. مَوْسٌ, (Ṣgh, Mṣb, Ḳ,) *He shaved* (Ṣgh, Mṣb, Ḳ) the head, (Ṣgh, Mṣb,) or the hair: (Ḳ:) but Ṣgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مُوسَى, below.

المَاسُ, not أَلْمَاسُ, (Ḳ,) i. e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (Ḳ,) of the vulgar, as Ṣgh and others have plainly asserted; but IAth says, I think that the hemzeh and lám in it are radical letters, as they are in الياس, [i. e., أَلْيَاس or إِلْيَاس,] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say أَلْمَاسٌ; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [*The diamond;*] *a certain precious stone,* (Ḳ,* TA,) *reckoned among jewels, like the* يَاقُوت *and the* زُمُرُّد, (TA,) *the largest of which is like the walnut,* (Ḳ, TA,) *or the egg of the pigeon,* (TA,) *and this is rare, or very rare,* (Ḳ, TA,) *the only instance being said to be the one called* الكَوْكَبُ الدُّرِّىُّ, *which is suspended at the tomb of the Prophet:* (TA:) *it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it,* [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] *after which it is taken* [*in the state of powder*] *upon drills, and pearls &c. are drilled with it.* (Ḳ.)

مُوسَى [*A razor;*] *a certain instrument of iron,* (M, Mṣb, TA,) *with which one shaves:* (Lth, L, Ḳ, TA:) of the measure فُعْلَى, (Ks, M, Mṣb, Ḳ,) from المَوْسُ, [inf. n. of مَاسَ,] so that the م is a radical letter, (Ḳ,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المَوْسُ is the root (تَأْسِيس [lit. foundation]) of المُوسَى, (L, Ḳ, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Mṣb, Ḳ,) it is imperfectly decl., because of the short fem. ا [written ى], (Mṣb,) without tenween; (Az, Ḳ;) and Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from أَوْسَيْتُ رَأْسَهُ, meaning "I shaved his head," (ISḳ, M,* Mṣb, Ḳ,) of the measure مُفْعَل, (ISḳ, Mṣb, TA,) so that the ى is a radical letter, as El-Umawee and Yz say, and Aboo-'Amr Ibn-el-Alà inclined to think it so, (TA,) and therefore it is perfectly decl., (Mṣb,) with tenween, (Mṣb, Ḳ,) when indeterminate; (Mṣb;) or it is of the measure مُفْعَل because this measure is more common than فُعْلَى, and because it is perfectly decl. when indeterminate, whereas فُعْلَى is not so when indeterminate and when determinate: (Ibn-Es-Sarráj, TA:) but IAmb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISḳ says, that the approved way is to make it perfectly decl.: (Mṣb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bári', that he said he had not heard it made masc. except by El-Umawee; (Mṣb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is مُوسَيَاتٌ; and accord. to him who makes it perfectly decl., مَوَاسٍ. (Mṣb.) The dim. of موسى, in the sense above explained, [not as a proper name, in which case it is مُوسَى only, without tenween, and has no relation to the same word signifying a razor,] is مُوَيْسِيَةٌ, [but by rule it should be مُوَيْسَى, like حُبَيْلَى,] accord. to him who says هٰذِهِ مُوسَى; and مُوَيْسٍ accord. to him who says هٰذَا مُوسًى. (ISḳ, TA.)

موش

مَاشٌ [*Indian peas;*] *a certain grain, well known,* (Ṣ in art. ميش, and Ḳ,) *round, smaller than the* حِمَّص [or *chick-pea*], *of a tawny colour inclining to greenness; it is in Syria and India; and is sown;* (TA;) also called مَجّ and خُلَّر and زِنّ: (TA, art. مج:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (Ḳ:) the word is arabicized [from the Persian مَاش], or post-classical. (Ṣ.) ═ *Utensils and furniture, of the meaner sort, of a house* or *tent.* (IAạr, Ḳ.) Hence the saying, المَاشُ خَيْرٌ مِنْ لَاشَ, [in one copy of the Ḳ I find لَاشٍ, but the former seems to be the right reading,] meaning, *Mean house-*

hold utensils and furniture are better than nothing; or] *what is in the house*, or *tent, of worthless utensils and furniture, is better than its being empty*: (Ḳ, TA:) لاش is here contracted [from لَاشَىْءَ] for the sake of its resembling ماش. (TA.) And خَاشَ مَاشَ and خَاشِ مَاشِ signify the same as مَاشَ thus used: (Ḳ, TA in art. خوش:) or the *refuse*, or *meanest sort, of people*, or *of mankind*; as in the M. (TA.)

[موص, &c.
See Supplement.]

ميب

مَيْبَةٌ *A certain remedy*, or *medicine*: (Ḳ:) [an arabicized word] from the Persian مَىْ "a beverage," and بِهْ "a quince:" *quince-beverage; diacydonium; a medicine prepared of the juice of quinces*: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.)

ميت

1. مَاتَ, aor. يَمِيتُ: see art. موت.

دَارِى بِمِيتَاءِ دَارِهِ, [as also بِمِيدَاءِ,] *My house is opposite to his house.* (L, not in the TA.) [See also art. اتى.] — مِيتَآءُ طَرِيقٍ *The measure of the two sides, and the distance, of a road*; as also مِيدَاءُ. (L, not in the TA.) [See also art. اتى.]

ميث

1. مَاثَ, aor. يَمِيثُ, (inf. n. مَيْثٌ, Ḳ,) *i. q.* مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ; (Ṣ, Ḳ;) [in the CḲ, for المَوْثُ is put المَوْتُ;] as also ▼ مَيَّثَ, inf. n. تَمْيِيثٌ; (Ḳ;) and ▼ اماث, inf. n. إِمَاثَةٌ; but this is disapproved by IAth; (TA;) and ▼ امتاث, inf. n. إِمْتِيَاثٌ; (Ḳ;) and ▼ إِمَّاثَ, [for إِنْمَاثَ,] inf. n. إِمِّيَاثٌ; (TA;) [but the last form I have only found used intransitively;] *He steeped* a thing *in water, and mashed* it *with his hand*: (TA:) *he mixed and moistened* a thing in water: (Ṣ, Ḳ:) or ماث and ▼ مَيَّثَ, *he steeped* anything, such as saffron, and dates, and raisins, and the preparation of churned milk called أَقِط, *in water, so that it dissolved, and mashed it with his hand.* (Lth.) — مَاثَ *He dissolved* salt in water; (ISk, Lth;) and in like manner clay, or loam. (ISk.) اَللّٰهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ المِلْحُ فِى المَآءِ — [*O God, dissolve their hearts, like as salt is dissolved in water!*] (TA, from a trad.)

2. مَيَّثَ: see 1. — ‡ *He rendered a man gentle.* (TA.) — ‡ *He rendered a man submissive.* (TA.) — ‡ *It* (fortune, or misfortune,) *rendered a man expert and submissive.* (TA.) — [And so] ▼ تَمَيَّثَ ‡ *He* (a man) *became submissive, and languid,* or *flaccid.* (TA.)

4: see 1.

5: تَمَيَّثَتِ الأَرْضُ *The ground became softened* (*and cooled*, Ṣ,) *by rain.* (Ṣ, Ḳ.) [See also مَاثَتِ الأَرْضُ, in art. موث.] See 2.

7. انماث, [inf. n. إِنْمِيَاثٌ;] (ISk;) and إِمَّاثَ, inf. n. إِمِّيَاثٌ; (Lth;) *It* (salt) *became dissolved* in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk.) — See 1.

8. امتاث, (inf. n. إِمْتِيَاثٌ, TA,) *He attained to an easy state of life*; (Ḳ;) or *a pleasant life.* (TA.) — امتاث *He steeped in water, and mashed with his hand, and drank,* the preparation of churned milk called أَقِط. (Ḳ.) — See 1.

مَيْثٌ *Soft.* (Ḳ.) — رَجُلٌ مَيْثُ القَلْبِ ‡ *A man of soft,* or *gentle, heart.* (TA.)

مِيثَآءُ *Even,* or *plain,* or *soft,* land: pl. مِيثٌ: (Ṣ, Ḳ:) you say, أَرْضٌ مِيثَآءُ, and أَرَاضٍ مِيثٌ: (A:) [see also مِيثَآءُ, in art. موث:] *an even,* or *a plain,* or *soft, tract of sand*: and *a hill of a good soil*: (L:) and *a* [*water-course such as is called*] تَلْعَة, *that becomes as large as half,* or *two-thirds, of the valley.* (L, Sh, in TA, voce تلعة.)

مُسْتَمِيثٌ The *thin pellicle that adheres to the white of an egg.* (AA, Ḳ.) [See also مُسْتَمِيتٌ, in art. موت.]

ميح

1. مَاحَ, aor. يَمِيحُ, (Ṣ, Ḳ,) inf. n. مَيْحٌ; (A, Ḳ;) and ▼ امتاح; (A, [and the same seems to be indicated in the Ṣ, where it is said that إِمْتِيَاحٌ signifies the same as مَيْحٌ;]) *He descended into,* (Ṣ, A,) or *entered,* (Ḳ,) *the well, and filled the bucket*: (Ṣ, A, Ḳ:) this is done when its water is little. (Ṣ.) — مَاحَ المَآءَ, aor. يَمِيحُ; and ▼ امتاحهُ; *He drew water by descending into the well and filling the bucket.* (A.) — مَاحَ فِى مِشْيَتِهِ, (Ṣ, A, Ḳ,*) inf. n. مَيْحٌ and مَيْحُوحَةٌ; (Ḳ;) and ▼ ميّح, and ▼ تمايح; (A;) ‡ *He walked in a certain elegant manner,* (Ḳ,) *with a self-conceited gait, and with an affected inclining of his body from side to side,* (Ṣ, A,) *like as a duck walks.* (Ṣ, Ḳ.) — مَرَّ يَتَمَيَّحُ ▼ ‡ *He passed along so walking, and looking at his shadow.* (A.) — Also ▼ تميّح ‡ *He inclined his body from side to side in walking*: (Ḳ:) and ▼ تمايح *he,* or *it,* (a drunken man, and a branch, Ṣ,) *inclined from side to side*; (Ṣ, Ḳ;) as also ▼ ميّح and ▼ تميّح: (TA:) which last is also said of a branch, or twig. (M, L, art. راد.) — ▼ السَّكْرَانُ يَتَمَيَّحُ, and ▼ يَتَمَايَحُ, ‡ [*The drunken man reels,* or *inclines from side to side in walking*]. (A.) — مَاحَتِ الرِّيحُ الشَّجَرَةَ † *The wind made the tree to incline.* (TA.) — مَاحَهُ عِنْدَ السُّلْطَانِ, aor. يَمِيحُ, (Ṣ, Ḳ,*) inf. n. مَيْحٌ, (Ḳ,) ‡ *He interceded for him with the Sultán.* (Ṣ, Ḳ.) — مَاحَهُ, aor. يَمِيحُ, (Ṣ, Ḳ,) inf. n. مَيْحٌ and مِيَاحَةٌ; and ▼ امتاحهُ; (Ḳ;) ‡ *He gave him* [*a thing*]. (Ṣ, Ḳ.) — مَاحَ ‡ *He conferred a benefit, favour,* or *kindness.* (L.) — مَاحَ فَاهُ, aor. يَمِيحُ, بِالْمِسْوَاكِ, (Ṣ, Ḳ,) inf. n. مَيْحٌ, (Ḳ,) ‡ *He rubbed and cleaned his teeth with a tooth-stick*: (AA, Ṣ, Ḳ:) or [so accord. to the L; but in the Ḳ, and] *he cleansed out the saliva from his mouth with the tooth-stick.* (L, Ḳ.)

2: see 1.

3. مايحهُ, (A, Ḳ,) inf. n. مُمَايَحَةٌ, (A,) ‡ *He commingled,* or *conversed,* or *held intercourse, with him*; (Ḳ;) namely, with a Sultán; and in like manner with women. (A.) — بَيْنِى وَبَيْنَهُ مُمَايَحَةٌ وَمُمَالَحَةٌ ‡ [*Between me and him are a commingling,* or *converse,* or *intercourse, and fellowship in eating.*] (A.)

5 and 6: see 1.

8. امتاحهُ: see 1. — ‡ *It* (heat, and work or labour,) *made him to sweat.* (A.) — امتاحت الشَّمْسُ ذِفْرَى البَعِيرِ ‡ *The sun drew forth the sweat from the protuberance of the camel's head, behind his ears.* (Ḳ.) — See 10.

10. استماحهُ, (Ṣ, A, Ḳ,) and ▼ امتاحهُ, (A,) ‡ *He asked him for a gift.* (Ṣ, A, Ḳ.) ▼ امتاحهُ ‡ *He came to him seeking his bounty.* (L.) — استماحهُ ‡ *He asked him to intercede for him,* (Ṣ, A, Ḳ,) عِنْدَ السُّلْطَانِ *with the Sultan.* (Ṣ, A.)

مَاحٌ The *yolk of an egg*: or its *white.* (AA, Ḳ.) [See also مُحٌّ.]

مَيْحٌ ‡ *Profit; advantage.* (Ḳ.) See مَائِحٌ.

مِيحٌ *A bad kind of dates*; *i. q.* شِيصٌ. (Ḳ.)

مَاحَةٌ The *court* of a house: (Ḳ:) a dial. form of بَاحَةٌ. (TA.)

مَيَّاحٌ ‡ A man *who walks with a self-conceited gait, and with an affected inclining of his body from side to side*: (L:) fem. with ة. (Ṣ, L.)

مَائِحٌ A man *who descends into a well and fills the bucket,* when its water is little: pl. مَاحَةٌ. (Ṣ.) The مَاتِحٌ is he who draws the water from the mouth of the well. (L.) — مَائِحٌ ‡ *A tooth-stick*; syn. سِوَاكٌ: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) ▼ مَيْحٌ. (Ḳ.)

ميد

1. مَادَ, aor. يَمِيدُ, inf. n. مَيْدٌ (Ṣ, L, Mṣb, Ḳ) and مَيَدَانٌ, (L, Mṣb, Ḳ,) *It* (a thing) *was,* or

became in a state of motion, or commotion; was, or became agitated: (Ṣ, L, Mṣb, Ḳ:) or, in a state of violent motion or commotion; or violently agitated. (El-Baṣáïr, TA.) So in the expression in the Ḳur, [xvi. 15; and xxxi. 9;] أَنْ تَمِيدَ بِكُمْ Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently. (El-Baṣáïr, TA.) — مَادَ It turned or twisted about, or became contorted and convulsed. (IḲṭṭ.) — مَادَ فِى الرُّمْحِ ‡ He (a man pierced) writhed upon the spear. (A.) — مَادَ It (the mirage, سَرَاب,) was in a state of commotion; it quivered, or trembled. (L, Ḳ.) — مَادَ † He was, or became, confounded, perplexed, or amazed. (TA.) — مَادَ, (aor. يَمِيدُ, TA, inf. n. مَيْدٌ or مَيَدٌ, L,) ‡ He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea. (L, Ḳ.) — You say also مَادَ بِهِ البَحْرُ, aor. يَمِيدُ, inf. n. مَيْدٌ, ‡ The sea affected him with a heaving of the stomach, &c. (L.) And مَادَتْ بِهِ الأَرْضُ ‡ The ground went round with him. (A.) — مَادَتِ الحَنْظَلَةُ, (aor. يَمِيدُ, L,) The colocynth became affected by day-dew, (L, Ḳ,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]: (L, Ḳ:) and in like manner a date. (L.) — مَادَ, (Ṣ, A, L,) inf. n. مَيْدٌ (L) and مَيَدَانٌ; (A;) and ▾ تمايد; (A;) It (a branch) inclined from side to side. (Ṣ, A, L.) — ‡ He inclined from side to side in walking. (L.) — مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed. (L.) — مَادَ ‡ He (a man, Ṣ,) affected a bending of his person, body, or limbs; (L;) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (Ṣ, L, Ḳ;) and مَادَتْ and ▾ تَمَيَّدَتْ signify the same, said of a woman. (A.) ═ مَادَ He conferred, or bestowed, a benefit or benefits, or a favour or favours. You say, مَادَنِى فُلَانٌ Such a one conferred a benefit or benefits upon me. (L.) — مَادَهُ, (L, Mṣb,) and ▾ اماده, (L,) He gave him. (L, Mṣb.) — مَادَ He furnished persons with, or gave them, provisions for travelling; syn. زَادَ. (L.) [In the Ḳ, زَارَ He visited.] — He brought a people wheat, or food; i. q. مَارَ, (Ṣ, L, Ḳ,) of which it is a dial. form. (Ṣ.) — مَادَ, He trafficked as a merchant. (L.) — مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, It increased, or grew; syn. زَاغَ and زَكَا. (M, L, Ḳ.) [In the copies of the Ḳ in my hands, for راع is put زاغ.]

4, 5, and 6: see 1.

8. امتاده He asked him, or desired him, to give him. (L.) — امتاده He asked or desired him to bring him wheat, or food. (A.)

مَيْدَ a dial. form of بَيْدَ, (Ṣ,) in the sense of غَيْرَ: (Ṣ, L;) and in that of عَلَى: (L:) or that of مِنْ أَجْلِ. (Ṣ, L.) It is said in a trad., أَنَا أَفْصَحُ العَرَبِ مَيْدَ أَنِّى مِنْ قُرَيْشٍ وَنَشَأْتُ فِى بَنِى سَعْدِ بْنِ بَكْرٍ [rendered in art. بيد]. (Ṣ, L.) See what next follows.

فَعَلْتُهُ مَيْدَا ذٰلِكَ, (M, Ḳ,) or مَيْدَ ذلك, (L,) I did it on account, or for the sake, of that. (M, L, Ḳ.) مِنْ مَيْدَا ذٰلِكَ has not been heard. (M, L.)

مَيْدَةٌ: see مَائِدَةٌ.

مِيدَآءٌ The amount, and measure, of a thing: (L, Ḳ:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (Ḳ;) and the surface of a road. (L.) One says, لَمْ أَدْرِ مَا مِيدَآءُ ذٰلِكَ I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also مِيتَآؤُهُ. (L.) — The extreme limit of the distance to which horses run; and so مِيتَآءٌ. (Ṣ, TA, art. اتى.) ═ مِيدَآءٌ A mode, manner, fashion, or form. Ex. بَنَوْا بُيُوتَهُمْ عَلَى مِيدَآءٍ وَاحِدٍ They built their houses, or constructed their tents, after one mode, &c. (L.) [See also مِتْيَآءٌ, in art. اتى.]

هٰذَا مِيدَاؤُهُ, [thus in the copies of the Ḳ and in the TA, app. a mistake for مِيدَآءَهُ, like تِلْقَآءَهُ,] and بِمِيدَائِهِ, and بِمِيدَاهُ, This is opposite to, or facing, it. (Ḳ.) And دَارِى بِمَيْدَا دَارِهِ, with fet-ḥ to the م; (as also بِمِيتَآءِ داره, L in art. ميت; and بِمِتْيَآءِ داره, Ṣ in art. اتى;) My house is opposite to his house. (Yaạkoob, L.) — مِيدَآءُ الطَّرِيقِ: see مِتْيَآء in art. أَتَى, and مِيتَآء in art. ميت.

مَيْدَانٌ (Ṣ, L, Mṣb, Ḳ, &c.) and ▾ مِيدَانٌ (Ḳ) A horse-course; race-ground; hippodrome: (Mṣb, TA:) pl. مَيَادِينُ: (Ṣ, Ḳ, &c.:) of the measure فَعْلَانٌ, (IḲṭṭ,) from ماد "it was in a state of motion;" because the sides of the horse-course shake on the occasion of a race: (Mṣb:) or from ماد "it turned or twisted about, or became contorted and convulsed;" because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure فَلْعَانٌ, from مَدًى "a limit, or goal;" because horses run to their goals in the place so called; originally مَدْيَانٌ, the second and third radicals being transposed; as in بِيزَانٌ, originally بُزْيَانٌ: or of the measure فَيْعَالٌ, from مَدَنَ "he abode, or dwelt;" because horses confine themselves especially to the place so called for wheeling about and the like. (IḲṭṭ.) ═ عَيْشٌ مَيْدَانٌ A delicate, a pleasant, or an ample and easy, life. (Ṣ, L.) — مَيْدَانُ الخُلَفَآءِ ‡ a term applied by historians to The period of the reign of Khaleefehs; from twenty to twenty-four years. (MF, TA.)

مَيْدَانٌ: see مِيدَانٌ.

مَيُودٌ That moves about, or is agitated, much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L., art. حيد.)

مَيَّادٌ: see مَائِدٌ.

مَائِدٌ ‡ A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. مَيْدَى. (L.) — مَائِدٌ A branch inclining [from side to side: see 1]: (A, L:) as also ▾ مَيَّادٌ: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] مُيُدٌ. (TA.) — فُلَانٌ يَمْشِى عَلَى الأَرْضِ مَيَّادًا مَيَّادًا ‡ Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side. (A, art. فيد.)

مَائِدَةٌ (and ▾ مَيْدَةٌ, El-Jarmee, L, Ḳ) A table with food upon it: (Ṣ, L, Ḳ:) without food upon it, a table is not thus called, but is called خِوَانٌ: (AAF, Ṣ, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Ḥareeree asserts it to be incorrect, and the former application only to be allowable: (TA:) مائدة is thus used in its proper sense of an act. part. n., and is from ماد "it was in a state of motion;" as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Mṣb:*) or from ماد "he brought wheat or food;" because food is brought upon it [or as though it brought food]: (L:) or from ماد "he gave;" as though it gave of what was upon it to those around it: (El-'Ináyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from ماد "he gave," (AO, Ṣ, L, Mṣb,) like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ; (AO, Ṣ, L;) because what is thus called is given by its owner to the people [who are to eat]: (Mṣb:) also, food itself; (Akh, AḤát, ISd, L, Ḳ;) even if without a table: (L:) [pl. مَوَائِدُ]. See also فَاثُورٌ. — مَائِدَةٌ ‡ A round piece of land or ground: (L, Ḳ:) likened to a table. (TA.)

مَوَائِدُ: see مَائِدَةٌ. — Also, Calamities: formed by transposition from مَآوِدُ. (T, L.)

مُمْتَادٌ Asking, or desiring, to give; asking or

desiring, a gift. (Ḳ.) And *Asked*, or *desired, to give*; one *of whom a gift is asked*, or *desired.* (Ṣ, L, Ḳ.) —— مُمْتَادٌ A man [*asking*, or *desiring*, and ——] *asked*, or *desired, to bring wheat* or *food.* (Ṣ, L.)

 مير

1. مَارَ أَهْلَهُ, (T,* Ṣ, A, Mṣb,*) and عِيَالَهُ, (M, Ḳ,) aor. يَمِيرُ, (T, Ṣ, A, &c.,) inf. n. مَيْرٌ, (T, Ṣ, M, Mṣb, Ḳ,) *He brought*, or *conveyed*, or *purveyed*, طَعَام, [here meaning *wheat*, or other *corn*, and *food, victuals*, or *provision*, of any kind, (see مِيرَةٌ,)] (T, Ṣ, M, A, Ḳ) *to*, or *for, his family*, (T,* Ṣ, A,) or *his household*: (M, Ḳ:) or *he brought to them* مِيرَة, i.e. طَعَام: (Aṣ [accord. to whom, as I find in the TA, the aor. is يَمُور, but this I suppose to be a mistranscription,] T, Mgh, Mṣb:) or *he gave them* مِيرَة: (TA:) and ▾أَمَارَهُمْ signifies the same as مَارَهُمْ; (Ḳ;) and so ▾امتار لَهُمْ: (Ṣ,* M, Ḳ:) or you say, هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ *they bring*, or *convey*, or *purvey*, طعام *for themselves*; (T;) and ▾امتار المِيرَةَ لِنَفْسِهِ, (A,) or ▾امتار لنفسه, (Mgh, Mṣb,) *he brought*, (A, Mgh, Mṣb,) or *conveyed*, or *purveyed*, (A,) طعام *for himself.* (A, Mgh, Mṣb.) See مِيرَةٌ.

4: } see 1.
8: }

مَيْرٌ: see مِيرَةٌ.

مِيرَةٌ: *i. q.* طَعَامٌ [here meaning *Wheat*, or other *corn*, and *food, victuals*, or *provision*, of any kind,] (T, Ṣ, A,* Mgh, Mṣb, Ḳ,*) *which a man brings*, or *conveys* or *purveys* (يَمْتَارُهُ) [*to be laid up in store for himself* or *his family* or *household*, or *for sale*]; (Ṣ, TA;) and ▾مَيْرٌ signifies the same as مِيرَةٌ [in these senses, as will be seen from what follows], and is applied to *victuals*, or *food*, or *aliment*, syn. قُوتٌ. (TA.) Ex. جَالِبُ المِيرَةِ, (Ḳ,) or ▾المَيْرِ, (M,) [*The bringer*, or *conveyer*, or *purveyor, of wheat*, &c.] And أَتَاهُ بِمِيرَةٍ *He brought him* طعام. (T.) And جَاؤُوا بِالْمِيرَةِ [*They brought*, or *conveyed*, or *purveyed, the wheat*, &c.] (A.) And مَا عِنْدَهُ ▾خَيْرٌ وَلَا مَيْرٌ [*He has not wealth, nor wheat*, &c.] (T, Ṣ, A.) —— Also, (T,) The *bringing*, or *conveying*, or *purveyance, of* طَعَام [here meaning as explained above] *from another place* (T, M, A, Ḳ,) [*for one's self* or *family* or *household*, (see 1,) or] *for sale*: (T:) pl. مِيَرٌ. (M, arts. دفأ and صيف; &c.) The first مِيرَة is the رِبْعِيَّة (M, arts. دفأ and صيف,) which is the ميرة in the beginning of [the season called] the شِتَآء [or winter, i.e., in the latter part of December or in January, during the season of rains called الرَّبِيع, about which time, the species of millet called ذُرَة, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen طَعَام, is gathered in]: (Ṣ, Ḳ, art. ربع:) the second, the صَيْفِيَّة, (M, arts. دفأ and صيف,) also called the صَائِفَة, (Ṣ, M, Ḳ, art. صيف,) which is the ميرة in [the season called] the صَيْف [or spring], (Ṣ, M, art. صيف,) in the first part of the صَيْف [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (ذُرَة), and barley, are gathered in]: (M, art. صيف:) the third, the دَفَئِيَّة, (M, arts. دفأ and صيف,) which is [also] in the first part of [the season called] the صَيْف [or spring, and consequently immediately after the صَيْفِيَّة, commencing in the season of the دَفَئِىّ rains, and app. continuing during part of April, when the same grains are gathered in; or by the صَيْف in this instance may be meant summer, but the more proper meaning is spring, and the term دَفَئِيَّة seems already to point to the season of the دَفَئِىّ rains]: (M, art. دفأ:) and the fourth, the رَمَضِيَّة, (M, arts. دفأ and صيف,) which is the ميرة coming when the earth becomes burnt [by the sun, about July, when the month of رَمَضَان began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of ذُرَة is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. دفأ.)

مَائِرٌ: see مَيَّار.

مَائِرٌ (Ṣ, M, Ḳ) and ▾مَيَّارٌ (M, Ḳ) One *who brings*, or *conveys*, or *purveys*, مِيرَة, (Ṣ,* Ḳ,) or مَيْر: (M, L:) pl. of the former, مُيَّارٌ (Ṣ, M, Ḳ) and مَيَّارَةٌ, like رَجَّالَةٌ. (Ṣ, Ḳ.) You say نَحْنُ نَنْتَظِرُ مُيَّارَنَا, and مَيَّارَتَنَا, [*We are expecting our bringers*, or *conveyers*, or *purveyors, of wheat*, &c.] (Ṣ.) The pl. مَيَّارَةٌ is applied to *A company of men who go together from the desert to the towns* or *villages to bring* مِيرَة. (TA.) It is said in a trad. الحَمُولَةُ المَائِرَةُ لَهُمْ لَاغِيَةٌ, meaning, *The camels that carry* مِيرَة *for them for sale and the like are exempt from the eleëmosynary taxation*, because they are working beasts. (TA.)

ميز

1. مَازَهُ, aor. يَمِيزُهُ, inf. n. مَيْزٌ; (Ṣ, A, Mṣb, Ḳ;) and ▾مَيَّزَهُ, (Ṣ, Ḳ,) inf. n. تَمْيِيزٌ; (Ṣ;) or the latter has an intensive signification; (Mṣb;) *He put it*, or *set it, apart, away*, or *aside*; *removed it*; or *separated it*; (Ṣ, A, Mṣb, Ḳ;) from another thing, or other things; (Mṣb;) as also ▾امازه: (Ḳ:) [or the second, rather, *he did so much*, or *greatly*, or *widely*; like زَيَّلَهُ.] You say, مَازَهُ مِنْهُ, and ▾مَيَّزَهُ. (A.) Ex. مَازَ الأَذَى مِنَ الطَّرِيقِ *He put aside*, or *removed, what was hurtful from the road.* (TA.) And it is said in the Ḳur, [viii. 38,] لِيَمِيزَ اللّٰهُ الخَبِيثَ مِنَ الطَّيِّبِ [*That God may separate*, or *sever, the evil from the good*]. (Mṣb.) [It seems also, from what is said in the A, that مَايَزْتُ بَيْنَهُمَا signifies *I separated them two*: besides having another signification, which see below.] You say also مَازَ الشَّىْءَ, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another*; فَصَلَ بَعْضَهُ مِنْ بَعْضٍ, (M, TA,) or عَنْ بَعْضٍ: (as in a copy of the A:) expl. in the Ḳ as signifying فَضَّلَ بَعْضَهُ عَلَى بَعْضٍ [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And ▾مَيَّزَ الأَشْيَآءَ *He separated the things after knowledge of them.* (Mṣb.) —— [Hence, *He distinguished it*, or *discriminated it*, or *discerned it.* And مَازَ بَيْنَ الأَشْيَآءِ, and ▾مَيَّزَ بَيْنَهَا, *He distinguished*, or *discriminated*, or *discerned, between the things.* This is what is meant by its being said,] المَيْزُ also signifies التَّمْيِيزُ بَيْنَ الأَشْيَآءِ. (TA.) You say also, ▾مَايَزْتُ بَيْنَهُمَا [*I distinguished*, or *discriminated*, or *discerned, between them two*]. (A.) From ميّز الاشياء, meaning as explained above, is [also], app., derived the phrase سِنُّ التَّمْيِيزِ, used by the doctors of practical law, as signifying, [*The age of discrimination*;] *the age at which one knows what things are beneficial to him and what are hurtful to him*: or, accord. to some, التَّمْيِيزُ is *a faculty in the brain whereby meanings are elicited.* (Mṣb.) ═ مَازَ [is also intrans., and signifies] *He* (a man) *removed from one place to another.* (IAar, Ḳ.) See also 8.

2: see مَازَهُ, throughout.

3: see مَازَهُ, in two places.

4: see مَازَهُ, first signification.

5: see 8, throughout. —— You say also, فُلَانٌ يَكَادُ يَتَمَيَّزُ مِنَ الغَيْظِ *Such a one almost bursts asunder with wrath*, or *rage.* (Ṣ, Ḳ.*) The like is said in the Ḳur, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.
7: }

8. امتاز, and ▾تميّز, (Ṣ, A, Mṣb, Ḳ,) and ▾انماز, (Ṣ, A, Ḳ,) and ▾إِمَّازَ, (Lḥ, TA,) [the

last being a variation of that immediately preceding,] and ▼استماز, (Ṣ, A, Ḳ,) *It was,* or *became, put,* or *set, apart, away,* or *aside;* or *removed;* or *separated;* (Ṣ, A,* Mṣb,* Ḳ;) from another thing, or other things: (Mṣb:) and the last, ▼استماز, *he went,* or *withdrew, aside,* or *to a distance,* (Ḳ, TA,) عَنِ الشَّىْءِ *from the thing.* (TA.) All these forms are syn.; but in the phrase مِزْتُهُ فَلَمْ يَمْتَزْ [as though signifying *I put it,* or *set it, apart,* &c., *but it did not remain so*] Lḥ allows the verbs to be only in these two forms: (TA:) [though ▼انماز is used in other cases; for] you say ▼انماز عَنْ مُصَلَّاهُ *He shifted from his place of prayer;* or *quitted it for another.* (TA.) [See also 1, last signification.] You say also, امتاز القَوْمُ, meaning, ▼تميّز بَعْضُهُمْ مِنْ بَعْضٍ [*The people were,* or *became, put,* or *set, apart,* &c., *one from another*]: (Ṣ, TA:) and, as also ▼تميّزوا, *they became on one side:* or *they became alone,* or *separate:* and the former, *they withdrew, in a company* or *troop, aside;* as also ▼استمازوا: (TA:) and [in like manner] ▼تمايزوا *they became separated:* (A:) and *they formed themselves into separate companies,* or *troops, and went away, one from another.* (TA. [التَّمَايُزُ being there said to signify التَّحَزُّبُ وَالتَّنَافُرُ.]) — امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was,* or *became, distinguished,* or *discriminated,* or *discerned:* in which sense, ▼تميّز is the most common. You say also, ▼تميّز فُلَانٌ بِالكَرَمِ *Such a one was,* or *became, distinguished by generosity.* And ▼تَمَيَّزَتِ and ▼تَمَايَزَتِ الأَشْيَآءُ *The things were,* or *became, distinguished, or discriminated, one from another;* or *distinct.*]

10: see 8, throughout.

مَيْزٌ inf. n. of 1, q.v. — Also, *High* or *elevated rank* or *condition* or *state* [*by which one is distinguished from others*]. (TA.)

مِيزَةٌ [The *act of putting,* or *setting, apart, away,* or *aside; of removing,* or *separating*]: a subst. from مَازَهُ. (TA.) — [*Discrimination,* or *discernment:* and hence,] *understanding.* (TA.)

رَجُلٌ مَيَّازٌ, and ▼مُمَيِّزٌ, [*A man of much discrimination* or *discernment.*] (A.)

مُمَيِّزٌ [*Distinguishing,* or *discriminating:* and hence, a *rational* animal]. رَجُلٌ مُمَيِّزٌ: see مَيَّازٌ.

ميس

1. مَاسَ, aor. يَمِيسُ, inf. n. مَيْسٌ and مَيَسَانٌ, *He walked with an elegant and a proud and self-conceited gait;* or *so walked with an affected inclining of the body from side to side;* (Ṣ, M, A, Ḳ;) excepting that in the A the fem. forms of the pret. and aor. are given;) as also ▼تميّس: (Ṣ, A,* Ḳ:) accord. to the Lth, مَيْسٌ signifies *a kind of* مَيَسَان, [app. a mistranscription for مَيَلَان, or *inclining,*] *with,* or *in, the gait and motion above described, like that of the bride, and of the camel;* for he sometimes does this in going along with his هَوْدَج [or litter which serves as a vehicle for women]. (TA.)

4. أَمَاسَتْ جِسْمَهَا [*She* (a woman) *made her body to incline from side to side in walking in the manner above described.*] (M.)

5: see 1.

مَيْسٌ *A kind of tree,* (AḤn, Ṣ, M, Ḳ,) *of great size,* (A, Ḥn, M, Ḳ,) *resembling in its growth and its leaves the* [*kind of willow called*] غَرَب: *when young, it is white within; but when it grows old, it becomes black, like* آبَنُوس [or *ebony*], *and so thick that wide tables are made of it;* (AḤn, M;) *and camels' saddles* (رِحَال) *are made of it.* (AḤn, Ṣ, M.) — Hence, *A camel's saddle* (رَحْل), as being made of the kind of tree above described. (TA.) — Also, *A species of grape-vine, that rises somewhat upon a trunk,* (AḤn, M, Ḳ,*) *not all of it spreading out into branches:* (AḤn, M:) AḤn adds, *its native place is the district of El-Jezeereh called Sarooa* (سَرُوع), *and it is related, of a person of knowledge, that he saw it at Eṭ-Ṭáïf: and hence the name of the raisins called* ▼مَيْسِىّ: (TA:) [but ISd says, in continuation of AḤn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Eṭ-Ṭáïf, and hence, he said, the raisins called مَيْس [not مَيْسِىّ] are thus named: (M:) [and F says,] مَيْسٌ signifies *a kind of raisins;* as well as a species of grape-vine &c. (Ḳ.) — Also, [The *pole of a plough;*] the *long piece of wood that is between the two bulls.* (AḤn. M.)

مَيْسِىٌّ: see مَيْس.

مَيَسَانٌ: see مَيَّاس.

مَيْسُونٌ: see مَيَّاس. — Also, A boy *beautiful in stature and face.* (Ḳ.)

مَيُوسٌ: see مَيَّاس.

مَيَّاسٌ (Ṣ, A, Ḳ) and ▼مَيَسَانٌ (Ibn-'Abbád, A, Ḳ) and ▼مَيُوسٌ and ▼مَائِسٌ (Ḳ) One *who walks with an elegant and a proud and self-conceited gait;* or *who so walks with an affected inclining of the body from side to side:* (Ṣ, A, Ḳ:) [or the first and second and third, one *who does so much,* or *often,* or *habitually:* and the last, being a simple act. part. n., one *so walking:*] fem. of the first and second, with ة: (A, TA:) and ▼مَيْسُون signifies the same as مَيَّاسَة, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُون; or it is from مَسَنَ, and therefore of the measure فَيْعُول; but more probably from المَيْس. (M.) — Also, المَيَّاس The lion *that so walks;* (Ḳ, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or *the lion:* (Ṣgh, TA:) and, (accord. to IDrd, TA,) *the wolf;* (Ḳ;) because he so walks. (TA.) — Also, غُصْنٌ مَيَّاسٌ *An inclining,* or *a bending, branch.* (M.)

مَيَّاس: see مَائِس.

[ميش,

See Supplement.]

ميط

1. مَاطَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. يَمِيطُ, inf. n. مَيْطٌ (Mṣb, Ḳ) and مَيَطَانٌ, (Ḳ,) *He removed; retired,* or *went, to a distance;* or *became remote;* (Aṣ, IAạr,* A'Obeyd, Ṣ, Mṣb, Ḳ;) عَنْهُ *from him;* (IAạr, A'Obeyd, Ṣ, Ḳ;) as also ▼استماط; (TA;) and ▼اماط; (IAạr, A'Obeyd, Ṣ, Ḳ;) but Aṣ disallows the last in this sense; (Ṣ,* Mṣb;) it occurs, however, in a trad.: (TA:) also, *he went away;* (Ṣ, TA;) and so ▼اماط: (TA:) and *it* (a thing) *went away.* (TA.) — *He,* or *it, inclined to one side;* or *declined;* i.q., مَادَ, and حَادَ. (TA.) — Also, aor. as above, inf. n. مَيْطٌ, *He declined,* or *deviated, from the right course;* or *acted unjustly;* (AZ, Ks, Ṣ, Ḳ;) فِى حُكْمِهِ *in his judgment.* (AZ, Ks, Ṣ.) — [See also مَيْطٌ, below: and see 3.] = Also, (A'Obeyd, Ṣ, Mṣb, Ḳ,) inf. n. مَيْطٌ; (TA;) and ▼اماط, (A'Obeyd, Ṣ, Mṣb, Ḳ,) inf. n. إِمَاطَةٌ; (Ṣ, Mṣb;) or the latter only, accord. to Aṣ; (Ṣ,* Mṣb, TA;) *He removed, put away,* or *put at a distance,* (A'Obeyd, Ṣ, Mṣb, Ḳ,) him, or it; (A'Obeyd, Ṣ, Mṣb;) and مَاطَ بِهِ signifies the same as اماطهُ; (Mṣb;) and some say ▼مَيَّطْتُ بِهِ [if this be not a mistranscription for مِطْتُ بِهِ] in the sense of أَمَطْتُهُ. (TA.) You say, ▼أَمَاطَ الأَذَى عَنِ الطَّرِيقِ, (Mgh, TA,) inf. n. إِمَاطَةٌ, (Ṣ, Mṣb,) *He removed,* or *put away,* or *put at a distance, what was hurtful from the road,* or *way;* (Ṣ, Mgh, Mṣb, TA;) and [some say] مَاطَهُ, inf. n. مَيْطٌ. (TA.) And it is said in a trad., ▼أَمِطْ عَنَّا يَدَكَ *Remove thou from us thy hand.* (TA.) And مَاطَ بِهِ and ▼اماطهُ signify *He took away him,* or *it;* syn. ذَهَبَ بِهِ and أَذْهَبَهُ. (TA.) — مَيْطٌ also signifies The *act of repelling, impelling, pushing,* or *thrusting;* (Ṣ;) and so ▼مِيَاطٌ: (Ṣ, Ḳ:) and both signify the *act of chiding:* (Ṣ, Ḳ:) the former

being an inf. n. of which the verb is مَاطَ, aor. يَمِيطُ: (K:) [the latter, app., an inf. n. of which the verb, namely مايط, is unused; the like being said of هِيَاطٌ, which we find coupled with مِيَاطٌ.] You say, القَوْمُ فِى هِيَاطٍ وَمِيَاطٍ ♦ *The people, or company of men, are engaged in making a clamour, and repelling, &c.*: (Ṣ, in the present art. and in art. هيط:) or هياط and مياط, respectively, signify the *most vehement driving in coming to water*, and the *most vehement driving in returning from water;* (Fr, K;) and مَا زِلْنَا بِالهِيَاطِ وَالمِيَاطِ means *we ceased not to be engaged in coming and going:* (Fr, TA:) or *advancing* (Lḥ, TA) and *retreating:* (Lḥ, K:) or *labouring*, or *striving*, or *conflicting, one with another, to overcome*, (Lth, TA,) and *inclining* [*one towards another*]: (Lth, K:) or *collecting together*, in a neuter sense, and *mutual retiring to a distance:* or *collecting themselves together for peace* or *reconciliation*, and *dissolving themselves from a state of peace* or *reconciliation:* or *raising a clamour*, or *confused noise;* and *retiring to a distance:* or *saying No, by God*, and *Yes, by God.* (TA.) [See art. هيط.] You say also, مَا زَالَ فِى هَيْطٍ وَمَيْطٍ, meaning *He ceased not to be engaged in crying out*, or *vociferating*, or *calling for aid* or *succour, and in evil*, or *mischief, and raising a clamour*, or *confused noise.* (K in art. هيط.)

2. مَيَّطْتُ بِهِ: see 1. — مَيَّطَ بَيْنَهُمَا, inf. n. تَمْيِيطٌ, *He wavered between them two.* (TA.)

3. مِيَاطٌ: see 1, throughout the greater part of the latter half of the paragraph. — بَيْنَهُمَا مُمَايَطَةٌ and مُهَايَطَةٌ and مُعَايَطَةٌ and مُسَايَطَةٌ are said to signify *Between them two is low, faint*, or *gentle, speaking.* (TA in art. هيط.)

4: see 1, in five places.

6. تمايطوا *They removed, retired, went to a distance*, or *became remote, one from another; and their mutual state became bad, disordered*, or *disturbed;* (Ṣ, K;) contr. of تهايطوا. (Fr, Ṣ, in art. هيط.)

10: see 1, first sentence.

مَيْطٌ: see 1. — It also signifies *Inclination;* so in the trad., لَوْكَانَ عُمَرُ مِيزَانًا مَا كَانَ فِيهِ مَيْطُ شَعْرَةٍ [*If 'Omar were a balance, there would not be in it the inclination of a hair*]. (TA.) = Also, *A state of mixture*, or *confusion:* mentioned only by IF. (TA.)

مَائِطٌ and هَائِطٌ are explained by IAạr as signifying *Coming* and *going.* (TA.)

[موع, &c.
See Supplement.]

END OF THE SEVENTH PART OF BOOK I.